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An ecclesiastical biography

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THE Title, Dedication and Preface given herewith, (dated May 15th, 1852,) are to be placed at the commencement of Vol. I., and the Binder is requested to cancel the Dedication and the Prefaces and Tables which have already appeared in that and the rest of the Volumes.

The "TABLE" to be placed at the End of Vol. VIII.



AN

ECCLESIASTICAL BIOGRAPHY,

CONTAINING THE

Lives of Ancient Fathers and Modern Divines,

INTERSPERSED WITH NOTICES OF

HERETICS AND SCHISMATICS,

FORMING

A BRIEF HISTORY OF THE CHURCH IN EVERY AGE.

BY

WALTER FARQUHAR HOOK, D.D.

VICAR OF LEEDS.

VOL. VIII.

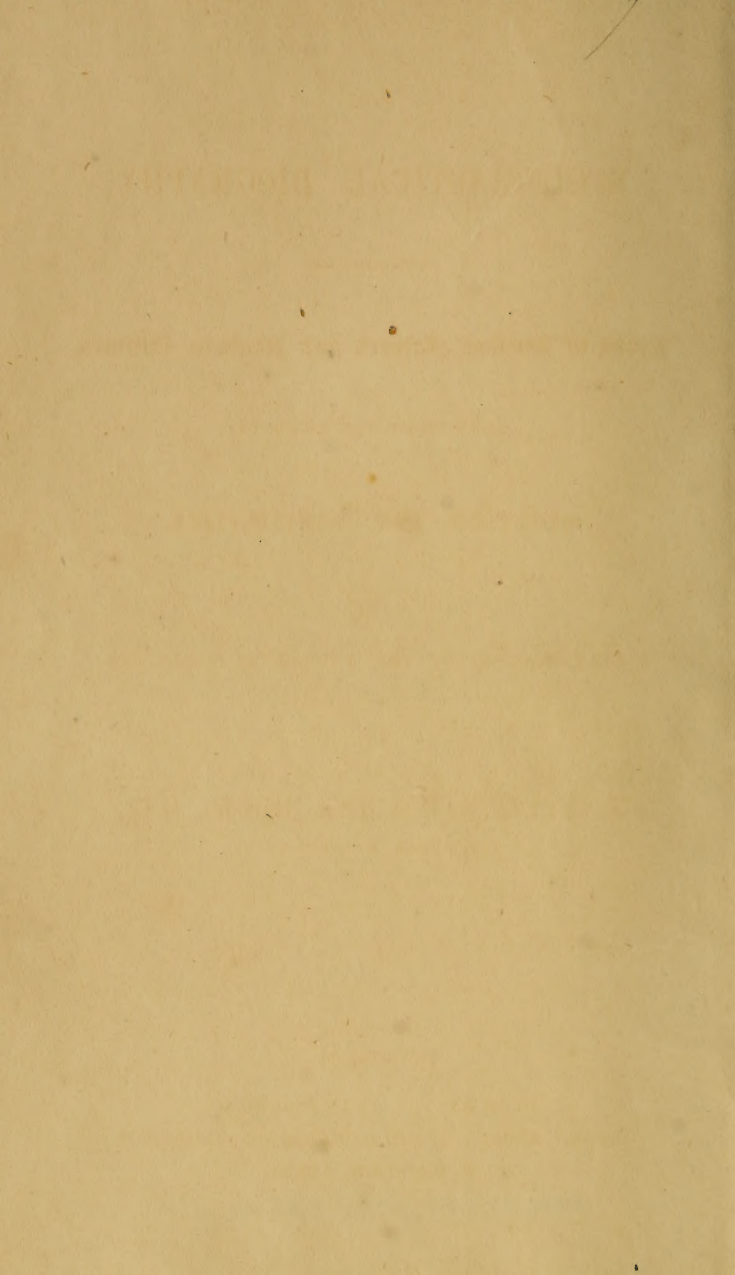
LONDON:

F. AND J. RIVINGTON;

PARKER, OXFORD; J. AND J. DEIGHTON, CAMBRIDGE;

T. HARRISON, LEEDS.

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LEEDS :

T. HARRISON, PRINTER,

BRIGGATE.

TO SIR WILLIAM PAGE WOOD, M. P.

MY DEAR FRIEND,

Having brought to a conclusion The Ecclesiastical Biography, in the compilation of which I have found, for several years, a pleasing occupation for my few leisure hours, I dedicate these Volumes to you. From our boyhood we have been accustomed to take sweet counsel together in all that relates to religious principle and sentiment ; you have walked with me in the House of God as my Friend ; you have stood true to the Church of England through evil report and good report ; and you have been charitably opposed to religious extremes whether on the side of Romanism or on the side of Puritanism ; treading ever in that *via media* in which we are instructed that the Truth must always be found. To such a one it is a pleasure to be able to say that, at the termination of this Work, I find myself more than ever confirmed

in those Principles which we thought out together in early life, and long before the controversies arose which now unfortunately disturb the Church; and, with an increased feeling of deep gratitude to the merciful Providence which, amidst the excitements of the Reformation, over-ruled the passions of our ancestors and directed their minds, while removing the corruptions of Medievalism and the various errors which grew up in the dark ages, to “stand in the ways and see and ask for the old paths,” so that we, their descendants, find rest to our souls in walking in that good way,—the straight and narrow path,—which they marked out for us; and possess a Church, both Catholic *and* Protestant, which, notwithstanding many defects in the administration of it, is the glory of our native land, the terror of the Papist, the monitor of the Puritan, and the bulwark of the truth as it is in Jesus.

Let me add that it is impossible to approach Ecclesiastical History or Biography without being impressed with the fact, that the holiest of men, whether Fathers, Reformers, or Modern Divines were not only fallible but sinful men; and never let us forget that Scriptural truth so firmly held in the

Primitive Church, obscured in the Medieval Church, and re-asserted at the Reformation, but repudiated by the Tridentines, that we must rely for justification not on our own righteousness, for sin cleaves to our holiest things,—but on the alone merits and righteousness of our Lord and Saviour Jesus Christ, the Head of the Church, and the King of Saints.

I am, my dear Friend,

Your's most truly,

W. F. H O O K.

LEEDS VICARAGE,

15th May, 1852.

P R E F A C E .

THE following compilation is one of very humble pretensions on the part of the author, although he may be permitted to hope that its usefulness will be considerable to those for whose service it was composed.

It was commenced in 1844, and has been continued in monthly parts till its completion in 1852. It was designed for those among the author's parishioners, who, engaged in commercial pursuits, and without much time for study, take an interest in Ecclesiastical affairs, and desire to become acquainted with the History of the Church and her divines. If it shall be found useful by masters of National Schools and their pupil teachers, or even by those of the clergy who, labouring in remote parishes, have no extensive library at hand, the author will be more than repaid for the trouble he has taken and the labour he has expended upon the Work.

Although the form is biographical, yet the object is historical. The reader must not expect to find

in the articles of a Dictionary necessarily brief, the anecdotes which render Biography one of the most interesting branches of study ; the object of a Biographical narrative devoted to one subject is to throw light upon character ; whereas, a Biographical dictionary can only be expected to state the circumstances under which a distinguished character has been placed.

The Biographies in these volumes have been written on the following plan : All points of minor interest or importance, such as those which relate to a person's family, have been either omitted or slightly noticed : for these, and for all minuter facts, the reader must have recourse to those works, which are devoted exclusively to the history of the person whose life can, in this place, be only briefly noticed, and to which reference is made at the foot of each article.

There have been in most men's lives one or two important events to which a peculiar interest is attached ; and, by omitting points of minor importance, an opportunity has been afforded of dwelling upon these at considerable length. Historical events of Ecclesiastical interest have been narrated with some minuteness of detail, when the subject of a Biography has been instrumental in their accomplishment ; when, on the contrary, he has been chiefly distinguished by his literary labours, the chief dates have been given, which are followed by extracts from his works.

On doubtful points, relating either to dates, or to other matters of detail, the author has adopted the conclusion which he thinks most probable, without entering into a discussion of the reasons by which he has been influenced in his decision; to have done this would have been to occupy more space than could, in such a work as this, be allotted to one subject.

The authorities on which each Biography of importance is composed, are given at the end of the article: the very words of a biographer or historian have been adopted, when the fact he relates is briefly or happily expressed.

Besides the authorities quoted at the end of each article, use has been made of Moreri, Bayle, and Chalmers, the *Biographia Britannica*, the *Biographie Universelle*, and other similar works.

The author does not make the slightest pretensions to impartiality; and he never gives credit to the sincerity of an author who professes to be impartial. The compiler of these Biographies has seen every event with the eye of one nurtured in the Church of England, and, he hopes, thoroughly imbued with her spirit and principles. At the same time he trusts that he has done justice to every one, whether Papist or Puritan, when sincerity, even in error, and real piety have been displayed. The author believes that he proves his real love of fair dealing by making this admission; as the reader, now knowing the bias of the author's mind, will be

prepared to make due allowance for those prejudices, the existence of which, the author does not attempt to conceal.

The names of divines who have flourished in the present century are not included in these volumes ; a rule which it was found expedient to adopt after the publication of the first parts of the work.

The reader is indebted to Sir William Page Wood, M.P., late solicitor-general to her Majesty, for the Life of Bishop Berkeley ; to the Rev. G. A. Poole, for the Lives of Bede, Cyprian and Wicliff ; to the Rev. Dr. Maitland, for the Life of Foxe, the Martyrologist ; and to the Rev. G. Wyatt, for the Life of Heylin.

At the end of the work a chronological arrangement is given of the chief characters in each century, for the use of those who desire to employ these volumes as an Ecclesiastical History.

ECCLESIASTICAL BIOGRAPHY.

PEARCE, ZACHARY.

OF this learned and amiable man, we have an autobiography, but it contains little more than an account of his publications, and of the manner in which high preferments in the Church came to him without his seeking them. He was born in 1690, in Holborn, where his father was a distiller. He received his primary education at a school at Ealing, from whence he was removed to Westminster, and from Westminster he was elected to Trinity College, Cambridge. In 1716, he published an edition of Cicero de Oratore, with notes and emendations, which he dedicated to Chief Justice Parker.

When Parker became lord-chancellor, he appointed Pearce to be his domestic chaplain, and by his lordship's influence with Dr. Bentley, Pearce had been previously elected a fellow of his college. He was ordained deacon in 1717, and priest in 1718. In 1719, he was presented to the living of Stapleton Abbots, in Essex, to which was added the next year, the Rectory of St. Bartholomew, by the Royal Exchange, London, and he was, not long after, appointed chaplain in ordinary to his majesty. In 1723, he was presented to St. Martin's-in-the-Fields, and received a Lambeth degree of D.D. In 1724, he published his edition of Longinus on the Sublime, with a new Latin version and notes.

In 1739, he was appointed Dean of Winchester, and in 1744, he was prolocutor of the House of Convocation. In 1748, he was consecrated Bishop of Bangor, and in 1756, was translated to the See of Rochester, to which, the Deanery of Westminster was annexed.

What follows is given in his own words:—"In the year 1763, the Bishop of Rochester being then seventy-three years old, and finding himself less fit for the business of his station, as bishop and dean, informed his friend Lord Bath of his intention to resign both, and live in a retired manner upon his own private fortune. And after much discourse upon that subject, at different times, he prevailed upon his lordship at last to acquaint his majesty with his intention, and to desire, in the bishop's name, the honour of a private audience from his majesty for that purpose. Lord Bath did so, and his majesty named a day and hour, when the bishop went and was admitted alone into his closet. He there made known his request to his majesty, and acquainted him with the grounds of it, telling him, that he had no motive for resigning his bishopric and deanery from dislikes which he had to any thing in the Church or State; that being of the age before mentioned he found the business belonging to those two stations too much for him, and that he was afraid, that it would still grow much more so, as he advanced in years; that he was desirous to retire for the opportunity of spending more time in his devotions and studies, and that he was in the same way of thinking with a general officer of the Emperor Charles the Fifth, who, when he desired a dismissal from that monarch's service, and the emperor asking the reason of it, answered, 'Sir, every wise man would, at the latter end of life, wish to have an interval between the fatigues of business and eternity.' The bishop then shewed him, in a written paper, instances of its having been done at several times; and concluded with telling his majesty

that he did not expect or desire an immediate answer to his request ; but rather that his majesty would first consult some proper persons among his servants about the propriety and legality of it. This the king consented to do, and told the bishop, that he would send for him again, when he was come to a determination.

“ About two months afterwards he sent for the bishop and told him, that he had consulted about it with two of his lawyers ; that one of them, Lord Mansfield, saw no objection to the resignation of the bishopric and deanery ; but that the other said, he was doubtful about the practicability of resigning a bishopric ; but that however the same lawyer, Lord Northington, soon afterwards had told him, that upon further considering the matter, he thought the request might be complied with. ‘ Am I then, Sir,’ said the bishop, ‘ to suppose that I have your majesty’s consent ? ’ ‘ Yes,’ said the king. ‘ May I then, Sir,’ said the bishop, ‘ have the honour of kissing your hand as a token of your consent ? ’ Upon that the king held out his hand, and the bishop kissed it.

“ So far all went agreeably to the Bishop’s inclination. Consent was given, and in such a manner as is seldom recalled ; it being, as Lord Bath expressed it, a sort of engagement.

“ But unfortunately for the bishop, Lord Bath, as soon as he heard of the king’s consent being given, requested him to give the bishopric and deanery, which were to be resigned, to Dr. Newton, then Bishop of Bristol. This alarmed the ministry, who thought, as other ministers had done before them, that no dignities in the Church should be obtained from the crown ; but through their hands. They therefore resolved to oppose the resignation, as the shortest way of keeping the bishopric from being disposed of otherwise than they liked : and the lawyer, who had been doubtful, and who soon after had been clear, was employed to inform his

majesty that he was then again doubtful, and that the bishops generally disliked the design. His majesty upon this sent again, but at some distance of time, to the Bishop of Rochester, and at a third audience in his closet told him, that he must think no more about resigning the bishopric; but that he would have all the merit of having done it. The bishop replied, 'Sir, I am all duty and submission,' and then withdrew."

The affair of the resignation was again mooted,—“ In the year 1768, the Bishop of Rochester, having first obtained his majesty's consent, resigned his Deanery of Westminster upon Midsummer-day, which he had held for twelve years, and which was nearly double in point of income to his bishopric, which he was obliged to retain. As dean of that Church, he had installed twelve knights of the Bath in 1761: he had the honour of assisting in the ceremonies of crowning his present majesty, and the melancholy office of performing the funeral service over King George the Second, and six others of the royal family. He had always given more attention to the interests of that society, where he was the dean, than to his own; and when he quitted it, which was without any conditions attending it, he was succeeded in the deanery, by Dr. Thomas, who had been for many years his sub-dean there, and whom he favoured no farther towards his getting it, than by acquainting him some months before with his intention of resigning it."

He died at Little Ealing, in 1774. In addition to the works already mentioned, Bishop Pearce published:—*An Account of Trinity-College, Cambridge*, 1720, 8vo; *Epistolæ duæ ad celeberrimum doctissimumque virum, F. V. Professore Amstelodamensem scriptæ; quarum in altera agitur de editione Novi Testamenti a clarissimo Benteio suscepta, &c.* 1721, 8vo; *A Letter to the Clergy of the Church of England, on occasion of the Bishop of Rochester's commitment to the Tower*, 1722, 8vo; *The*

Miracles of Jesus vindicated, in 4 parts, 1727, and 1728, 8vo; in answer to some of the principal parts of Mr. Woolston's Six Discourses on the Miracles of Our Saviour, &c.; Two Letters, in controversy with Dr. Middleton, on the subject of his attack upon Dr. Waterland, 1730, and 1731, 8vo; Two Letters to the Rev. Dr. Waterland, upon the Eucharist; Nine occasional Sermons; A Discourse against Self-murder; and a *Concio ad Clerum*. The humorous pieces sent by the author to the Guardian, and Spectator, are No. 121 in the former work, and No. 572 in vol. viii of the latter. To the same volume he communicated the Essay on the Eloquence of the Pulpit, in No. 633. By his will he bequeathed his library to the Dean and Chapter of Westminster, excepting such books as they already possessed; which books, together with his manuscripts, he gave to his chaplain, the Rev. John Derby. To that gentleman was bequeathed the care of publishing the author's great work, the result of many years studious application. It made its appearance in the year 1777, under the title of "A Commentary, with Notes, on the Four Evangelists, and the Acts of the Apostles; together with a new translation of St. Paul's first Epistle to the Corinthians, with a Paraphrase and Notes." &c., in 2 vols. 4to. To the Commentary, &c. are added some of the author's earlier theological pieces. Mr. Derby has also given to the public, from the author's manuscripts, "Sermons on several Subjects," 1778, in 4 vols. 8vo.—*Life prefixed to Commentary, and Autobiography.*

PEARSON, JOHN.

THIS great divine was born at Great Snoring, of which place his father was rector, on the 28th of February. 1612-13. In 1623, he went to Eton, where he continued till 1631. He was then admitted, on the 10th

of June, at Queen's College, Cambridge; but within a year, in April, 1632, he was elected scholar of King's, of which he became fellow, in 1634. He proceeded B.A. in 1635, and M.A. in 1639, in which year he entered into holy orders.

There are many stories of him in this college, says Cole, who was himself a fellow of King's; one of which is, that some one of his acquaintance, seeing him still at Eton a long while after he had left it, spoke to him in this manner, "So, John! what here still? To my knowledge you have been the best scholar in the school these ten years." Certain it is, that such was his propensity to books and knowledge while a school-boy, that all the money he could get went for the first, and all the time out of school to the improvement of the last: nay, he hardly allowed himself time for natural rest: for when the prepositor at ten o'clock at night, saw that all the candles, according to rule, were put out in the long chamber or dormitory, he would contrive to light up his within an hour or two after, when all the boys were asleep; and by this means, I have heard it affirmed that before he left Eton to come here, he had read most of the Greek and Latin fathers of the Church.

It is not, perhaps, very probable, that a boy at school should have done quite so much as is here affirmed: but it is easily supposed that the vigorous and deep mind of Pearson grew early accustomed to lore beyond the ordinary study of school-boys. And the perfect training of his memory in the writings of the fathers, guiding him in his Exposition of the Creed, and other works, not only to apposite quotations on every doctrinal point, but perhaps to the most apposite which his authors contain, is in itself an evidence of the zeal his youth had shewn in acquiring that perfect skill. His grateful remembrance of Eton is expressed in a passage of the *Vindiciæ Ignatianæ*,

with something of the tone of a man who is conscious that he had not wasted the years of boyhood. Sir Henry Savile, whom he mentions in the same sentence, was dead before he went to school; but Savile's Chrysostom was perhaps accessible; and there was a link in after-years to connect him with Savile's memory, when he became acquainted with the memorable John Hales.

Our famous Dr. Pearson, says Allen, was a very hard student at college; and finding that the fireside diverted the intention of his thoughts, and dulled his spirits, he avoided coming near it as much as possible, contented to sit close to his books, with a blanket thrown over his shoulder. This is very characteristic: the discipline of a cold room to quicken the attention is still not unknown to hardy students; though the modern luxuries of stoves and warm air have somewhat rebated the keen edge of such literary enterprise.

On the death of his father, in 1639, Pearson inherited certain lands, mentioned in his will, situated at Snoring and Downham; and the income derived from this source may have preserved him, during the troubled period now impending, from those extreme privations suffered by many of the loyal clergy. About the same time, he was collated by Dr. John Davenant, Bishop of Salisbury, to the Prebend of Netherhaven, in that cathedral; a preferment which, no doubt, he owed to that prelate's regard for his father; Davenant having been with him a fellow of Queen's, over which college he presided as master before his elevation to the See of Salisbury. Within a few months after he had obtained this preferment, he resigned his fellowship, but continued to reside at King's, as a fellow-commoner.

In June, 1640, he was appointed chaplain to Lord Keeper Finch. He was about the same time presented to the living of Thorington, in Suffolk, but not, as Arch-

deacon Churton shews, by Lord Keeper Finch, but probably by Mr. Henry Coke, son of the great lawyer, Sir Edward Coke.

In the troublous times which now came on, Pearson took his side manfully and devotedly as a royalist. He preached strongly on the subject at Cambridge, and we find him, in 1645, acting as chaplain to the forces under the command of Lord Goring, at Exeter. After the dispersion of this last hope, he appears to have resigned his living and to have taken up his abode in London, where he is said for a time to have been chaplain to Sir Robert Coke, and, subsequently to George, Lord Berkeley.

Pearson's first controversial work was a notice of a book called *Exomologesis*, or a faithful narration of his conversion, written by Hugh Paulin de Cressy, an apostate from the Church of England, and a proselyte of the Church of Rome. Pearson attacks him in a short argumentative preface which he prefixed to Lord Falkland's *Discourse on the Infallibility of the Church of Rome*: in which he takes notice of some singular admissions of Cressy's on the subject of this infallibility, made in sec. ii., c. 21. of his *Exomologesis*. Cressy replied to him in a second edition of his book, printed at Paris, 1653, by an appendix of great length, in which he professes to clear "the misconstructions" of J.P.,—a term often employed by a controversialist, when he finds he has allowed his opponent too much advantage by his former statements. And it appears from his own confessions in this Appendix, that his book had met with some severe censure on this ground from his new friends abroad. The point of infallibility is indeed one that is maintained with great latitude, and in many discordant ways, by the advocates of the Church of Rome; as is admitted by Cressy in his reply, and was afterwards forcibly urged by Charles Leslie, and allowed by one who undertook to answer him with more learning than logic.

In 1649, he published an answer to a minor assailant of Catholic practice from among the sectaries, in a short tract entitled "Christ's Birth not Mistimed"; in refutation of an attempt which had just been made to throw discredit on the calculation by which the Church keeps the day of our Lord's Nativity on the 25th of December. The argument of the opponent was founded on the courses of the Jewish priests with reference to St. Luke, and, as Hammond says of it, "was evidently demonstrated to be a mere deceit" by Pearson, from the testimony of Josephus and other Jewish writers.

The next memorable circumstance in Pearson's life is the engagement which he made with the parishioners of St. Clement's, Eastcheap, to undertake the office of preacher in their parish Church. It has been made, says Archdeacon Churton, a question whether, to hold this appointment, he complied in any way with the times. The supposition that he did so seems to have arisen from a mistake as to the office itself. He was not rector of St. Clement's, or minister, as the style then ran, but preacher or lecturer. The lawful rector of St. Clement's during the whole period of the usurpation was Benjamin Stone, a chaplain of Bishop Juxon's, who was also prebendary of St. Paul's, and rector of St. Mary, Abchurch; a man who incurred a bitter persecution at the hands of the parliament, was very early voted unfit to hold any ecclesiastical benefice, and suffered a long imprisonment at Crosby House, and afterwards at Plymouth, without being brought to trial. He lived to be restored after the return of the royal family. The intruder in his room at St. Mary Abchurch was one John Kitchin, whose name appears with that of Reynolds, Matthew Poole, Manton, Bates. and about sixty other presbyterian ministers of London and the suburbs, subscribed to the "Seasonable Exhortation" of 1660. But at St. Clement's we find no record

of any rector occupying his place; one Walter Taylor is called pastor in the parochial vestry-book from 1642 to 1646, but no appointment has been discovered in the episcopal registers: after his departure the church-wardens seem to have managed the temporalities, and the entries in the vestry-book make it probable that the services of the Church were during this time entirely discharged by different voluntary lecturers.

Fortune teaches the conquered the art of war. It was one of the ordinances of the long parliament, which had now the force of law, "That it should be lawful for the parishioners of any parish in England or Wales, to set up a lecture, and to maintain an orthodox minister, at their own charge, to preach every Lord's day, where there was no preaching, and to preach one day in every week, where there was no weekly lecture." This ordinance, passed in September, 1641, was designed only to open the door, which Laud and Wrenn had closed in their efforts for conformity; but it was left so widely ajar, that there was room for Rutulian as well as Trojan to enter in. By degrees several Churches, left without their lawful pastors, were supplied with preachers or lecturers who were known to be friends of the exiled family and the deprived episcopate. It does not appear that the *Triers*, Presbyterian or Independent, had any jurisdiction beyond the admission to benefices; nor is it easy to see how lectures could fall under their province, without rescinding the liberty so impetuously demanded and so eagerly established at the commencement of the struggle. Thus Dr. Thomas Warmestry was lecturer at St. Margaret's Westminster, till one of Cromwell's parliaments petitioned the protector to remove him. Thus a friend of Pearson's, a man of great learning and eloquence as a preacher, Antony Faringdon, was sometime preacher at St. Mary Magdalen's, Milk-street: invited, as Wood says, by Sir John Robinson, a kinsman of

Laud's, (afterwards lieutenant of the Tower under Charles II.) "and others of the good parishioners." That he was only preacher, and not incumbent, is evident from his own beautiful and touching sermon on Gal. iv. 12, preached on his recall to the lectureship, from which a temporary misunderstanding with the parishioners had caused his temporary removal.

In 1655, Pearson published his *Prolegomena* in Hieroclem, prefixed to the *Opuscula* of that author edited by Meric Casaubon. It was two years after this, that we find him engaged, with his friend Peter Gunning, in a conference with two Roman Catholics whom he met in London, on the question whether the Church of England or that of Rome at the period of the Reformation was guilty of schism. The conference was prolonged by several adjournments during the months of May, June, and July, 1657; and then virtually abandoned: though some negotiations for a renewal of it were kept up for some time afterwards with Gunning. In the course of the next year, one of the Roman Catholic disputants published his statement of the controversy in a volume, said to have been printed in France, under the title, "*Schism Unmasked; or, a late Conference between Mr. Peter Gunning and Mr. John Pierson, Ministers, on the one part, and two Disputants of the Romish Profession on the other; wherein is defined both what Schism is, and to whom it belongs.*" A volume so drawn up, and printed without the consent or knowledge of one of the two parties, has no claim to be considered as a fair report of the debate. The Romanist, who published it, is stated by Baxter, on the information of Tillotson, to have been a person of the name of Tyrwhitt; with whom he also had a controversy on paper without knowing his opponent, and from whom he attempted, without success, to recover a young Presbyterian maiden, the Lady Anne Lindsey, daughter of the Countess of

Balcarras, whom Tyrwhitt had persuaded to become a convert at the mature age of seventeen, and afterwards conveyed her away to a nunnery in France.

Tyrwhitt's book contains some scattered extracts of the papers that were offered in the conference by Gunning and Pearson, but arranged in an order of his own; and he confesses that he does not print all that they offered, and particularly speaks of a long letter of six folio pages from Gunning, with which the treaty appears to have closed, as "too long to be inserted." No notice was taken of the publication by either Pearson or Gunning; and indeed, notwithstanding all the advantage taken of arrangement and additions of his own, the book does not present a favourable aspect of the controversy as conducted by Tyrwhitt and his ally. It was complained of, as an unfair relation of the dispute, in the following year, by Thomas Smith, of Christ's Coll., Cambridge, in a book called "A Gag for the Quaker;" and again, thirty years afterwards, by Dr. William Saywell, master of Jesus Coll., in an able pamphlet entitled "The Reformation of the Church of England justified according to the Canons of the Council of Nice, and other General Councils," in answer to another pamphlet published by a Romanist at Oxford, which was an extract from Tyrwhitt's book, with the title "The Schism of the Church of England demonstrated in four Arguments formerly proposed to Dr. Peter Gunning, and Dr. John Pearson, the late Bishops of Ely and Chester, by two Catholic Disputants in a celebrated Conference on that point."

In 1659, he published the first edition of his Exposition of the Creed, being the substance of a series of sermons or lectures preached at St. Clement's, "the most perfect theological work," as Alexander Knox well characterises it, "that has ever come from an English pen." To say more of it than to repeat

this, which is indeed the common sentence of approval it has received from the Church ever since it first appeared, is altogether unnecessary. It has remained without an effort made to amend or supersede it. It has been continually reprinted as the storehouse and armoury of the well-furnished theological student; repeatedly abridged by judicious and learned clergymen, to extend its use as a manual of Christian education; and it was at an early period translated into Latin by a German scholar, Simon J. Arnold, whose version has been once or oftener reprinted abroad. Among the abridgments may be mentioned those of Basil Kennett, and Dr. Burney; but the best without comparison is that excellent Analysis lately published at Calcutta, for the use of his Indian pupils, by Dr. W. H. Mill, and since re-published in London.

In this same year, Pearson wrote a preface to Dr. David Stokes's "Paraphrastical Explication of the Minor Prophets," an unpretending work of considerable merit, and one which may be profitably consulted now by those who desire a modest and safe guide to the meaning of those often obscure Scriptures. Stokes was one of Brian Walton's fellow-labourers in the Polyglott; he had lost a canonry at Windsor and a living in Berkshire by the rebellion, but lived to be restored to both.

He wrote also a Preface to the "Remains of the learned and ever-memorable John Hales," for whom he had a strong personal regard.

The noble collection of the "Critici Sacri" alone remains to be mentioned as forming a portion of Pearson's literary labours at this period. The date of the publication is 1660; but as it was for several years previously in preparation, it naturally belongs to the period before the restoration of the royal family. It appears by the preface, which bears very decisive marks of the hand

of Pearson, that the bookseller, Mr. Cornelius Bee, was the chief patron and promoter of the work. His name has been honourably mentioned as an encourager of works relating to English history and antiquities; but the great publisher of the theology of the Church at this period is well known to have been the loyal Richard Royston. It is probable that Royston, and the other booksellers whose names are on the title-page, including Morden and Robinson, the booksellers of Cambridge and Oxford, had a share in the undertaking; but it deserves to be remembered to the honour of Cornelius Bee, that such a monument of sacred literature was erected by the laudable zeal and enterprise of one who was by profession only a trader in the service of learning. The Polyglott was carried on by the help of many liberal subscriptions from the loyal nobility and gentry, who, after suffering a second decimation under Cromwell, had still something to spare for learning, and the learned sufferers by whom that task was accomplished. But the *Critici Sacri* was a bookseller's speculation, requiring a very great outlay, before any return could possibly be made; it is not easy to say how many thousands of pounds it would now cost to reprint it. It is however to be reasonably hoped, that the event corresponded to his wishes; the change of dynasty coming in, just as the nine volumes were ready to be issued, must no doubt have had a favourable effect upon the sale; and there would not be many libraries to which the Polyglott had found admittance, to which the Commentators did not follow.

Pearson was engaged in some controversies in defence of the Church of England, which cannot be more particularly noticed here; but an account of which may be found in Archdeacon Churton's *Life of this great divine*.

At length, the Restoration of the Church, together with that of the monarchy, was effected; and, at the

close of 1660, Pearson was collated by Juxon, Bishop of London, to the Rectory of St. Christopher's, in the city: he was created D.D. by royal mandate: he was installed as a Prebendary of Ely: nominated Archdeacon of Surrey: and appointed Master of Jesus College, Cambridge.

In 1661, he was selected, with Earle, Heylin, Hacket, Barwick, Gunning, Thomas Pierce, Sparrow, and Thordike, to act as one of the representatives, in the Savoy Conference, of such of the bishops as should be hindered by age or infirmity, or charge of other duties, from constantly attending at the meetings. In this conference he seems to have taken some part from the commencement of the proceedings; but we have no account of his individual share in them, except during the written disputation of the last few days.

On one of these days, as Baxter relates, Pearson having offered to answer the objections of the Presbyterians, it was determined that three on each side should take by turns the part of opponents and respondents. Upon which Baxter and his friends commenced by offering to the episcopal disputants the following unpromising syllogism:—

“To enjoin all ministers to deny the communion to all that dare not kneel in the reception of the sacrament on the Lord's day, is sinful: but the Common Prayer-book and Canons enjoin all ministers to deny the communion to all that dare not kneel in such reception: ergo, the Common Prayer-book and Canons do, or contain, that which is sinful.”

To prove the major, Baxter argued that it was contrary to the custom of the primitive Church to communicate on Sundays in a kneeling posture; because the twentieth Nicene canon and other ancient authorities shew that the established usage was not to worship by genuflection on any Lord's day, or any day between Easter and Whitsuntide. There is a

remarkable silence in Baxter's statement on the point which he was more concerned to prove; namely, that there was any primitive sanction for the custom of sitting, as prescribed by the Directory, at the Lord's table: and an equally remarkable assumption, that by excluding kneeling at certain times, the primitive Church intended to exclude all posture of worship. Of this it is not possible to suppose that Pearson and his brother disputants could be ignorant. Baxter, however, states that the answer in which they rested was, that the Nicene canon and other authorities spoke only of prayer, and not of the posture at the communion; an answer which, though it did not satisfy him, was known by his better informed opponents to be sufficient, since it is clear, from testimony bearing directly on the question, that the ancient custom was to approach the altar, either kneeling, or bowing low, which was equally a token of humble reverence.

And this will perhaps help to explain what Baxter appears not to have understood in Pearson's way of dealing with his minor. The Presbyterians were desired to prove the minor; and Pearson would not allow their mode of proof, by which they joined the Prayer-book and Canons of 1603 together. "Dr. Pierson confessed," says Baxter, "that the Canons did reject them that kneel not; but the words of the Common Prayer-book do not: they only include kneelers, but exclude not others." It is certain that there is nothing in the Rubric amounting to a prohibition of administering it to others. It may therefore have been Pearson's meaning, that before the canon had fixed it, the minister would not violate the order of the Prayer-book, who should give the sacred elements to one who stood and bowed himself, though he did not kneel. This mode of argument, however, was interrupted by Bishop Morley, whose business it

was, says Baxter, to offend the Non-Conformists; and the bishop having given his judgment for the exclusive sense, there was no opportunity for further explanation.

It is not for a moment to be supposed, that Pearson would have shewn any indulgence to the sitters in the pews, to whom Tillotson was anxious to grant every accommodation. In his "Articles for the Primary Visitation of his Diocese," this point of inquiry was strictly attended to; that "all who received this sacred mystery," should do it "with that outward gesture of humility and reverence, as became them, meekly kneeling upon their knees." But it is now in our power to refer to a still more decisive testimony from one of his Cambridge speeches, delivered not long after the Savoy Conference, and before, or near upon the time of the secession of Baxter and his eighteen hundred followers; a time at which, evidently, he had some fears lest their example should spread insubordination in the university.

At the conference, it is possible that Baxter may have misunderstood him, because he strictly confined himself to the logical rules of conducting a disputation,—rules somewhat too rigid for the erratic genius of his opponent. Accordingly, after many attempts to re-model the syllogism, being closely pressed with the formal and material errors pointed out by Pearson and Gunning, Baxter took his papers home again, and was prepared with a new dissertation instead of a syllogism, the following morning. Gunning replied to this, and Baxter rejoined at the length of seven folio pages, but not without a further paper from Gunning, who seems to have been unwilling that the Presbyterian leader should occupy the whole time of the meetings.

In the mean time, the opponents and respondents having changed places, that none of the space left for

debate might be unemployed, the same argument was debated in another form. Of this an attested account was afterwards given by Gunning and Pearson to Bishop Morley, who published it in defence of himself in the following year, when he had silenced Baxter. The account was also published, where it has been more generally read, in good Izaak Walton's *Life of Sanderson*, with a little postscript of information which he had received from Pearson. Baxter has left us a more diffuse report in his *Autobiography*, but neither his statement nor comment add any circumstance which is materially different. The account of Gunning and Pearson is as follows:—

“This proposition being brought by us, viz., That command which commands an act in itself lawful, and no other act or circumstance unlawful, is not sinful :

“Mr. Baxter denied it for two reasons, which he gave in with his own hand in writing thus: one is, Because that may be a sin *per accidens*, which is not so by itself, and may be unlawfully commanded, though that accident be not in the command. The other is, that it may be commanded under an unjust penalty.

“Again, this proposition being brought by us, That command which commandeth an act in itself lawful, and no other act whereby an unjust penalty is enjoined, nor any circumstance whence *per accidens* any sin is consequent, which the commander ought to provide against, is not sinful :

“Mr. Baxter denied it for this reason, given in with his own hand in writing thus: Because the first act commanded may be *per accidens* unlawful, and be commanded by an unjust penalty, though no other act or circumstance commanded be such.

“Again this proposition being brought by us, That command, which commandeth an act in itself lawful, and no other act whereby any unjust penalty is en-

joined, nor any circumstance, whence directly or *per accidens* any sin is consequent, which the commander ought to provide against, hath in it all things requisite to the lawfulness of a command, and particularly cannot be guilty of commanding an act *per accidens* unlawful, nor of commanding an act under an unjust penalty:

“Mr. Baxter denied it upon the same reasons.

“PETER GUNNING.

“JOHN PEARSON.”

“Baxter’s talent,” says Collier, in reference to this passage, “lay in retiring to foreign distinctions, and misapplications of the rules of logic. Whether this involving the argument in mist, was art, or infirmity, is hard to determine: however, let the most charitable construction pass.” It is a good judgment on the case: but meantime it is not surprising if Bishop Morley a man of some spirit, but sincere and benevolent, charged Baxter with holding principles destructive of all authority, human and divine; nor if Bishop Sanderson, whose mildness and patience are well attested, thought the genius of logic, to whom in his youth he had paid great honour, somewhat ill-used by treatment much more sophistical than subtle. It seems also that Pearson himself, when he related to Izaak Walton the incident of which Baxter rather bitterly complains, did not feel quite so much respect for his opponent in the disputation, as Baxter professes towards Pearson.

“The Bishop of Chester,” says Walton, “told me, that one of the dissenters, whom I could, but forbear to name,”—no question, Baxter is meant,—“appeared to Dr. Sanderson to be so bold, so troublesome, so illogical in the dispute, as forced patient Dr. Sanderson to say with an unusual earnestness, that he had never met a man of more pertinacious confidence, and less abilities, in all his conversation.”

On the contrary, it is somewhat remarkable that, of all the phalanx of episcopal divines, Pearson is the only one, of whom Baxter speaks with entire respect; and his testimony would be very honourable to him, were it not for the groundless insinuations with which it is accompanied, that the equanimity with which he commends was a proof of his indifference to the cause in which he was engaged:—

“Dr. Pierson and Dr. Gunning,” says Baxter, “did all their work, but with great difference in manner. Dr. Pierson was their true logician and disputant; without whom, as far as I could discern, we should have had nothing from them but Dr. Gunning’s passionate invectives, mixed with some argumentations. He disputed accurately, soberly, and calmly, being but once in any passion, breeding in us a great respect for him, and a persuasion that if he had been independent, he would have been for peace, and that if all were in his power, it would have gone well. He was the strength and honour of that cause, which we doubted whether he heartily maintained.”

Baxter probably penned this before the appearance of the “*Vindiciæ Ignatianæ*,” and perhaps it shews no more than a wish to persuade himself that his most learned opponent, was one who desired more liberty than the Church allowed, a wish to grace his own cause as far as possible with such a name; but the surmise is contradicted by the whole tenor of Pearson’s life, by the character of his friends, by all his writings, and not least, by some of those which are now first made public, by Archdeacon Churton.

In the Convocation which first met during this Conference, on the eighth of May, 1661, there were, as Pearson said of it, while it was in prospect, “divers particular concessions to be made for the satisfaction of all sober minds;” and it appears from the imperfect journals which remain of their meetings, that he took

a prominent part in them. For some of the duties imposed on him, his excellent Latin style was likely to have pointed out his fitness; as when he was chosen to present the prolocutor of the Lower House to the Upper House, and afterwards, with Dr. John Earle, the Latin translator of the "*Eikon Basilike*," to superintend a version into Latin of the amended book of Common Prayer. But, though something has been claimed for different distinguished names which are found among the members of this synod, there is very little evidence, beyond the public records, to shew what part of the amendments and additions was executed by individual divines.

Dr. D'Oyly, in his *Life of Archbishop Sancroft*, has published an important extract made by that prelate from the *Journal of the Lower House*, which is now lost; from which we learn that Pearson was one of eight members of that house who were employed in drawing up the service for the twenty-ninth of May, and one of six who were to prepare the prayer for the high court of parliament; and when they met again in the winter, he was one of three, to whom the revision of all the additions and amendments was committed, in order to its being received and subscribed by the members of both houses; which was done on the twentieth of December, 1661. Thus far we learn from the journals; and the absence of all private memoirs is only a proof of the happy unanimity which now governed their proceedings.

Pearson's name appears again in the journals of the Upper House in reference to a subject comparatively of minor importance, but of some concern to the interests of learning,—a proposal to prepare one general Latin and Greek grammar to be used in all the schools of England; which proposal was occasionally under discussion in the sessions of 1663 and 1664. Pearson presented such a grammar to the Upper House on the fourth of May, 1664, when it was referred to a committee of seven bishops;

but from that time no further notice of it occurs, and after that date very little synodical business was done.

In 1661, Pearson was appointed Margaret Professor of Divinity, where he delivered those lectures which are published among his Minor Theological works. In the same volumes is published his "Theological Determinations." The first of which contains an admirable argument on the apostolic ordinance of episcopacy, the dignity of which, as a perpetual distinct order in the Christian ministry, he vindicates alike from the errors which have had their rise in the Papal and in the Presbyterian consistory. "For nothing is more certain," says Pearson, "than that all diminution of the rights of episcopacy had its source in the papal usurpation: and the Pope of Rome appears to me in no other light, than as an individual who claims to himself all the authority given to bishops throughout the whole world, and from the assumption of that authority to himself, threatens the independence of Christian princes, states, and churches. Whatever else relating to ceremonies or opinions you may choose with the multitude to call *popish*, it is easy to shew that it prevails as much, where there is no Pope, or where all are the Pope's enemies." He then shews how some of the schoolmen, considering the essence of the Christian priesthood to reside in the power of consecrating the holy eucharist, first taught the identity of orders in bishops and presbyters.

In 1662, Pearson was appointed Master of Trinity, resigning both his prebends and his rectory. In 1667, he became F.R.S. In 1672, he was consecrated Bishop of Chester. In the same year *The Vindiciæ Epistolarum S. Ignatii* were published. The Introductory Discourse, says Archbishop Churton, divided into six short chapters, furnishes an account of the rise, progress, and state of the controversy up to the time at which he wrote, the different editions both of the interpolated and spurious

Epistles, and the doubts and perplexities of critics, before Ussher in 1664 discovered the existence of two English copies of the shorter Epistles in the old Latin version, and Isaac Vossius in 1646, followed up his discovery by publishing the Greek text from the Florentine manuscript, which so remarkably agreed with it. This event had changed the aspect of the dispute. Andrew Rivet, a respected name for learning among the Dutch Protestants, and the eminent Jesuit critic, Petavius, at once recognised the genuine ancient in the Ignatius of Vossius and Ussher. Salmasius and David Blondel stood on their old ground; but with this difference, that while Salmasius allowed the supposed impostor to have written the Epistles under the reign of the Antonines, Blondel assigned him a date after the death of Clement of Alexander, about the beginning of the third century. These critics were answered briefly by Ussher, and more fully by Hammond; and a short pause was made in the controversy, till Daillé in 1666, published his treatise, "*De Scriptis, quæ sub nominibus Dionysii Areopagitæ et Ignatii circumferuntur*," in which he undertook to prove, that, though the shorter Epistles and the longer were the work of different hands, neither were written by Ignatius.

The great celebrity, which the name of this remarkable man had attained both in England and on the continent, his diligence in theological research, his shrewdness of remark and pointed way of exposing and exaggerating fallacies, his success in argument with Baronius and Perron and other champions on the Roman side, and on the other hand his freedom from the extreme Genevan doctrines of the preceding age, which had brought him into disputes with Des Marets and other zealous contra-remonstrants,—all combined to make his appearance in the controversy an important incident to both parties. Besides which, he was now a veteran in the service of literature, having entered on

his seventy-second year when he made his formal assault on the remains of Ignatius; though he had before expressed his doubts in his early work on the Use of the Fathers, and in his essay "*De Jejuniis et Quadragesima*," had declared his sentiments to be unaltered by Ussher's discovery. It was now nearly forty years since he had written that first and most famous of his treatises, "*De l'Emploi des Peres*,"—a treatise, which, with all its faults, was too bold and striking not to have had a powerful effect on some of the most inquiring spirits of the time. Its actual influence in England may have been over-rated, but was not inconsiderable. No doubt it was still remembered and admired. When Daillé therefore came forward in his old age with this elaborate attempt to disprove the genuineness of all that bore the name of the apostolic martyr, it was a strong proof that he was an earnest disbeliever in these writings, and a plain challenge to all who saw cause to trust their authenticity, to be bold in their defence.

Daillé's view differed materially from that of Blondel and Salmasius. He saw the improbability or inutility of supposing the impostor to have been of so primitive a date as the middle of the second or the beginning of the third century. Forgeries are usually the work of an age of literary ease and leisure, and do not so easily spring up in the midst of persecution. And if the writer had been so ancient, under whatever name, his evidence would have been of some weight in reference to the doctrines and practices of his own period. He therefore resolved to assign him a date near the time of Constantine, to assert that Eusebius was first taken in by the imposition, and that his error was followed by St. Athanasius and all subsequent writers. There was however a serious difficulty in the way of this hypothesis, since it had been commonly supposed that St. Polycarp and St. Irenæus had referred to these Epistles, and, besides other testimonies less express, there were two treatises of Origen,

which quoted two sentences from the Epistles to the Ephesians and Romans severally, as they were yet extant. Hence it became necessary to extend the licence of scepticism, to suspect the Epistle of Polycarp of a partial interpolation, to question whether Irenæus did not speak of some traditional saying of Ignatius rather than of his writings, and to throw doubts on the genuineness of those works of Origen, in which the words of the Epistles were contained. Such was the venturous theory, by which it was attempted to set aside the external evidence for these primitive records; to whose genuineness, as Pearson proved by a long array of authorities, there was an unbroken line of witnesses in every age, from the contemporaries of Ignatius to the fifteenth century.

As to the internal evidence, it was the plan of Daillé to heap together objections against the interpolated and spurious Epistle with those that concerned the genuine; calculating probably, that a greater impression would be made on the reader, who was not always likely to ask whether the critical flail was employed upon the chaff or upon the pure grain, and that it would give more trouble to an answerer to be obliged to use the winnowing fan. His arguments were directed chiefly to four distinct points: first, to prove that there were allusions to facts or persons of later date than Ignatius; secondly, that the doctrine of certain passages, especially in the Epistle to the Romans, was unsound and unfit to be ascribed to the apostolic martyr: thirdly, that there were indications of a subsequent age in the style and phraseology; fourthly, that which has probably been at the root of all critical suspicions on this subject, that there was much too distinct an enumeration of the three holy orders of the Christian ministry for a writer so immediately following the Apostles.

Against both these classes of objection the body of Pearson's work was now directed. It was divided into two parts of nearly equal length, the first embracing

the defence of the external, the latter of the internal evidence. Not only the principal arguments of Daillé, as they directly affect Ignatius, but many discursive critical inquiries illustrating the main question, of the greatest interest to the student of Christian antiquity, are discussed in either part of the *Vindiciæ*; and few have risen from the perusal without a conviction, that the learned vindicator, after a most patient sifting of separate objections, has left his opponent without one position which is any longer defensible.

Indeed the main difficulty had been in a great degree removed, when the text of the shorter Epistles was recovered. The previous doubts had chiefly arisen from the want of a test to distinguish between what had the appearance of interpolation and the true antiquity; for that there were portions from the very hand of St. Ignatius, the general assent of candid critics had allowed. It was no unusual or unprecedented case, that a later writer should have undertaken to accommodate the style of an ancient author to his own time, to paraphrase what seemed to him brief and obscure, and otherwise to enlarge and adapt the old record to his own purposes. But there was this peculiarity about the interpolator of Ignatius, that no principle could be traced in his alterations, no design was avowed, none appeared to be followed; it was nothing but a sophistical display of his powers of amplification, or some poor conceit that he could improve upon the matter and form of the original. But when a copy was found closely agreeing with the extracts furnished by Eusebius, Theodoret, and other Greek fathers, with whom the interpolator's portions were at plain variance, the fact itself was sufficient to decide the question. There have indeed been a few persons before and since Pearson wrote, who singularly enough have shown an inclination to defend the integrity of the interpolated Epistles; such as the learned ritualist, Morinus, and our countryman, the wrong-

headed Whiston; and it is not much to the credit of Mosheim that, after saying what he can to perplex the question, he ends by leaning to the same side. But the common sense of all good critics since the appearance of the *Vindiciæ*, is well expressed by a late worthy Oxford scholar, whose later performances did not equal his earlier promise: "The encomium which Pearson has given to Eusebius may with the utmost propriety be applied to himself: *Ego Eusebium tanta diligentia tantoque judicio in examinandis Christianorum primævæ antiquitatis scriptis, fuisse contendo, ut nemo unquam de ejus fide, aut de scriptis, quæ ille pro indubitatis habuerit, postea dubitaverit.*"

Dr. Pearson held the Bishopric of Chester for thirteen years, but was disqualified from all public service by his infirmities, and especially by a total loss of memory, for some years before his death, which took place at Chester, on the 16th July, 1686, in the seventy-fifth year of his age. He was the author of a Preface to *The Golden Remains of the ever-memorable Mr. John Hales, of Eton College, 1660, 8vo*; *No Necessity of Reformation of the public Doctrine of the Church of England, &c., a Sermon*; a Sermon preached before the king, on Eccles. vii. 14, and published by his majesty's command; the learned Preface, (*Præfatio Parænetica*,) to Field's edition of *The Septuagint, 1665, 12mo*; and of *Annales Cyprianici, sive tredecim Annorum, quibus S. Cyprianus inter Christianos versatus est, Historia Chronologica*, printed with Bishop Fell's edition of the works of that father, 1682, fol. He was also one of the editors of the *Critici Sacri*; and from his MSS. were published, after his death, *V. Cl. Joannis Pearsonii, S. T. P. Cestriensis nuper Episcopi, Opera Posthuma Chronologica, &c. Singula prælo tradidit; edenda curavit et Dissertationis novis Additionibus auxit H. Dodwellus, &c., 1668, 4to.*

In 1844, the minor Theological Works of Bishop Pear-

son, first collected, with a Memoir of the author, notes, and index, were published at the University-press at Oxford, by the venerable Archdeacon Churton, from which memoir this article is an abbreviation.

PECKHAM, JOHN.

JOHN PECKHAM was born in the county of Sussex, about 1240, and was educated in the monastery of Lewes. Thence he was sent to Oxford and became a Minorite friar. He was first professor of Divinity, and afterwards provincial of his order in England. He twice visited Paris, and there delivered lectures in theology. From thence he went to Lyons, where he obtained a canonry in the cathedral which, according to Carr and Godwin, was held with the Archbishopric of Canterbury for two centuries after. It was convenient as a resting-place between Canterbury and Rome, and the popes were glad to facilitate the intercourse by which they enslaved our Church. On going to Rome, he was appointed by the pope auditor or chief-judge of the palace, or as some say, palatine-lecturer or reader.

On the vacancy of the See of Canterbury, in 1278, the Chapter of Canterbury elected Thomas Burnell, Bishop of Bath, to the vacant see. Nevertheless, though this was a unanimous election, the Pope of Rome, in the plenitude of his assumed power, set the election aside and gave the see to Peckham. The pope claimed the power because the See of Canterbury was vacated by his advancing Kilwardby to the cardinalate, making him Bishop of Porto. To the disgrace of England, it submitted to this act of aggression on the part of a foreign prelate. The worst heresies of medievalism were now prevalent, and Friar Peckham came to England destined to carry to the extreme the superstitions in fashion at Rome. To shew the spirit of the friar, with

reference to certain wise regulations which had been made to stay the progress of Popery, we will present the reader with the substance of a letter, written by him to the king, Edward I., in 1281 :—" He professes obedience, and owns his great obligations to the king, but declares that he could not be bound to disobey laws which subsisted by a divine authority by any human laws or oaths: he observes an old rivalry between the ecclesiastical and secular powers; and speaks of the Churches being oppressed contrary to the decrees of the popes, the statutes of the councils, and the sanctions of orthodox fathers, in which there, says he, is the supreme authority, the supreme truth, the supreme sanctity (he forgot the Holy Scriptures,) and no end can be put to disputes, unless we can submit our sublimity to these three great laws: for out of these the canons (as he adds, meaning the canon law) are collected. He undertakes to prove the authority of these from Matt. xvi. 18; Deut. xvii. 9—11, 18, 19; Matt. x. 20; xviii. 19, 20, and then goes on in this manner. Constantine, King of England, and emperor of the world, granted all that we ask, and particularly, that clerks should be judged by their prelates only. Wihtred, King of Kent, granted the same, as is plain from the council held by Archbishop Brithwald, A.D. 794. This Knute declared in his laws, King Edward promised to keep the laws of Knute; and King William, to whom St. Edward gave the kingdom, granted that the same should be observed. He intimates, that these oppressions began under King Henry I., but proceeded to a still greater height under King Henry II. He gives the epithet *damnable* to the Articles [of Clarendon] because Archbishop Thomas suffered banishment and death for not subscribing them. He tells the king, he was awed by his conscience to write this letter, that no oath could bind against the liberties of the Church; and further says he, we absolve you from any oath, that can any

ways incite you against the Church. He begs of the king to learn this lesson, for which so many of the holy fathers, and the last but one [of my predecessors] the Lord Boniface, your mother's uncle, did so earnestly labour, and to which we believe you inclined, unless evil counsellors deceive you. Dated from Lambeth, 4 Nones of November, 1281."

The archbishop was consecrated in 1278, upon his agreeing to pay the pope 4000 marks, which bribe he was so slow to pay after consecration, that the pope excommunicated him. Such was medieval corruption. The archbishop took the University of Oxford under his patronage, and the following constitution will be read with interest.

"A Protection of the Liberties of the Scholars at Oxford," by the Archbishop of Canterbury:—Friar John, by divine miseration Archbishop of Canterbury, primate of all England, to his beloved in Christ the chancellor, and university of masters and scholars at Oxford in the diocese of Lincoln, health, grace, and benediction. We show all possible favour to them who are seeking the pearl of knowledge in the field of scholastic discipline, and willingly grant them what may advance their tranquillity by taking away the occasion of their grievances. Therefore moved by devout prayers, we receive under our protection your persons, together with all the goods belonging to you all, which you at present do by fair means possess, or which ye shall hereafter by God's help justly get. But especially we with the unanimous express consent of our brethren, do by the authority of these presents, and by the patronage of this present writing confirm to you, and to your successors by you, the liberties and immunities duly granted you by bishops, kings, great men, and other faithful people of Christ, according as ye do now justly and fairly enjoy them. Further, because we are given to understand, that some men regardless of their own salvation, when they have

been laid under a sentence of suspension, or excommunication for their offences committed in the University of Oxford, by the chancellor of the university, or by inferior judges deputed by him, or by the said chancellor together with the whole university of regents only, and sometimes both of regents and non-regents, they withdraw from you and your jurisdiction in contempt of the keys of the Church; now to the intent that the said sentences may have their full force and strength, we with the express unanimous consent of our brethren, do grant to you by the tenour of these presents, that the said sentences, be put in full execution within our province by ourselves, our brethren, and their officials, as often as we, or our brethren are lawfully required by you in this respect. And being willing further to make a more plentiful provision for your tranquillity, that your community for the future may be conducted in prosperity and peace, we grant to you, and with the express unanimous consent of our brethren, we ordain and enact, that if any clerks beneficed in our province be found in arms by night or by day, to the disturbance of your peace, or by any other means interrupting the tranquillity of the university, and are lawfully and duly convicted hereof, or do presumptively confess it by their running away, that their benefices be sequestered in the hands of their prelates for three years upon an information made to the bishops by the chancellor under the common seal of the university; and that lawful satisfaction be made to him, or them that have been hurt by the party so convicted, confessing, or running away, out of the fruits of such benefices in the meantime to be received. But if they are unbeneficed, let them for five years be esteemed incapable of accepting any ecclesiastical benefice; unless in the meantime they make competent satisfaction to them whom they have hurt, and have by merit recovered the grace of the university, with a saving to their reputation after satisfaction made.

In testimony of all which our seal, together with the seals of our brethren here present, is appendant to this writing dated in our council at Reading, the day before the Calends of August, in the year of Grace, 1279,—Cantuar. Lincoln. Sarum. Winton. Exon. Cicestern. Wygorn. Bathon. Landaven. Herefordens. Norwycen. Bangoren. Roffens.”

In July, 1279, the archbishop held a synod at Reading, to force upon the Church of England popish superstitions and papal abuses. The constitutions of Othobon, made in the council of London, 1268, having been read, the twelve following constitutions were published:—

1. Renews the twenty-ninth constitution of Othobon against pluralities; and directs bishops to cause a register to be kept of all incumbents in their dioceses, with all particulars relating to them and their livings.

2. Relates to commendaries, and declares that such as are held otherwise than the constitution of Gregory, made in the council of Lyons, 1273, permits, to be vacant.

3. Orders all priests, on the Sunday after every rural chapter, to explain to the people the sentences of excommunication decreed by the council of Oxford in 1222; and to publish four times in each year the constitutions of Othobon concerning Baptism at Easter and Pentecost, and that concerning concubinaries at the four principal rural chapters, the laity being first dismissed.

4. Orders that children born within eight days of Pentecost and Easter shall be reserved to be baptised at these times; but that children born at other times shall be baptised at once, for fear of sudden death.

5. Orders the eighth constitution of Othobon (1268) against concubinary priests to be read openly in the four principal rural chapters, and declares that such reading shall be taken as a monition. If the dean or his deputy neglect this, he is directed to fast every Friday on bread and water until the next chapter.

6. Relates to the chrism : orders that what remains of the old chrism shall be burnt when the new is consecrated : directs that priests shall be bound to fetch the chrism for their Churches every year from their bishops before Easter : forbids to use any other than the new chrism, under the heaviest penalties.

7. Orders that the consecrated host be kept in a fair pyx, within a tabernacle : that a fresh host be consecrated every Lord's day ; that it be carried to the sick by a priest in surplice and stole, a lanthorn being carried before, and a bell sounded, that the people may "make humble adoration wheresoever the King of Glory is carried under the cover of bread."

8. Declares the custom of praying for the dead to be "holy and wholesome ;" and ordains that upon the death of any bishop of the province of Canterbury, his surviving brethren shall perform a solemn office for the dead, both singly in their chapels, and together, when called to assemble in council or otherwise, after the death of the said bishop ; orders further, every priest to say one mass for the soul of his deceased diocesan, and intreats all exempt religious priests and seculars to do likewise.

9. Relates to the preaching of indulgences, and orders caution in so doing, "lest the keys of the Church be despised."

10. Forbids to set free, or admit to purgation, on slight grounds, clerks who having been put into prison for their crimes, are delivered to the Church as convicts.

11. Enjoins that care be taken to preserve the chastity of friars and nuns : forbids them to sojourn long in the houses of their parents and friends.

12. Forbids parishioners to dispose of the grass, trees, or roots, growing in consecrated ground ; leaves such produce at the disposal of the rectors : forbids the latter, without sufficient cause, to spoil or grub up such trees as are an ornament to the churchyards and places thereabouts.

Then follows (in some copies) an injunction that the clergy of each diocese should send at least *two* deputies to the next congregation, to treat with the bishops for the common interests of the Church of England. This injunction, however, is by some persons said to be not genuine.

But the most important council in Peckham's episcopate was held on the 11th of October, 1281, at Lambeth, the Canons of which throw much light on the very depressed state of religion in the middle ages. In this council the acts of the council of Lyons, 1274, the constitutions of the council of London, 1268, and those of the preceding council of Lambeth, 1261, were confirmed and twenty-seven fresh Canons were published.

The first Canon runs thus:—"The Most High hath created a medicine for the body of man, which was taken out of the earth, repositied in seven vessels, that is, in the seven sacraments of the Church which are handled and dispensed with little reverence and diligence, as our own eyes inform us. Here then let us begin our correction, and especially in the sacrament of our Lord's Body, which is a sacrament, and a sacrifice of a sacrament, sanctifying those who eat it; and a sacrifice, which by its oblation is profitable for all in whose behalf it is made, as well the living as the dead. By daily scandals we find, that there are many priests of the Lord in number, few in merit. We chiefly lament this among their damnable neglects, that they are irreverent in respect to this sacrament; that they consecrate it with accursed tongues, reposit, and keep it with contempt; and neglect to change it so long, that the containing species is corrupted; so that the Author of our salvation, Who gave Himself for a viaticum to His Church, is justly offended with such irreverence; we ordain as a remedy to this mischief, that every priest that hath not a canonical excuse, do consecrate once every week at least, and that a tabernacle, &c., as in the seventh of

this archbishop's constitutions at Reading, to the word Lord's day. Let the bells be tolled at the elevation of the body of Christ, that the people who have not leisure daily to be present at mass, may, wherever they are, in houses, or fields, bow their knees in order to the having the indulgences granted by many bishops. And let priests who are negligent in keeping the Eucharist, &c., as in constitution the seventh at Reading, to the end. Let priests also take care when they give the holy communion at Easter, or at any other time to the simple, diligently to instruct them that the Body and Blood of our Lord is given them at once under the species of bread; nay the whole living and true Christ, Who is entirely under the species of the Sacrament: and let them at the same time instruct them, that what at the same time is given them to drink is not the Sacrament, but mere wine, to be drunk for the more easy swallowing of the Sacrament which they have taken. For it is allowed in such small churches to none but them that celebrate, to receive the Blood under the species of consecrated wine. Let them also direct them not overmuch to grind the Sacrament with their teeth, but to swallow it entirely after they have a little chewed it; lest it happen that some small particle stick between their teeth, or somewhere else. Let parish priests beware that they give not the body of the Lord to any that have not evidence of their having confessed by testimonial, or other credible assurance: and we lay the stress of the proof upon the oath of him that is to receive the Sacrament, who is to take care of what concerns his salvation. Let no priest give the Communion to the parishioners of another priest without his manifest licence. We extend not this ordinance to travellers, or persons in danger, or in case of necessity.

Transubstantiation was now generally received, though in fact a novelty, (*see Paschasius Radbert,*) and according

to the theory of Transubstantiation, communion in one kind would naturally be deemed complete. But the withdrawal of the cup was too serious an innovation to be otherwise that cautiously approached; hence the caution of the Canon:—

2. Relates to masses for the dead.

3. Runs thus: We find some have transgressed as to the sacrament of Baptism. For whereas it is allowed to laymen, or women to baptize children in case of inevitable necessity, and such baptism is evidently sufficient to salvation, if the due form be observed; and they who have been so baptized ought not to be baptized again; and yet some foolish priests re-baptize them; which is an indignity to the sacrament; now we firmly forbid this for the future. But let the Exorcisms, and Catechisms be used over children so baptized, in reverence to the ordinances of the Church. But the form of the sacrament in the vulgar tongue consists not only in the signs, but in the series of the words, as it was instituted by God; inasmuch as Christ the Lord hath conferred a regenerative power to those words so arranged as they are in the Latin tongue: Let then the baptizers say thus:—"I christen thee in the Name of the Father, and of the Son, and of the Holy Ghost." And if the priest doubt whether the child was baptized in due form, let him observe the manner in the Decretal, together with the Exorcisms, and Catechism, saying, "If thou art baptized, I do not rebaptize thee, if thou art not baptized, I baptize thee in the name of, &c." Let priests take care that names, which carry a lascivious sound be not given to children at their baptism, especially to those of the female sex. If they be, let them be altered by the bishops at confirmation.

4. Denies communion to persons not confirmed.

5. Forbids to confer on any, holy orders, i.e., those of sub-deacon, deacon, and priest, at the same time with the four lesser orders, i.e., the ostiary, the lector, the

exorcist, and the acolyth; and desires that, when it may be, the lesser orders shall not be received at one and the same time.

6. Denies absolution to hardened sinners, while they continue in sin. Forbids under pain of excommunication any one to hear confessions without licence from the bishop.

7. Orders public penance for notorious sins, reserves the absolution of wilful murder to the bishop only. In both of these canons complaint is made of the general ignorance or profligacy of the clergy.

8. Directs that in each deanery there shall be a general confessor for the clergy.

9. Observing that the ignorance of the priests plunges the people into error, and that the stupidity of clerks who are commanded to instruct the faithful in the Catholic faith, does rather mislead than teach them, directs the clergy to explain four times in the year, in the vulgar tongue, the creed, the ten commandments, the two evangelical precepts, the seven works of mercy, the seven deadly sins, the seven cardinal virtues, and the seven sacraments. Then follows a brief explanation of them all.

10. Orders the publication of Archbishop Peckham's sentences of excommunication.

11. Orders rectors to exercise hospitality.

12. Relates to certificates given by rural deans.

13. Is directed against the fraudulent methods too prevalent, which were employed to get possession of benefices during the absence of their possessors.

14. Relates to the same, shewing the extreme corruption of the clergy.

15. Renews the 16th canon of Langton at Oxford, 1222, against farming churches.

16. Orders all houses of Augustines to assemble together in the general chapter.

17. Enormous lust is so prevailing, that some without

any regard to the laws and canons published to excite the chastity of nuns, commit incest, and sacrilege with them; for remedy whereof we lay all clergymen and laymen who practise such filthiness under sentence of the greater excommunication; reserving the power of absolving them to the persons of the bishops only, except at the point of death, at which time any priest may absolve them; upon condition that if they recover, they do within three months make confession to their proper bishops, or in the vacancy of the see, to the guardian of the spiritualities, or the Dean of the Cathedral Church, under pain of anathema.

18. Many nuns, like Dinah, delighting in an ill habit of wandering, frequently fall into a like, or greater scandal. Now we consulting their salvation rather than their pleasure, to provide against this danger, forbid any one of them under pain of excommunication, to stay even in company with a sister nun, much less without it, in the house of her parents, or relations, much less of others, of how great estate, dignity, or sanctity soever they be, above three natural days for the sake of diversion; nor above six days upon any occasion whatsoever, except sickness; unless the bishops for some necessary cause shall sometimes please to have it otherwise, whose consciences we onerate in this point in respect to the tremendous judgment. We extend not this to the nuns who are forced to beg for their necessities: and some nuns are so far deceived, as that though they are of lawful age, and of years capable of craft, after they have lived, above a year, a monastic life among the nuns, they think they are not professed, and that they may return to a secular life, because they have not received the bishop's benediction, nor made their solemn vow. We to remove such mistakes, declare by authority of the present council, that such as have voluntarily led a regular life in a college for above a year be deemed *ipso facto* professed; so as not to be

permitted to return to a secular life ; though they are solemnly to be consecrated, or veiled by the bishop. We give the same judgment as to monks, and all other religious where there is no canonical impediment ; that if they have for above a year willingly worn the religious habit in a monastery, and then rejecting it return to a secular life, they be repelled as apostates from ecclesiastical benefices ; and be compelled, as the law requires, to return to their monasteries. Let archdeacons make diligent inquiry concerning these ; because we know many who have the heart of a wolf under the fleece of a sheep.

19. Provides for the reclamation of relapsed monks.

20. Forbids monks to become executors to wills.

21. Though the name of religion be by use appropriated to the monastic life, [yet] the good behaviour of clergymen has a remarkable degree of religious life in it, if those things be observed which the canons have decreed. But, alas, very many clergymen of this famous country, imitate the madness of the Jews, who preferred the fashions of the Grecians to those of their fathers. They are ashamed to appear as clergymen, and take the military dress to please fools, and provoke wise men. And whereas the crown is the distinguishing mark of a soldier of the Church, and of a heart enlarged and open to the celestial rays, they hide their crowns with hairlaces, and like the Jews have a veil upon their hearts, whereby those rays are repelled. But we sticking to the statute of the Lord Othobon do strictly order and charge, that every clerk in holy orders have his outward garment unlike to soldiers and laymen, for shape and comeliness. And because the said legate against clerks that wore coifs and hairlaces before their prelates, or people, ordained, that if they did not reform upon a monition, they should *ipso facto* incur a suspension from office, in which if they continued for three months they should then be suspended from benefice, and not

be absolved till they have given the sixth part of their ecclesiastical goods to be distributed to the poor by the hands of the Bishops, and yet be otherwise punished at the bishop's discretion: we observing how little effect this statute hath had, because lesser prelates dare not admonish such monstrous clergymen, on which account they seem to have fallen into the punishments ordained by the said legate as their pusillanimity deserves, and such clerks seldom come into the presence of bishops; we ordain, that (since ignorance of the law does not excuse clergymen) such clergymen, as often as they wore such coifs, or hairlaces before their prelates, or people, do without any monition fall under the punishments aforesaid; unless it be in a journey. And we command that special enquiry be made after such for the future in every deanery, and that whatever their degree or dignity be, they be proceeded against in form of canon.

22. Forbids the sons of rectors to succeed immediately to their fathers in churches where they ministered. This shews that though celibacy was enforced, concubinage was common.

23. Orders bishops to give to every clerk upon his admission to a benefice letters patent testifying his admission.

24. Forbids pluralities.

25. Relates to the office of advocate.

26. Orders that when an archbishop or bishop dies, one mass for his soul shall be said in every parish and monastery.

In 1282 he went in person to the prince of Wales, then at Snowdon, in order to bring about a reconciliation between him and the king (Edward I.) but was unsuccessful; and, therefore, when, on his return, he passed through Oxford, he excommunicated the prince and his followers. He died at Mortlake in 1292, and was buried in Canterbury Cathedral, near the remains of Thomas à

Becket. He founded a college at Wingham, in Kent. Wood, in his *Annals*, makes frequent mention of Peckham's attention to the interests of the University of Oxford; and Tanner enumerates a great number of his works on divinity, which show him accomplished in all the learning of his age. These remain, however, in manuscript, in our different libraries, except some of his letters published by Wharton, and his statutes, institutions, &c., in the *Concil. Mag. Brit. et Hib. vol. ii.* Two only of his works were published separately, and often reprinted; viz., his *Collectanea Bibliorum, libri quinque*; and his *Perspectiva Communis*.—*Collier. Johnson. Landon. Tanner.*

PELAGIUS.—(*See the Life of Augustine.*)

THIS heresiarch of the 5th century, was born in Wales. His vernacular name was Morgan, or Marigena, signifying Sea-born, which he changed into Pelagius, a word of Greek derivation, and of the same meaning. He embraced the monastic life, probably in the celebrated monastery of Bangor. About the year 400, accompanied by his intimate friend Cœlestius, an Irish monk, he went to Rome, and there began to disseminate his peculiar notions.

Pelagius was a man of irreproachable morals, and in his zeal for morality it was that he started his heresy. He saw the truth abused and leading, in its abuse, to a laxity of morals, and therefore he tried to introduce a stricter code. Such a man found it easy to gain a crowd of followers; and the heresy spread so much, that it became necessary for him to quit Rome, in the year 409, going to Sicily, and accompanied by Cœlestius. They continued in Sicily, till the report of a conference, held at Carthage between the Orthodox and the Donatists, induced them to go to Africa; but Pelagius did not stay long there; and after his departure, Cœlestius being

accused of denying original sin by Paulinus, was condemned by a council held at Carthage in the year 412, under Aurelius, primate of Africa. Upon this he repaired to his friend Pelagius, who had retired to Palestine. Here they were well received by John, Bishop of Jerusalem, the enemy of St. Jerome. In Palestine his doctrine was approved in a council held at Diospolis, in 415, consisting of fourteen bishops. On the other hand, the African bishops held a council, according to custom, in 416, at Carthage, and decided that Pelagius and Cœlestius ought to be anathematized; and they communicated their judgment to Innocent I. in order to join the authority of the see of Rome to their own; and, prompted by St. Augustine, they refuted in a summary way the chief errors imputed to Pelagius, concluding thus: "Though Pelagius and Cœlestius disown this doctrine, and the writings produced against them, without its being possible to convict them of falsehood; nevertheless, we must anathematize in general whoever teacheth that human nature is capable of avoiding sin, and of fulfilling the commands of God; as he shows himself an enemy to His grace."

Pelagius, who certainly was guilty of such prevarications at this time as to induce us to suppose that he had now forfeited the character he once sustained as a moral man and a lover of truth, resorted to the artifice often employed by the crafty, and sent declarations of his orthodoxy and his obedience to Rome. The wicked policy of the see of Rome has always been to encourage every act by which the authority of its bishop can be advanced. Cœlestius came to Rome at the time when Zosimus had just been elected bishop. In an evil hour for himself and his see, Zosimus, flattered by the personal appeal to his justice on the part of the heretics and the acknowledged submission to the chair of St. Peter, pronounced the innocence of the Pelagian doctrine.

The Pope of Rome was an avowed Pelagian heretic.

But the African Bishops, though they pitied the heresy of their brother, were firm in their orthodoxy. They assembled in 417, to the number of two hundred and fourteen, and determined, in spite of the heretical Pope of Rome, to adhere to their decrees against Pelagius, and before excommunicating Zosimus remonstrated with and instructed him. In 418, a plenary synod of Africa was convened at Carthage, and in eight canons it condemned the principal of the Pelagian errors.

The Roman Bishop now perceived his mistake, and pretending that he had been deceived, although he had but just before accepted the heresy, joined with the African bishops in condemning the heretic.

Pelagius was banished from Italy by an edict of the emperor Honorius, in 418. It is supposed that he afterwards retired to his own country.

The following is a brief statement of his doctrines as given by Dollinger.

The first man was created mortal, and must consequently have died, whether he had sinned or not. As death is not therefore the effect of sin, sin has no influence generally on human nature; and being a thing unsubstantial, it cannot affect or change our nature. Children are born, therefore, in the same state in which Adam was before his fall, and men are as free now as he was in Paradise. The words of the apostle, "that in Adam all have sinned," are to be understood to signify only that all imitate the first man in the sin which he committed, for that which is unavoidable is no sin, and concupiscence, even in its present state, is not evil. All men can consequently exist free from sin, and observe all the Divine commandments. That man can desire and perform what is good, is a power which he has received from God; and it is in the bestowing of this power,—that is, free-will or the power not to sin,—that Divine grace chiefly consists: grace, therefore, is an assistance

which God grants to us, that we more easily perform those things which He has commanded us to perform by virtue of our free will ; this grace is no other than the law, the doctrine and the example of Christ, then the remission or non-imputation of sin, referring only to the past, not connected with an interior sanctification or strength for the avoiding of future offences. In addition to these external, Pelagius, during the contest, allowed there were other interior and supernatural graces, such as the in-dwelling of the Holy Ghost ; which, however, produced no more than an enlightening of the understanding, not that sanctifying grace which immediately affects and guides the will, and which infuses charity into the soul of man. Of this doctrine the consequence was, that we are not to pray to God that He would grant us His grace to love and do what is good, but only the grace to know it. When, therefore, Pelagius spoke of the necessity of grace, he thereby understood no more than the first, the grant of free will ; and this he defined to be a state of indifference, or equipoise of the will between good and evil : the assisting or helping grace, which he admitted was not necessary to man for overcoming temptation or for fulfilling the commandments, but with it man was enabled to perform good more easily : it is not a free gift of God, but merited by man by the good use of his free will : for God gives it to every one, who, by the sole, proper, due employment of his natural faculties, disposes himself to receive it. By the power of his free will alone, man can attain to the true faith, can merit the second (the assisting) grace, can resist every temptation, and comply with all the commandments. Baptism is necessary to adults for the forgiveness of sins ; but to children, who are born without sin and without guilt, it is necessary only that they may obtain the adoption of children of God, and the inheritance of the kingdom of Heaven ; for children who die unbaptized, and Pagans who have lived unstained by crime,

enjoy eternal life; not, indeed, in the kingdom of Heaven, which is open only to those who have been baptized, and who have been made partakers of the grace of Christ.

Very few of his writings remain. He was confuted by Augustine, Jerome, Prosper, and Fulgentius, his contemporaries. The history of the Pelagian schism has been written by Archbishop Usher, in his *Antiq. Eccles. Britan.*; Laet; Gerard Vossius; Le Clerc; Cardinal Noris; Father Garnier, in his *Supplem. Oper. Theodreti*; Jansenius, in his *Augustino*; and by the Jesuits, Longueval and Patouillet.—*Usher. Mosheim. Dollinger.*

PELLICAN, CONRAD.

CONRAD PELLICAN, was born at Ruffach, in Alsace, Jan. 8, 1478. We have his autobiography in Melchior Adam at some length. He was educated first at Ruffach, and then at Heidelberg. In 1492, he returned to his parents, who were too poor to support him, and he earned his livelihood by keeping a school. His desire of improvement was, however, unabated, and he was enabled to borrow what books he wanted from the neighbouring monastery of the Cordeliers. His frequent intercourse with the monks rendered him open to their persuasions, and, contrary to the wish of his relations, he entered into their community and took the habit in the sixteenth year of his age. In 1494, he was ordained a sub-deacon. In 1496, at the request of an uncle who had befriended him and who was in better circumstances than his parents, he went for further improvement first to Basle and then to Tübingen, where he was instructed and protected by Paul Scriptor, one of the professors. In 1499, he began to study Hebrew under the instruction of a converted Jew. In 1500, Reuchlin came to Tübingen, and under him Pellican pursued his studies with such success that, next to Reuchlin, he was considered the best Hebrew

scholar in Germany. In 1501, he was ordained priest and in the following year he was appointed professor of Divinity, in the convent of his order at Basle, and edited the works of St. Augustine and St. Chrysostom. He also superintended an edition of the Psalter in four languages. In 1508, he was appointed to a similar professorship at his native place, and having held other high offices in his order, he was appointed, in 1519, guardian of the convent of Basle.

By the study of Scripture he had for some time been convinced of the unscriptural state of the existing Church, and on reading the writings of Luther now brought to Basle, his convictions were strengthened and his doubts confirmed. He became by degrees a convert to the reformer. Pellican fearlessly propounded his opinions, and in 1522, was accused of Lutheranism in a chapter of his order. We are not told how he defended himself, but it was with such success that he obtained permission for the ablest of the students and preachers to read the works of Luther. In 1523, Gaspar Sazgar, the provincial, visited the convent, and hearing complaints of Pellican and other members of the fraternity, of their being Lutherans, prepared to remove the accused from their situations. But he was prevented from taking that step by the interference of the senate, who confirmed Pellican in his place, and appointed him fellow-professor of divinity with Œcolampadius. Sometime afterwards he was removed from the office of guardian; but he still retained his post at the university, and filled the theological chair alternately with his learned colleague. In 1526, on the invitation of Zuinglius, he withdrew to Zurich, where he was appointed professor of divinity and of Hebrew. He now, in his forty-eighth year, to show that he finally renounced the papal communion, took to himself a wife. He doubtless did this as a protest against the demoralizing celibacy enforced upon the clergy by the Church of Rome, but he had the vow

upon him, and by breaking the vow he disgusted those members of the Church of Rome who were beginning to see the evil of their system. He should have vindicated the liberty of others without availing himself of it on his own account. But the reformers generally took a different view of the matter. This step lost him the friendship of Erasmus, with whom he had been intimately connected.

In the same year he edited a second impression of the *Biblia Hebraica, cum Comment.* R. Abraam Abeneara, et R. Salomonis in Prophetas; and also of the *Sepher Michlol*, first printed at Constantinople. In 1528, he took part in the celebrated disputation at Bern, on the subject of the Eucharist, and published a volume of the debates and speeches on that occasion. In the following year he commenced his public exposition of the books of the Old Testament. This work, entitled, *Commentarii Bibliorum cum Vulgatâ Editione, sed ad Hebraicam lectionem accurate emendatâ*, Zurich, 1531—1536, 4 vols., fol., is highly commended by Richard Simon. He next devoted his labours to an illustration of the New Testament, which he published in 2 vols., fol. He had, besides, a considerable share in editing the commentaries of Sebastian Meyer upon the Apocryphal books. He also translated into Latin the Chaldee paraphrases, including the Targums of Onkelos, Jonathan, and Jerusalem, various small Talmudical treatises, and Elias Levita's edition of the Massora. He published, in German, *An Exposition of the Pentateuch*, Joshua, Ruth, Samuel, and the Books of Kings. He also published, *Psalterium Davidis ad Hebraicam veritatem interpretatum, cum Scholis brevissimis*; and he bestowed great labour in editing various commentaries, dictionaries, &c., of which an enumeration may be seen in Melchior Adam. He died in 1556. His works have been collected together, and published in 7 vols., fol.—*Melchior Adam*.

PEMBLE, WILLIAM.

WILLIAM PEMBLE, was born in 1591, and was educated at Magdalen College, Oxford. He was a learned man, though a Calvinist; he died in April, 1623.

His works, all of which were separately printed after his death, were collected in 1635, fol., and reprinted four or five times; but this volume does not include his Latin works, *De Formarum Origine*; *De Sensibus internis*; and *Enchiridion Oratorium*.—*Wood. Fuller.*

PERION, JOACHIM.

JOACHIM PERION was born at Cormeri, in the Touraine, about 1500, and at the age of seventeen entered the Benedictine abbey at his native place, and afterwards studied at Paris, where for twenty years he applied himself to the reading of the authors of antiquity, especially Cicero. He was admitted to the degree of doctor by the faculty of theology at Paris, and during several years explained the Scriptures in that city with great applause. By a decree of the university he was appointed to defend Aristotle and Cicero against Ramus; and he discharged that task with great success. He died in 1559.

His printed works are;—*De Dialecticâ Lib. III.*; *Historia Abdiæ Babylonii*; *Topicorum Theologicorum Lib. II.*; *De Origine Linguae Gallicæ, et ejus cum Grecâ Cognatione*; *Liber de sanctorum Virorum qui Patriarchæ ab Ecclesiâ appellantur Rebus gestis, ac Vitis*; *De Vitâ Rebusque Jesu Christi*; and, *De Vitâ Virginis et Apostolorum*; in both of these the Scripture history is debased by the intermixture of absurd fabulous legends; *De Romanorum et Græcorum Magistratibus Lib. III.*; *Notes on the Harangues in Livy*; and, a Latin Version of the Commentary of Origen upon Job, &c.—*Biog. Universelle.*

PETAVIUS, (PETAU) DAVIS.

DAVIS (PETAU) PETAVIUS was born at Orleans in 1583. He was educated at Paris, and in his nineteenth year was appointed to the chair of philosophy at Bourges. In his twenty-third year he entered into the society of the Jesuits, and a veritable Jesuit he became. He studied divinity at Pont à Mousson, and afterwards taught Rhetoric and Theology at Rheims, La Plèche, and Paus.

In 1621, he succeeded Fronton du Duc in the chair of theology, which he filled with distinguished reputation for twenty-two years. He was perfectly versed in the learned languages, and was well acquainted with the sciences; but his particular study was chronology, and it is upon his writings on that topic that his literary fame is chiefly founded. Declining an invitation to Madrid from Philip IV., and to Rome from Urban VIII., he continued to live in his cell in the college of Clermont, where he died in 1652, in the seventieth year of his age. He had been a great sufferer from the stone, so that he regarded death as a desirable release. The writings of Petavius are numerous and various. He appeared as a translator and critical editor in his Latin versions and editions of several pieces of St. Epiphanius, of Synesius, Themistius, the emperor Julian, and the historical abridgment of the Patriarch Nicephorus. He exercised himself in poetry both in the Greek and Latin languages, in the former of which he gave a paraphrase of all the Psalms and Canticles.

The first of his more important works is, *De Doctrinâ Temporum*, 2 vols. folio, 1627; it was republished with considerable additions by himself, as well as by Hardouin and others, in 3 vols. folio, Antwerp, 1703; it is generally accompanied by his *Uranologia*, in quo Græci Auctores varii de Sphærâ ac Sideribus commentati sunt,

&c. folio, 1630. He also published :—*Rationarium Temporum*, 2 vols. 8vo., 1652; this is an abridgment of his *De Doctrinâ Temporum*, with an abstract of general history; of the various editions of this useful work, the best is reckoned to be that of J. Conrad Rungius, 2 vols. 8vo. Lugd. B. 1710; Perizonius published an edition of it, with a continuation down to 1715; and, *Dogmata Theologica*, 3 vols. folio, 1644—1650; the best edition is that of Venice, 1758, 7 vols. folio, superintended by Zaccaria, with dissertations, notes, and a life of the author.

This is the work for which he is “damned to fame” in the theological world, and which has been demolished by our own Bishop Bull. His object was to prove that the Ante-Nicene fathers were not orthodox or Homoousians on the doctrine of the Trinity. Hence, the Arians have claimed him as their own, and “Unitarians” in their own unfairness praise him for the “fairness of his statements.” Anything but fairness of statement appears to have been the design of Petavius. Bishop Bull acquits him of any intention of advancing the cause of Arianism, and suggests that he had in view the support of the pope rather than Arius, and of the Church of Rome than of any other sect. His course was truly jesuitical, and such as other writers of his communion have not feared to pursue. Truth and Christianity itself they would sacrifice to promote the interests of the Roman see. Petavius perceived that if the Catholic writers of the first three centuries were almost all of the same opinion, which was afterwards condemned in Arius for heresy, by the Council of Nice; or that they wrote in such a manner as they might at least be thought to hold such an opinion, by their loose way of expressing themselves; it will thence follow, as he (*Procem.* 88,) has himself observed, first, that there is very little regard to be had to the fathers of the first three centuries, to whom the reformed Catho-

lies generally appealed, and secondly, that general councils have a power of making new articles of faith, or of *manifesting* and declaring them, as he preferred to express it: the inference from all which he designed to be that all the additions to the primitive faith, voted at the pretended Council of Trent, ought to be received without examination. With this view, Petavius set to work to prove the heterodoxy of the Ante-Nicene fathers. How completely and miserably he has failed may be seen in the incomparable works of Bishop Bull. The more honest or less crafty of his own communion became alarmed at his boldness, and the Sorbonne compelled him to qualify his statements in an orthodox preface, which, however, has only made him appear inconsistent with himself. In like manner his representations of the opinions of St. Augustine having given offence to his brethren of the society, he was forced to retract, and adopt the Molinist sense of those doctrines. It is reported that he said to a friend, as a reason for this alteration, "I am too old to change my lodgings," intimating that he must otherwise have quitted the society: such was its tyranny in matter of opinion! The style of Petavius, when writing upon these abstruse and thorny subjects, is much admired for its purity and clearness. His life is written at length by Father Oudin, in the "*Memoires du Nicéron*."—*Oudin. Bull. Bayle.*

PETER.

PETER, Bishop of Alexander, one of the most illustrious prelates of the fourth century, was educated at Alexandria, of which city he was probably a native. He was a pupil of Thomas, the bishop of that see, whose successor he became in the year 300. "He was," says Eusebius, "a most excellent teacher of the Christian doctrine—an ornament to the episcopal character, both for the holiness

of his life, and his laborious application in studying and explaining the sacred Scriptures. He governed the Church three years before the persecution. The rest of his time he passed in a more strict and mortified course of life, but without neglecting the common good of the Churches." "Without any crime of any kind laid to his charge," adds the same writer, "beyond all expectation, on a sudden, for no other reason but the will of Maximin, he was taken into custody and beheaded." His martyrdom took place in 311. He had a quarrel with Meletius, Bishop of Lycopolis, which produced a long schism in the Egyptian Church. He is the reputed author of:—A Book on Penance, thirteen canons of which are inserted in Greek and Latin, in the first volume of the Collect. Concil.; Some fragments also of another treatise attributed to him, Concerning the Divinity, may be met with in the third and fourth vols. of the same collection.—*Eusebius. Dupin.*

PETER, BLESSENSIS.

BLESSENSIS PETER, or PETER of BLOIS, who flourished in the 12th century, was educated at Paris and Bologna. He was a pupil of John of Salisbury, so frequently mentioned in the life of Thomas à Becket.

In 1167, he travelled into Sicily with Stephen, son of the Count of Perche, and cousin to the queen of that island, where he was appointed tutor, and afterwards secretary, to William II. of Sicily. When, however, Stephen, who had been made chancellor of the kingdom, and Archbishop of Palermo, was sent into banishment, Peter was involved in his disgrace, and found it necessary to take refuge in his native country. Hence he was invited into England by Henry II., at whose court he continued for some time, and was nominated Archdeacon of Bath. He next entered into the service of Richard, Archbishop of Canterbury, (the successor of

Thomas à Becket,) who appointed him his chancellor, and deputed him to negotiate business of importance relating to his metropolitan see, with Henry II. and Alexander III. and Urban III. After the death of Henry he resided for a time at the court of Queen Eleanor. Late in life he was deprived of his Arch-deaconry of Bath; though he was afterwards in some degree compensated for his loss by obtaining that of London. He died in 1200. The word Transubstantiation is said to have been first of all made use of by him to express the doctrine of the Romish Church on the subject of the Eucharist. The most considerable of his remains consist of Letters, one hundred and eighty-three in number, which he formed into a collection by order of Henry II. They abound in quotations from the Scriptures, as well as from ecclesiastical and profane writers. There are also still extant several sermons of this author, and various treatises which he wrote on doctrinal and moral topics. Peter de Goussainville published a new edition of all his works, 1677, fol., with notes and various readings, which is inserted in the twenty-fourth volume of the *Bibl. Patr.* A work of his on Canon Law and Process has lately been discovered, of which an account is given in the *Zeitschrift für Geschichtliche Rechtswissenschaft*, vol. vii. p. 207.—*Cave. Lyttelton. Moreri.*

PETER, CHRYSOLOGUS.

PETER, surnamed CHRYSOLOGUS, a celebrated Italian prelate of the fifth century, was born at Forum Corneli, (Imola); and also educated at his native place, where he became deacon to Cornelius the Bishop. Without noticing the legendary tales which are related concerning him, we have only to state, that he was elected Bishop of Ravenna in the year 433, and died before 451. His

eloquence was greatly admired; whence he had the surname of Chrysologus, meaning *golden speaker*. What remains of his productions consists chiefly of Sermons, or Homilies, containing short explanations of portions of the sacred Scriptures, accompanied with moral reflections. They are drawn up in a perspicuous and pleasing style; and are distinguished by a happy union of consciousness and elegance. They were collected together two hundred and fifty years after his death, by Felix, one of his successors in the see of Ravenna, and were first printed, to the number of 176, at Cologne, in the year 1541. Afterwards they underwent repeated impressions at the same place, Antwerp, Paris, Lyons, Venice, and Bologna, and were inserted in the seventh volume of the Bibl. Patr. Six others, on the Lord's Prayer, are given by Father D'Achery in his "*Spicilegium*." There is also still extant "A Letter to Eutyches the Archimandrite," in which Peter declares against the sentiments of that monk, and expresses his approbation of the conduct of Flaireneus. It was first published by Gerard Vossius at the end of his edition of Gregory Thaumaturgus.—*Moreri. Cave.*

PETER THE HERMIT.

PETER THE HERMIT was born in the eleventh century, at Amiens, in Picardy. He was a soldier in early life, and then retired to a hermitage in the South of France, where he devoted himself to austerities; abstaining from flesh meat and bread, but permitting to himself the use of wine. The fanaticism of the age evinced itself in the love of pilgrimages to Jerusalem, and to Jerusalem, in 1093, Peter bent his steps. He viewed with horror the barbarity of the Turks and the sufferings of the faithful. The desire and the hope of effecting the deliverance of the daughter of Zion rose in his

bosom; he sought the patriarch, the venerable Simeon, and they mingled their tears as they bemoaned the common calamity. "The sins of the oriental Christians," said Simeon, "have made nought their power; the Greeks have, within these few years, lost half their empire; our own hope lies in the strength and piety of the nations of the West." The enthusiasm of the hermit broke forth, and he offered his aid. "I send thee then," said the patriarch, "as the envoy of the Church of Jerusalem to her daughter in the West, to entreat of her pity and aid for her unhappy parent." The anchorite accepted the commission, and received letters for the pope and potentates of the West.

Even Heaven itself seemed to the heated imagination of the hermit to interpose in his mission. As in the evening he poured forth his soul in prayer, in the Church of the Resurrection, to God and the saints, to prosper his undertaking, sleep came over his weary frame, and in a dream Christ appeared to him, and said, "Arise, Peter, haste, and do boldly what thou hast undertaken. I will be with thee, for the time is come that the sanctuary should be cleansed, and my people holpen." He awoke full of vigour, went and told his dream to the patriarch, and hasted to Antioch to embark for Italy.

This dream of the hermit has been by many regarded as a pious fraud; for our part we are disposed to view it as a reality. There is nothing in the character of Peter which should lead us to look on him as a hypocrite, but he was a man constitutionally timid, with a very excitable imagination. To such a man, when, overwhelmed with the magnitude of the task he had assumed, and exhausted by fasting and the fervour of devotion, he sunk in sleep, nothing was more natural than the appearance of such a dream as we have related. Ill is he qualified to enter into the spirit of the crusades who discerns falsehood and imposture at every step!

Peter landed at Bari in Apulia. Without loss of time

he hasted to Rome, and placed in the hands of Pope Urban II. the letter of the patriarch. Urban approved of his project, and gave him letters from himself to all Christian princes. The hermit, thus furnished with credentials, traversed Italy; he crossed the Alps, and visited all parts of France. Mounted on a mule, his head and feet bare, his coarse pilgrim's garment bound round him with a cord, and a crucifix in his hand, he went from province to province, and from town to town. He confined his addresses not to the great alone; he harangued the assembled people, he set before them with all the fire of his eloquence the sufferings of pious pilgrims, the profanation of the holy places; he told them how the Saviour had deigned to appear to him personally; he read to them the letters of the patriarchs, and other Christians; he even, it is said, shewed them one which had fallen from heaven. The benevolence of the pious loaded the hermit with gifts, these he bestowed on the poor, or employed in providing husbands for women who renounced a sinful course of life. Wherever he came he preached peace and concord, and his words found obedience as coming from God. Wherever he went he was regarded as a saint, and the very hairs that fell from his mule were preserved as relics.

A council was meantime assembled by the pope at Piacenza, which was so numerously attended that it could not as usual be holden in a church, and a field was the scene of deliberation. Ambassadors appeared from the Greek emperor, who pourtrayed the power and ferocity of the Turks, and the peril of the empire, and implored the aid of the Latin Christians. The pope supported their prayer, and a large number of those present swore to march to the aid of Alexius against the Infidels. But Italy was not the place where a spirit of holy enthusiasm could be best excited. The feudal principle was not strong in that country, the imperial party was numerous, and commerce with the East had taught the

people to view the Moslems with less abhorrence than was felt by those who only knew them by fame. Urban therefore resolved to make France, of which country he was a native, the scene of his greatest efforts.

In the year 1095, the pope crossed the Alps. Having holden councils in Puy and other places to prepare the clergy, he appointed the eighth day after the festival of St. Martin (the 11th Nov.) for the meeting of a general council of Clermont, in Auvergne, whither the clergy were commanded to repair under penalty of the loss of their benefices. More than three hundred prelates and abbots obeyed the summons of the pontiff, and the number of the inferior clergy was proportionably great; the attendance of the laity was immense. The town of Clermont sufficed not to contain within its wall the prelates, princes, ambassadors, and nobles who crowded thither, "so that," says an old chronicler, "towards the middle of the month of November, the towns and villages around were all filled with people, and many were obliged to pitch their tents in the meads and fields, though the season and the country were full of extreme cold." When the ordinary business of the council had been gone through, and the Truce of God had been again enjoined, the pontiff assembled the people in an open square, where he ascended a stage, and took his seat on a throne surrounded by his cardinals, with the Hermit standing at his side, then arose and addressed the people in a very animated discourse, at the conclusion of which, as well as in the course of its delivery, the people, melted to tears and glowing with enthousaism, shouted "God wills it." Ademar, Archbishop of Puy, ran forward with a joyful countenance, and falling at the feet of the pontiff craved permission to share in the holy war. His example was followed by William, Bishop of Orange. Clergy and laity pressed forward to enter on the way of the Lord. They all cast themselves on the ground, and one of the cardinals read a general confes-

sion in their names, and the pope bestowed on them the absolution of their sins. Each pilgrim affixed a red cross to the right shoulder of his garment, hence they were called the Crossed (Croisés) and the Holy War named a Crusade (Croisade). The pope charged the clergy, on their return home, to stimulate the warlike portion of the people to the holy expedition, and to prohibit all others from sharing in it. The prelates besought him to be their leader, but he excused himself, as there was an anti-pope, and he was still on ill terms with the emperor of Germany and the King of France, but he promised to join them as soon as peace was restored to the Church. Meantime he appointed the Bishop of Puy to be his legate in the camp of the faithful.

The crusaders of the better sort were led by Godfrey of Bouillon. A promiscuous horde of men and women to the number of 60,000, was led by Peter from the borders of France, along the banks of the Rhine and the Danube. Their progress was marked by pillage and disorders of all kinds, and by the massacre of all the Jews who fell in their way. As they approached the confines of Hungary and Bulgaria the fierce natives of those countries rose upon them, and cut them off in such numbers, that only a third part, with Peter himself, having taken refuge in the Thracian mountains, at length escaped to Constantinople. Almost all these were afterwards slain by the Turks in the plain of Nice, while Peter had prudently withdrawn from the camp, and remained in the Greek capital. He, however, accompanied the better disciplined army of Godfrey, and was present at the siege of Antioch in 1097. But his fanatical ardour seems now to have deserted him; for during the hardships attending that enterprise he attempted to make his escape. He was, however, brought back by Tancred, who obliged him to swear that he would never desert an expedition of which he

was the first mover. He afterwards distinguished himself at the siege of Jerusalem, on which account he has obtained immortal renown from the muse of Tasso. After the capture of that city he was appointed by the patriarch, during his absence in Godfrey's army, to act as his vicar-general. Peter died the 7th of July, 1115, at the Abbey of Neu-Moutier, near Huy, of which he was the founder.—*Keightley*.

PETER THE VENERABLE.

MAURICE PETER, generally known as Peter the Venerable, was born in the year 1093, being the descendant of a noble house in Arragon. He was dedicated by his parents to a monastic life, and received his education in the Monastery of Clugni, a house of a so-called reformed branch of the Benedictine order. In his twenty-eighth year he was made prior of Vezelay, and soon after prior of Domnus. He was called to fill the vacant place of abbot of Clugni, in the year 1123, and was at the same time chosen general of his order.

The circumstances of his appointment are remarkable and illustrate the spirit of the middle ages. The order of Clugni originated in a project of conventual reformation, and had at first the tendency to restore the precise and literal observance of the Benedictine rule, in all its primitive austerity. The convent was at first only distinguished for the severity of its discipline, and the frequency of its devotional exercises. The fame of this attracted the reverence and the gifts of the people; a succession of eminent men had presided over the order, whose advice and participation had been solicited by popes and sovereigns in affairs of moment. The benevolent purposes to which they applied their wealth excited general esteem and affection. But the wealth and power of the order produced their usual results, the

relaxation of their original severity of discipline, and the abandonment of that mechanical system of monkish devotion, so wearying to the spirit. The convent richly adorned, had now become the seat of arts and learning, but with these came also their accustomed and pernicious followers—luxury and sensuality. Under the sway of Pontius, a young and worldly man, who, in the year 1109, was chosen abbot of Clugni, the revenues of the monastery were squandered, and many disorders and abuses inimical to its interests and authority suffered to prevail. The case at last became so notorious, as to reach the ears of Pope Calixtus the second, who admonished Pontius of the impropriety of his conduct. In consequence of this, the abbot abdicated his post, and resolved on undertaking the pilgrimage to Jerusalem.

It was to his place, declared vacant, that Peter the Venerable was appointed. The repentance of Pontius, however, seems to have been transient. At the end of two years he endeavoured to reinstate himself in the supremacy of the order; and as his character was far more suitable to the general inclinations of the monks, than that of Peter, who, though far more gentle, was at the same time stricter in moral and religious requirements, he found many partizans, and having forced his way into the convent during the absence of Peter, he seized on the treasures belonging to the monastery, even to the splendid ornaments of the church, the costly crucifixes, and the golden reliquaries, in order to gain the means of strengthening his party. These proceedings led to the greatest confusion in the order, till at length Pope Honorius the second interfered, and by his authority put an end to the strife, and in the year 1125 reinstated and confirmed the abbot Peter, in his office. But these disorders had left many pernicious results in the condition of the order, which had tended greatly to the prejudice of his authority. At this era the Cistercian order was extending itself widely, and to its extension

Bernard contributed far more than the presiding abbot. By their rigid ascetic austerity, and their literal adherence to the Benedictine rule, the Cistercian monks were peculiarly distinguished from the luxurious Clugniacs, and obtained in consequence the greater veneration. The character of humility and poverty, conveyed by the unadorned plainness of their convent and churches, presented a remarkable contrast to those of Clugni with their manifold decorations and paintings, and this diversity of character led to a spirit of rivalry between the orders, and which their frequent collisions in their efforts for extension had a further tendency to promote. The men who had sought the seclusion of the cloister, in order that, escaping from the passions and the tumults of earth, and dead to the attractions of the world, they might live to the Spirit, here gave proof that the change of place and external modes of life, were insufficient of themselves to change the heart of man, (*Naturam expellas furca, tamen usque recurret*) and that it must be something above nature, and therefore unattainable by external forms, and unconnected with any peculiar localities, which can alone have power to overcome nature. The same vain pride and petty jealousies which agitate the world, were seen to actuate those who had withdrawn from it, and their operation was but the more sensibly felt, from the limited sphere on which they were now exhibited, and from the restraint which had been put on the passions inherent in human nature.

Even in their external appearance the Cistercians were distinguished from their brethren, having exchanged the original black garment of the monks for one of white. This widened the breach, for the rivals could not now meet without immediately recognizing each other. But the superiors of the two orders, Bernard of Clairvaux, and Peter of Clugni, possessed too much elevation of mind, and had formed too just an estimate of the vital

character of religion, to suffer themselves to be swayed by these passions, or to become enemies on account of external differences. When at any time they were alienated by contending interests, the gentle and amiable Peter was always ready to make the first advances towards reconciliation, and thus their original friendship was soon restored. They were united in the bonds of mutual esteem and affection, and Peter rejoiced in the universal veneration which Bernard attracted; in affairs of moment they were always found to co-operate. They had both expressed their views of the reciprocal relation of the two orders, in several papers drawn up for the purpose of exposing the defects of each, and of clearing the way for a just estimate of existing differences; and in the hope of promoting mutual love and due moderation.

The venerable abbot of Clugni, in one of his letters written to Bernard to solicit his co-operation in composing differences between the rival orders, lays down as a principle the fact of differences with regard to external usages having at all times existed between different Churches, without operating to the hindrance of mutual love, since they involved nothing prejudicial either to faith or love. And thus it ought to be with the members of both orders, since both were striving, through the medium of the different practices by which they were severally distinguished, to attain the same object, even eternal life. It was true, indeed, that though both Cistercians and Clugniacs were governed by the same Benedictine rule, they differed in its application, and deviated from the letter of the rule; but since the motive in which all had originated was the first thing to be considered, Christian love as the soul of all actions must decide as to the application of the law. In support of this, he quotes the words of the Saviour, "If thine eye be single, thy whole body is full of light," and the sublime and faithful saying of Augustine, "Habe caritatem, et fac quicquid vis."

He carries this principle still further in a letter written to Bernard, to defend his brethren against the imputations of the Cistercians. In order to justify them from the reproach of having departed from the Benedictine rule, he appeals to the practice of many councils and popes, whereby the old ecclesiastical laws had been modified and altered, so as to adapt them to the circumstances and exigencies of the times. Then, assuming his opponent to have answered this by the allegation of greater authority and sanctity; he rejoins that his order also numbered among its members, men who were honoured by the Church as saints; but that the question here was not one of sanctity, but of authority, and that in this respect the authority of the abbots of Clugni was as absolute in their order, as that of bishops in their particular sees, or of popes in the Church at large. In general, however, neither sanctity nor authority sufficed for the justification of these changes, since the holiness and authority of the successors might not be brought into consideration with the holiness and authority of those whom they had succeeded; either the former practice needed to be changed, or that which has superseded it must be evil. It was requisite then to have a rule by which these changes might be judged, and by which the earlier and later revelations of God and the laws of the Church might, where they differed in the letter, be made to agree in the spirit, and this rule is love. Love is free in all her actions, and is occupied in ministering to the welfare of mankind, according to the various wants, and the differing circumstances of divers times; it is for her, therefore, to give and to change laws. The lawgivers of the Church are but the secretaries of this love, for this love is the Holy Ghost, and although her laws may vary, yet in her is "no variableness, nor shadow of turning," for she remaineth ever the same. The Cistercians themselves are the real violators of the rule of Benedict, since they infringe the

law of love, by adhering pertinaciously, and to the prejudice of their brethren, to those outward things, which are to be adapted to the different circumstances of mankind. (The councils might, indeed, have been called the organs of the Holy Ghost if they had been possessed with this spirit, this idea of a progressive and self-developing Church, for there would then have been no danger of their confounding the mutable with the immutable, human forms with divine revelations, and of fettering the spirit with the letter.)

We proceed to give some further extracts from his letter, on account of the characteristic peculiarities of the imputations cast upon the monks of Clugni, with the grounds on which these are refuted by Peter. "The monks," it was urged against the Clugniacs, "should present the image of an apostolic fellowship; they should have no property, but should live by the labour of their hands; they should not possess parish churches, tithes, or first-fruits, as do the Clugniacs; for these belong of right to the clergy, by whom the churches are served." To this, Peter replies, "Who has the greater right to the oblations of the faithful; the monks who are continually supplicating God for sinners: or the clergy, who, as we see at this time, devote themselves entirely to the eager pursuit of earthly things; to the total neglect of their spiritual calling, and the salvation of souls?" But, an accusation of a still more formidable character was brought against the Clugniacs, that of having indiscriminately received as gifts—castles, townships, peasants, serfs, maidens, tolls, and of having defended themselves in the possession of the same without scruple against all aggressors. To this, Peter replied, "That these possessions were turned to far better account, and the peasants far better treated by the monks, than they had previously been. The manner in which the temporal lords exercise their power over their bond serfs, is a matter of notoriety. Not content with their customary

and bond service, they appropriate to themselves the goods with the persons, and the persons together with the goods; and thus it is, that after having made the usual deductions, they come and plunder these unhappy people three or four times in the year, or as oft as they will; they oppress them with innumerable services, laying upon them heavy burdens, grievous to be borne, so that at last they force them to abandon their native homes, and to seek shelter in a foreign land. And what is still more abominable, they do not scruple to sell the men whom Christ hath made free, and purchased at the cost of His own blood, in exchange for so vile a thing as gold. The monks, on the contrary, only avail themselves of their bond and moderate service, in order to procure the necessities of life; and instead of vexing them with deductions, they sustain them in poverty, from their own stores; in a word, they treat their vassals as brothers and sisters."

In another letter he writes to Bernard:—"It has long grieved me sore, that men, who to this very hour are in hunger and thirst, in cold and nakedness, labouring with their hands, and in all things following the holy Paul, should yet, while they perform the weightier matters, leave the lighter undone. And thou art one of those. Thou keepest the hard commands of Christ, in fasting, watching, weariness, and labour, and yet thou disregardest that easy one, of love." He then calls upon Bernard to exert his influence with the Cistercians so far as at least to induce them to receive their brethren of Clugni into their convents, even although they should persist in the use of the customs and the dress which had first given rise to their divisions, that so by frequent interchange of good offices, mutual love might be restored. He had himself made this concession fifteen years before, with regard to all the convents of his order, excepting that of Clugni, and he now offered to extend the privilege to that chief convent, if his request were complied with.

In the year 1140, Peter afforded an asylum to Peter Abelard, as we have seen in the life of that too celebrated person.

So high was his reputation for wisdom and prudence, that, in the year 1145, Pope Eugenius sent for him into Italy, in order to endeavour, by his admonitions and councils, to reconcile the hostile factions which had involved the Tuscan territories in civil war; but their obstinacy and inveterate enmity rendered all his efforts for that purpose ineffectual. In the year 1150, having occasion to take a journey to Rome, on business relating to his monastery, he was received there with the highest honours by Pope Eugenius, and the Roman citizens. He died at Clugni, in 1156, when he was about 63 years of age.

He acquired the surname of Venerable from the great seriousness and gravity of his demeanour. He procured the Koran to be translated out of the Arabic into Latin, and wrote a treatise in four books against the Mahometans. He was also the author of several other polemical pieces, against the Jews, Petrobrusians, &c., and various miscellaneous writings, in prose and verse. His works were first published at Ingoldstadt, in 1546; and afterwards at Paris, with the notes of Duchesne and Marrier, in the year 1614. The edition last mentioned has been inserted in the 22nd vol. of the *Bibl. Patr.* Two of his Letters, not before edited, were printed by Father Mabillon, in the 2nd vol. of his *Analecta*; and a third by D'Achery, in the 2nd vol. of his *Spicileg.* (Compare the lives of St. Bernard and of Abelard.)—*Cave. Neander's Life of Bernard.*

PETER, COMESTOR.

COMESTOR PETER, or PETER THE EATER, was a native of Troyes, in Champagne, where he flourished in the 12th

century. He was Canon and afterwards Dean in the Cathedral Church in his native city, whence he was removed to the Deanery of Notre Dame, in Paris. This benefice he resigned to enter a regular Canon of St. Victor, in Paris. He died in 1198, having directed the following epitaph to be placed on his tomb:—

Petrus eram, quem Petra tegit, dictusque Comestor.
Nunc comedor. Vivus docui, nec cesso docere
Mortuus; ut dicant, qui me vident incineratum,
“Quod sumus, iste fuit, erimus, quandoque quod hic est.”

Geraldus Cambrensis was one of his pupils, and he inspired his pupil with his own hatred of the monks. In a manuscript of that author, preserved in the archiepiscopal library at Lambeth, he tells us that he heard Peter declare before his whole school, in which many persons of distinguished literature were present, that the old enemy, meaning the devil, never insidiously devised a more injurious measure against the Church of God, than the law which enjoined a vow of celibacy on the clergy. He openly and truly censured other sins in practice and errors in doctrine prevalent in the middle ages. He was the author of *Historiæ Ecclesiasticæ Lib. XVI.*, containing a summary of sacred history, from the beginning of Genesis to the end of the Acts of the Apostles, intermixed with numerous passages from profane history, and some fabulous narrations. It was first published at Reutlingen, in 1473, and afterwards underwent repeated impressions at Strasburg, Basle, Lyons, and other places. He also wrote, *Sermons*; and a work entitled, *Catena Temporum. &c.*, consisting of an indigested compilation of universal history, published at Lubeck in 1475, in 2 vols. fol.; of which a French translation was printed at Paris, in 1488, in 2 vols. folio, under the title of *Mer des Histoires.*—*Cave. Dupin. Moreri.*

PETIT, MATTHEW DIDIER.

MATTHEW DIDIER PETIT was born at St. Nicholas, in Loraine, in 1659, and was educated at the Jesuit College at Nancy. He took the monastic habit as a Benedictine in his seventeenth year. In 1682, he was appointed lecturer in philosophy and Divinity, by the chapter general of the congregation of St. Vannes and St. Hydulphus, to which he belonged. He afterwards presided over an academy in which certain monks of the Benedictine order engaged, under his direction, to read all the fathers of the Church. As is the case with most students of the fathers, they commenced with Dupin's ecclesiastical writers, to whom the readers of these volumes are so much indebted. Petit-Didier wrote notes on this celebrated work and published them under the title of Remarks on the first volumes of M. Dupin's *Bibliothèque Ecclesiastique*, in 3 vols, 8vo, the first of which appeared in 1691, and the third in 1696. He afterwards published an answer to the Dialogues between Cleander and Eudoxus, written against the celebrated Provincial Letters of Pascal, and attributed to father Daniel, the Jesuit. This answer is under the form of seventeen letters, with the title of, *An Apology for the Provincial Letters of Lewis Montalte*, against the last Reply of the Jesuits, &c., 12mo. About 1700 he published in Latin, *Critical, Historical, and Chronological Dissertations on the Sacred Scriptures of the Old Testament*, in 4to. In 1715, he was chosen Abbot of Senones. In 1724, he published *A Theological Treatise in Defence of the Authority and Infallibility of the Pope*, 12mo. This piece was attacked by different writers, Romanist and Protestant, and defended by him in several tracts. In 1725, he visited Rome, where he was favourably received by Benedict XIII., on account of his writings, in which he had maintained the infallibility and highest preten-

sions of the papal see, and declared hostility against the liberties of the Gallican Church. As a reward for such obsequiousness, in 1726 the Pope nominated him Bishop of Macra, in *partibus infidelium*. He died in 1728, and was succeeded by Calmet. He is supposed to have been the author of an Historical and Dogmatical Treatise on Ecclesiastical Privileges and Exemptions, which was printed at Metz, in 1699, in 4to.—*Moreri*.

PEZELIUS, CHRISTOPHER.

CHRISTOPHER PEZELIUS was born in the year 1539, at Plauen, in the Voightland. He is chiefly distinguished for the part he took with certain of the Saxon theologians for changing the doctrine of his Church (the Lutheran) on the subject of the Eucharist. They wished to introduce the Calvinistic view and were called Crypto-Calvinists. He shewed great zeal in the cause and composed a Catechism. He was, of course, subject to prosecution, and retired to Egra, in Bohemia, and afterwards became principal of a seminary at Siegen, and finally Pastor of Herbon. How long he retained that situation we are not informed, but we find that he was professor of divinity at Bremen, in the year 1588, and was also superintendent of the Churches in that district. These posts he held till his death in 1604, when he was about 65 years of age. He was the author of *Commentarium in Genesin*, 1599, 8vo; *Enarratio priorum Capitum Evangelii Johannis*, 1586, 8vo; *Compendium Theologiæ*; *Epitomen Philosophiæ Moralis*; *Mellificium Historicum*, forming a large commentary on Sleidan's treatise *De quatuor monarchiis*, 1610, 4to, in two parts, to which a third was afterwards added by Lampidus; *Consilia et Judicia Theol. Philippi Melanchthonis*, consisting of extracts from Melanchthon's works, with objections and answers on subjects of a theological

nature, the whole intermixed with Scholia, and extending to seven or eight octavo volumes; besides a multitude of controversial pieces.—*Bayle. Moreri.*

PFAFF, CHRISTOPHER MATTHEW.

CHRISTOPHER MATTHEW PFAFF was born at Stuttgard, in 1686, and was educated at Tübingen, where his father, John Christopher Pfaff, author of a dissertation *De Allegatis Veteris Testamenti*, was Divinity professor. In early life he travelled at the expense of the Duke of Wurtemberg, and, among other places, visited the University of Oxford.

In 1717, he was appointed Professor of Divinity at Tübingen, being the colleague of his father, whom he succeeded as Dean of the Church. Afterwards he became chancellor, and first professor of Divinity in the university; and the emperor made him a count-palatine, and gave him the extraordinary power of creating doctors of Divinity. In 1727, he was nominated Abbot of Laureac; and in 1731 he was appointed a member of the Royal Academy at Berlin.

He published, *Dissertatio critica de genuinis Librorum Novi Testamenti Lectionibus*, ope Canonum quorundam feliciter indagandis; ubi et inter alia de Joannis Millii *Collectione variarum Novi Testamenti Lectionum* modeste disseritur, 1709, 8vo; *Firmiani Lactantii Epitome Institutionum divinarum*, &c., anonymi *Historia de Hæresi Manichæorum*, &c., ex *Codicib. Taurinens*, 1712, 8vo; *Sancti Irenæi Episcopi Lugdunensis, Fragmenta Anecdota*, ex *Biblioth. Taurin. eruta*, Latinâ *Versione et Notis illustrata*, &c., 1715, 8vo; *Primitiæ Tubigenses*; *Institutiones Theologiæ dogmaticæ et moralis*; *Introductio in Historiam Theologiæ literariam*, 1718, 4to, and afterwards greatly enlarged; *Syntagma Dissertationum Theologicarum*, 1720, 8vo; *Institutiones Historiæ*

Ecclesiasticæ, cum Dissert. de Liturgiis, 1721, 8vo; Notæ Exegeticæ in Evangelium Matthæi, 1721, 4to; Historia Formulæ Consensus Helveticæ, 1722, 4to; Collectio Scriptorum Irenicorum de Unione inter Protestantes facientium; Ecclesiæ Evangelicæ Libri Symboli, cum variantibus Lectionibus et Notis, 1730, 8vo; numerous critical remarks and observations in the edition of the German Bible printed at Tübingen in 1729; Dissertationes anti-Bælianæ tres; and various other controversial treatises. He died in 1760.—*Moreri*.

PFEIFFER, AUGUSTUS.

AUGUSTUS PFEIFFER was born in 1640, at Lauenburg, in Lower Saxony. He received his primary education at Lauenburg, and thence proceeded to Hamburg and Wittemberg. At the latter place, in 1668, he was appointed professor of oriental languages. After passing through various preferments, he was, in 1690, elected superintendent of the Churches in the district of Lubeck; which station he held till his death, in 1698. He was the author of a variety of works, in sacred criticism and Jewish antiquities, the principal of which are, *Critica Sacra, de sacri Codicis Partitione, Editionibus variis Linguis orientalibus, Puritate Fontium, Interpretatione sacræ Scripturæ legitima, Translationibus, Masora, Cabala, &c.*; *Tres Dissertationes de Targumim, sive Paraphrasibus Chaldaicis Vet. Test. de Massora, sive Critica Sacra Hebræorum, de Tribæresio Judæorum, sive de Pharisæis, Sadducæis, et Essæis, &c.*; *Sciagraphia Systematis Antiquitatum Hebraicarum, Lib. VIII.*; *Thesaurus Hermeneuticus, seu de legitima Scripturæ Sacræ Interpretatione Tractatio*; *Decades duæ selectæ Positionum philologicarum de antiquis Judæorum Ritibus et Moribus*; *Dubia vexata sacræ Scripturæ sive Loca difficiliora Veteris Testamenti succincte decisa*

quatuor Centuriis; Commentarius in Obadium, præter genuini Sensus Evolutionem et Collationem, exhibens Versionem Latinam et Examen Commentarii Don. Isaaci Abrabarnelis, &c.; Prælectiones in Jonæ Prophetiam recognitæ et in justum Commentarium redactæ. Several of the preceding articles were afterwards collected together, and published in 1704, in 2 vols, 4to.—*Moreri. Le Long.*

PFLUG, JULIUS.

JULIUS PFLUG was born about the year 1490, but the place of his birth is unknown. He was Bishop of Naumberg in the Palatinate. He is chiefly distinguished for being one of the three divines employed by Charles V. in drawing up the famous project of the Interim. He presided as his representative in the Diets of the empire at Ratisbon. He died in 1564. He was the author of *Institutio Christiana Ecclesiæ Numburgensis*; *De Reipublicæ Institutione ad Principes et Populum Germaniæ*; *De Institutione Homini Christiani*; *De Justicia et Salute Christiani Homini*; *De vero Dei cultu*; *De Creatione Mundi*; and several doctrinal and controversial treatises in Latin and German.—*Moreri.*

PHILOSTORGIUS.

OF PHILOSTORGIUS, Mr. Dowling, in his introduction to the critical study of ecclesiastical history, writes thus:—

Though the Arian controversy was terminated in the east by the end of the fourth century, it was but natural that some of the zealous adherents of the sects which had so long distracted Christendom, should give expression to the sentiments of vexation and disappointment with which they regarded the triumph of their orthodox

opponents. Among the writers whose zeal thus prevailed over their prudence was Philostorgius, who appears to have been the first to discover the value of Ecclesiastical History as a controversial weapon, and to employ it in a regular and systematic attack on the doctrines of the Church. He was a native of Cappadocia, and was born in 368. He entertained the opinions of Eunomius, and regarded the Semi-Arians with no less hostility than the friends of Athanasius. He began his work with the rise of Arianism, in the beginning of the fourth century, and brought it down to the year 425. It no longer exists entire. But the very copious extracts, which we owe to Photius, though they give us no adequate notion of what it was as a whole, nor enable us to judge for ourselves of its literary merits, amply confirm his remark, that it "is less a history than an encomium upon the heretics, and a mere accusation and vituperation of the orthodox." Great, however, as are the prejudices of Philostorgius, it is highly satisfactory to have the Arian view of the great events of this period; and the remains of his work, whatever may have been its actual merit, are of no inconsiderable value for illustrating the history of the fourth century.

PHILOTHEUS.

PHILOTHEUS was a native of Greece in the fourteenth century, and lived as a monk, first at Mount Sinai, and afterwards at Mount Athol. Of the last named monastery he became abbot. He was consecrated Archbishop of Heraclea, and in 1355 was appointed Patriarch of Constantinople. He died about 1371. He was the author of *Ordo sacri Ministerii*, published in Greek and Latin, by James Goar, in his *Ritulale Græcor.*, and inserted in the xxvith vol. of the *Bibl. Patr.*; *De Præceptis Domini Capitula XXI.*, edited in Greek and Latin, by Peter Poussines, in his *Thesaur. Ascet.*; *Sermo encomiasticus*

in tres Hierarchas, Basilium, Gregorium Theologum, et Joannem Chrysostomum, published in Greek and Latin, by James Pontanus, together with the Dioptra of Philip the Solitary, and inserted in the second vol. of Fronton du Duc's Auctuar. Patr.; two Orations, one, De Cruce, and the other, In tertiam Jejuniarum Dominicam, edited in Greek and Latin by Gesner, in the second vol. of his treatise De Cruce.—*Biog. Universelle*.

PHILPOT, JOHN.

JOHN PHILPOT was born in 1511, at Compton, in Hampshire, and was educated at the two St. Mary Winton Colleges of William of Wykeham. He was admitted fellow of New College in 1534, and in 1541 he forfeited his fellowship "because of absence, being then on his travels." Italy was the country into which he travelled, and he dwelt principally at Rome. When Philpot returned to England, he gave unequivocal evidence that his religious views were totally different from those in which he had been nurtured. This change had begun to work for several years before he travelled to Italy: it was matured and deepened by his residence in that country, and its plain fruits appeared, when, upon his return, he read lectures upon St. Paul's Epistle to the Romans in the Cathedral of Winchester, "which, though gratis," says Anthony Wood, "were not acceptable to the Cathedral clergy or the citizens of that place." There is no record to fix the period at which he entered into holy orders; it is pretty clear that he had not taken that step before he went abroad; and it is probable that he did not long defer it after his return, because he seems to have come back with all his doubts removed, and his mind finally made up as to the principles which he would advocate.

The advancement of Philpot to the Archdeaconry of

Winchester took place in the reign of Edward the Sixth; but the precise time cannot be ascertained. His predecessor was William Bolen, who had succeeded to the office in 1528, upon the resignation of Richard Pates, who became Bishop of Worcester. Bolen held the office of Archdeacon for twenty years; a duration which was in affecting contrast to the brief and suffering space permitted to his successor. It appears that Bishop Gardiner had nominated him, prospectively, to the office of Archdeacon; a promise which we might be inclined to suppose had been given many years before; since it would appear improbable that that prelate would have shewn any favour to him after his principles had become so changed as they were on his return from Italy. But however this may be, the nomination which Gardiner had given him, it was left to his successor to make good.

If Gardiner had been mistaken in his man, not so Bishop Ponet, who found in Philpot all he desired. But the Archdeaconry was not to be a resting-place for his feet. A misunderstanding arose between him and the Bishop, through the malicious interference of one of that prelate's officials. Let Strype tell the story of this quarrel: "There was," writes that historian, "in the latter end of King Edward, an unhappy difference started between Ponet, the learned Bishop of Winton, and Philpot; fomented and devised by Cook the register, a man that hated pure religion, He informed the said Bishop, whether true or false I know not, that there was a yearly pension due to him from the Archdeacon, This was causing contention amongst them, hence intolerable troubles arose, and slanders in that diocese to them both; while so good a Bishop, at the setting on of so rank a knave, could find in his heart to vex his brother, so conspicuous both for learning and for life. Another instance of Cook's malice towards the Archdeacon was this: Cook, having married a lady, rode with more men than the Archdeacon himself; and taking this opportunity of

number of attendance, once forestalled the way between Winchester and Mr. Philpot's sister's house, about three miles from the said city, whither he was going; and, lying in wait for him, set his men upon him and sore beat him, overdone by number; for otherwise the Archdeacon had as lusty a courage to defend himself, as in disputation against Popish prelates to impugn their doctrine. But though he was thus beaten, hurt and wounded, yet remedy could he have none in the spiritual court, the Bishop, as well as this his register, being in contest with him."

In the year 1553, Mary ascended the throne, and the convocation met on the tenth of October.

When the business of the convocation commenced, (either on the 16th or 18th of October, 1553) two questions were first proposed for consideration, the forty-two Articles, and the Book of Common Prayer: and with the former question was associated the Catechism which had been published a short time before King Edward's death. On Friday the 20th of October, Weston the prolocutor, presented to the house two bills, which had already obtained his own signature; in the one of which, treating of the Catechism, that formulary was described as "pestiferous and full of heresies," as having been "foisted upon the last synod fraudulently, and therefore that the present synod disowned it." It was for his firm refusal to sign the document which branded a Catechism that had both truth and synodal authority on its side, quite as much as for his resistance to transubstantiation and the mass, that Philpot, at the close of this convocation, was visited with the penalties which lighted on his head.

He was apprehended and, after various Examinations before Bonner and a rigorous imprisonment of eighteen months, was condemned to be burnt in Smithfield.

We have his own account of his Examinations, and it is one of the most interesting documents of Antiquity throw-

ing much light on the manners of the times. Philpot's ready wit and learning are very remarkable, though his temper was evidently too disputatious. His opponents seem to have reiterated the same arguments and assertions and do not appear to advantage. But it is evident that though they had determined to burn him if he did not recant; they all of them wished to save him. Bonner, on one occasion said to him, "I perceive you are learned: I would have such as you be about me. But you must come and be of the Church; for there is but one Church." Philpot replied, "God forbid I should be out of the Church! I am sure I am within the same; for I know, as I am taught by the Scripture, that there is but one catholic Church, one dove, one spouse, one beloved congregation, out of the which there is no salvation."

It appears that he did not carry the notion of the royal supremacy to an extreme, from the following colloquy between him and Dr. Cook. Being asked by Mr. Cholmley, "Will you not agree that the queen's majesty may cause you to be examined of your faith?" Philpot answered, "Ask you of master doctor Cook, and he will tell you that the temporal magistrates have nothing to do with matters of faith, for determination thereof. And St. Ambrose saith, that the things of God are not subject to the power and authority of princes." Cook exclaimed, "No! may not the temporal power commit you to be examined of your faith to the bishop!" Philpot rejoined, "Yea, sir, I deny not that. But you will not grant, that the same may examine any of their own authority."

Again, Bonner asking him why he had not replied to the queen's commissioners, Philpot replied, "For that they were temporal men, and ought not to be judges in spiritual causes, whereof they demanded me, without shewing any authority whereby I was bound to answer them; and hereupon they committed me to your prison."

The following conversation is of much interest:—

Bonner,—“Is there any more Churches than one Catholic Church? And, I pray you, tell me into what faith you were baptized?”

Philpot,—“I acknowledge One Holy Catholic and Apostolic Church, whereof I am a member (I praise God,) and am of that catholic Church of Christ whereunto I was baptized.”

Coventry,—“I pray you, can you tell what this word ‘catholic’ doth signify? shew, if you can.”

Philpot,—“Yes, that I can, I thank God. The catholic faith, or the catholic Church, is not as now a days the people be taught, to be that which is most universal, or of most part of men received, whereby you do infer our faith to hang upon the multitude, which is not so; but I esteem the catholic Church to be as St. Augustine defineth the same: ‘We judge,’ saith he, ‘the catholic faith, of that which hath been, is, and shall be.’ So that, if you can be able to prove that your Faith and Church hath been from the beginning taught, and is, and shall be, then you may count yourselves Catholic: otherwise not. And catholic is a Greek word, compounded of *κατά*, which signifieth *after*, or *according*, and *ὅλον*, a *sum*, or *principal*, or *whole*. So that catholic Church, or catholic Faith, is as much to say, as the first, whole, sound, or chiefest faith.”

Bonner,—“Doth St. Augustine say so as he allegeth it? or doth he mean as he taketh the same? How say you, master Curtop?”

Curtop,—“Indeed, my lord, St. Augustine hath such a saying, speaking against the Donatists, that the catholic faith ought to be esteemed of things in time past, and as they are practised according to the same, and ought to be through all ages; and not after a new manner, as the Donatists began to profess.”

Philpot,—“You have said well, master Curtop, and

after the meaning of St. Augustine, and to confirm that which I had said for the signification of catholic."

Coventry,—“Let the book be seen, my lord."

Bonner,—“I pray you, my lord, be content, or in good faith I will break even off, and let all alone. Do you think the catholic Church (until it was within these few years, in the which a few upon singularity have swerved from the same) have erred?"

Philpot,—“I do not think that the catholic Church can err in doctrine; but I require you to prove this Church of Rome to be the Catholic Church."

Curtop,—“I can prove that Irenæus (which was within a hundred years after Christ) came to Victor, when Bishop of Rome, to ask his advice about the excommunication of certain heretics; the which he would not have done (by all likelihood) if he had not taken him to be supreme head."

Coventry,—“Mark well this argument. How are you able to answer the same? Answer, if you can."

Philpot,—“It is soon answered, my lord, for that it is of no force; neither this fact of Irenæus maketh no more for the supremacy of the Bishop of Rome than mine hath done, which have been at Rome as well as he, and might have spoken with the pope, if I had list: and yet I would none in England did favour his supremacy more than I."

St. Asaph,—“You are the more to blame, by the faith of my body, for that you favour the same no better, since all the catholic Church (until these few years) have taken him to be the supreme head of the Church, besides this good man Irenæus."

Philpot,—“That is not likely, that Irenæus so took him, or the primitive Church: for I am able to shew seven general councils after Irenæus's time, wherein he was never so taken; which may be a sufficient proof, that the catholic primitive Church never took him for supreme head."

The other Bishop,—“ This man will never be satisfied say what we can. It is but folly to reason any more with him.”

Philpot,—“ Oh, my lords, would you have me satisfied with nothing? Judge, I pray you, who of us hath better authority, he which bringeth the example of one man going to Rome, or I that by these many general councils am able to prove, that he was never so taken in many hundred years after Christ, as by the Nicene, the first and second Ephesine, the Chalcedonian, the Constantinopolitan, the Carthaginian, and that at Aquileia.”

Coventry,—“ Why will you not admit the Church of Rome to be the catholic Church ?”

Philpot,—“ Because it followeth not the primitive catholic Church, neither agreeth with the same, no more than an apple is like a nut.”

Coventry,—“ Wherein doth it dissent ?”

Philpot,—“ It were too long to recite all ; but two things I will name, the supremacy and transubstantiation.”

Curtop,—“ As for transubstantiation, albeit it was set forth and decreed for an article of faith not much above three hundred years, yet it was always believed in the Church.”

Bonner,—“ Yea, that was very well said of you, master Curtop.”

Philpot,—“ Ye have said right, that transubstantiation is but a late plantation of the Bishop of Rome ; and you are not able to shew any ancient writer, that the primitive Church did believe any such thing.”

And with this Curtop shrank away. And immediately after the ambassador of Spain came in, to whom my Lord of London went, leaving the other with me.

On the Eucharist we may quote the following passage : Philpot,—“ My Lord of London may be soon answered, that the saying of St. John is, that the humanity of Christ, which He took upon Him for the redemption of

man, is the bread of life, whereby our bodies and souls be sustained to eternal life, of which the sacramental bread is a lively representation and an effectual coaptation to all such as believe on His passion. And as Christ saith in the same sixth of John, 'I am the bread that came down from heaven;' but He is not material natural bread neither; likewise the bread is His flesh, not natural or substantial, but by signification, and by grace in the Sacrament.

"And now to my Lord Riche's argument. I do not deny the express words of Christ in the Sacrament. 'This is My body,' but I deny that they are naturally and corporally to be taken: they must be taken sacramentally and spiritually, according to the express declaration of Christ, saying that the words of the sacrament which the Capernautes took carnally, as the Papists now do, ought to be taken spiritually and not carnally, as they falsely imagine, not weighing what interpretation Christ hath made in this behalf, neither following the institution of Christ, neither the use of the apostles and of the primitive Church, who never taught neither declared any such carnal manner of presence as is now exacted of us violently, without any ground of Scripture or antiquity, who used to put out of the Church all such as did not receive the sacrament with the rest, and also to burn that which was left after the receiving, as by the canon of the apostles, and by the decree of the Council of Antioch may appear."

And, again, another passage may be quoted to the same effect:—Chedsey,—“Why, then you would not have it to be the body of Christ, unless it be received?”

Philpot,—“No, verily, it is not the very body of Christ to any other, but such as condignly receive the same after His institution.”

London,—“Is not a loaf a loaf, being set on the table, though no body eat thereof?”

Philpot,—“It is not like, my lord: for a loaf is a loaf

before it be set on the table ; but so is not the sacrament a perfect sacrament, before it be duly administered at the table of the Lord."

London,—“ I pray you, what is it in the mean while, before it is received ?”

Philpot,—“ It is, my lord, the sign begun of a holy thing, and yet no perfect sacrament until it be received. For in the sacrament there be two things to be considered, the sign, and the thing itself, which is Christ and His whole passion ; and it is that to none but to such as worthily receive the holy signs of bread and wine, according to Christ's institution.”

Windsor,—“ There were never any that denied the words of Christ, as you do. Did not He say, ‘ This is My Body ?’ ”

Philpot,—“ My lord, I pray you, be not deceived. We do not deny the words of Christ : but we say, these words be of none effect, being spoken otherwise than Christ did institute them in His Last Supper. For an example : Christ biddeth the Church ‘ to baptize in the Name of the Father, of the Son, and of the Holy Ghost :’ if a priest say these words over the water, and there be no child to be baptized, these words only pronounced do not make baptism. And again, baptism is only baptism to such as be baptized, and to none other standing by.”

Chamberlain,—“ I pray you, my lord, let me ask him one question. What kind of presence in the sacrament (duly ministered according to Christ's ordinance) do you allow ?”

Philpot,—“ If any come worthily to receive, then do I confess the presence of Christ wholly to be, with all the fruits of His passion, unto the said worthy receiver, by the Spirit of God, and that Christ is thereby joined to him and he to Christ.”

Chamberlain,—“ I am answered,”

London,—“ My lords, take no heed of him, for he

goeth about to deceive you. His similitude, that he bringeth in, of baptism is nothing like the sacrament of the altar. For if I should say to Sir John Bridges, being with me at supper, and having a fat capon, 'Take, eat, this is a fat capon,' although he eat not thereof, is it not a capon still? And likewise of a piece of beef, or of a cup of wine; if I say, 'Drink, this is a cup of wine,' is it not so, because he drinketh not thereof?"

Philpot,—“My lord, your similitudes be too gross for so high mysteries as we have in hand, as, if I were your equal, I could more plainly declare; and there is much more dissimilitude between common meats and drinks, than there is between Baptism and the Sacrament of the Body and Blood of Christ. Like must be compared to like, and spiritual things with spiritual, and not spiritual things with corporal things. And meats and drinks be of their own natures good or evil; and your words, commending or discommending, do but declare what they are. But the sacraments be to be considered according to the word which Christ spake of them; of the which, 'Take ye, and eat ye,' be some of the chief, concurrent to the making of the same, without the which there can be no sacraments. And therefore in Greek the Sacrament of the Body and Blood of Christ is called *κοινωνία*, i.e. communion; and likewise in the Gospel Christ commanded, saying, 'Divide it among you,'”

The following is the account given us of his death: “Upon Tuesday, at supper, being the 7th of December, there came a messenger from the sheriffs, and bade master Philpot make him ready, for the next day he should suffer, and be burned at a stake with fire. Master Philpot answered and said, 'I am ready: God grant me strength, and a joyful resurrection?' And so he went into his chamber, and poured out his spirit unto the Lord God, giving Him most hearty thanks, that He of His mercy had made him worthy to suffer for His truth.

“In the morning the sheriffs came, according to the order, about eight of the clock, and called for him, and he most joyfully came down to them. And there his man did meet him, and said, ‘Ah! dear master, farewell.’ His master said unto him, ‘Serve God, and He will help thee.’ And so he went with the sheriffs to the place of execution; and when he was entering into Smithfield, the way was foul, and two officers took him up to bear him to the stake. Then he said merrily, ‘What! will ye make me a pope? I am content to go to my journey’s end on foot.’ But first coming into Smithfield, he kneeled down there, saying these words, ‘I will pay my vows in thee, O Smithfield!’

“And when he was come to the place of suffering, he kissed the stake, and said, ‘Shall I disdain to suffer at this stake, seeing my Redeemer did not refuse to suffer a most vile death upon the cross for me?’ And then with an obedient heart full meekly he said the 106th, the 107th, and the 108th Psalms. And when he had made an end of all his prayers, he said to the officers, ‘What have you done for me?’—and every one of them declared what they had done; and he gave to every of them money.

“Then they bound him to the stake, and set fire unto that constant martyr, who on the 18th day of December, in the midst of the fiery flames, yielded his soul into the hands of Almighty God, and full like a lamb gave up his breath, his body being consumed into ashes.

“Thus hast thou, gentle reader, the life and doings of this learned and worthy soldier of the Lord, John Philpot, with all his examinations that came to our hand, first penned and written with his own hand, being marvellously preserved from the sight and hand of his enemies; who by all manner of means sought not only to stop him from all writing, but also to spoil and deprive him of that which he had written; for the which cause he was many times stripped and searched in the prison

of his keeper: but yet so happily these his writings were conveyed and hid in places about him, or else his keeper's eyes so blinded, that, notwithstanding all this malicious purpose of the bishops, they are yet remaining and come to light."

He wrote:—*Epistolæ Hebraicæ*; *De Proprietate Linguarum*; An Apology for Spitting upon an Arian, with an invective against the Arians; Supplication to King Philip and Queen Mary; Letters to Lady Vane; Letters to the Christian Congregation, that they abstain from Mass; Exhortation to his Sister; and, Oration. These are all printed by Fox, except the last, which is in the Bodleian Library. He also wrote:—Translations of Calvin's Homilies; Chrysostom against Heresies; and Cœlius Secundus Curio's Defence of the old and ancient Authority of Christ's Church; and, *Vera Expositio Disputationis institutæ mandato D. Mariæ Reginae Ang. &c. in Synodo Ecclesiastico, Londini, in comitiis regni ad 18 Oct., anno 1553*; printed in Latin at Rome, 1554, and in English at Basle.—*Examination and Writings of Archdeacon Philpot, by the Parker Society.*

PHOTIUS.

PHOTIUS, a man of most profound and universal erudition, and of ambition equally great, was born of a Patrician family at Constantinople, where he received his education. He flourished in the ninth century. Devoting himself in early life to the service of the state, and supported by the wealth and interest of his family, after passing through some inferior situations, and becoming captain of the guards, he was appointed secretary of state, under the Emperor Michael III. He now found a patron in the Cæsar Bardas, the emperor's uncle. Through the influence of Bardas, Ignatius the Patriarch of Constantinople, having been degraded from

his dignity on a charge of treason and sent into exile, Photius, though a layman, was appointed his successor. In the space of six days, Photius was ordained deacon and priest, and on Christmas day, 858, he was consecrated by Gregory, Bishop of Syracuse, though that prelate had been deposed by the Pope of Rome, so far as the Pope of Rome had power to depose him.

The jealousy between the Greek Church and the Latin Church was now at its height, and the impertinent claims of the Pope of Rome, and the ambition of the Romish court, would have rendered a good understanding between the two Churches impracticable; but the first open rupture was that which was occasioned by the consecration and subsequent transactions of Photius. His ordination was hasty, his rise irregular, and his abdicated predecessor was supported by public compassion and the obstinacy of his adherents. Although Ignatius was as strongly opposed as Photius to the lofty pretensions of the Pope of Rome, yet the adherents of the former, in the madness of party zeal, appealed to Nicholas I., one of the proudest and most aspiring of the Roman Pontiffs. He at once availed himself of the welcome opportunity of judging and condemning his rival in the East. Photius, however, knew his own position, and determined to maintain it, and so far was he from caring for the excommunication of the Bishop of Rome, that he returned the compliment, and in a Council assembled at Constantinople, in the year 866, he declared Nicholas unworthy both of the place he held in the Church, and also of being admitted to the communion of Christians.

The Roman pontiff alleged a specious pretext for his appearing in this matter with such violence, and exciting such unhappy commotions in the Church. This pretext was the innocence of Ignatius. This, however, was but a mere pretext; ambition and interest were the true, though secret springs, that directed the motions of

Nicholas, who would have borne with patience, nay, beheld with indifference the unjust sufferings of Ignatius, could he but have recovered from the Greeks the provinces of Illyricum, Macedonia, Epirus, Achaia, Thessaly, and Sicily, which the emperor and Photius had removed from the jurisdiction of the Roman Pontiff. Before he engaged in the cause of Ignatius, he sent a solemn embassy to Constantinople, to demand the restitution of these provinces; but his demand was rejected with contempt. And hence, under pretence of avenging the injuries committed against Ignatius, he indulged without restraint his own private resentment, and thus covered with the mask of justice the fury of disappointed ambition and avarice.

While things were in this troubled state, and the flame of controversy was growing more violent from day to day, Basil, the Macedonian, who, by the murder of his predecessor, had paved his way to the imperial throne, calmed at once these tumults, and restored peace to the Church, by recalling Ignatius from exile to the high station from which he had been degraded, and by confining Photius in a monastery. This imperial act of authority was solemnly approved and confirmed by a council assembled at Constantinople, in the year 869, in which the legates of the Roman Pontiff, Adrian II., had great influence, and were treated with the highest marks of distinction. The Latins acknowledge this assembly as the eighth *œcumenical* council, and in it the religious contests between them and the Greeks were concluded, or at least hushed and suspended. But the controversy concerning the authority of the Roman Pontiffs, the limits of their ghostly empire, and particularly their jurisdiction in Bulgaria, still subsisted; nor could all the efforts of Papal ambition engage either Ignatius or the emperor to give up Bulgaria, or any other province to the See of Rome.

The contest that had arisen between the Greeks and

Latins concerning the elevation of Photius, was of such a nature as to admit of an easy and effectual remedy. But the haughty and ambitious spirit of this learned and ingenious patriarch fed the flame of discord instead of extinguishing it, and unhappily perpetuated the troubles and divisions of the Christian Church. In the year 866, he added to the See of Constantinople the province of Bulgaria, with which the Pontiff Nicholas had formed the design of augmenting his own spiritual dominions, and was most bitterly provoked at missing his aim. Photius went yet further, and entered into measures every way unworthy of his character and station ; for he not only sent a circular letter to the oriental patriarchs to engage them to espouse his private cause, as the public and momentous cause of the Church, but drew up a most violent charge of heresy against the Roman Bishops, who had been sent among the new converted Bulgarians, and against the Church of Rome in general. The articles of corrupt doctrine, or heresy, which this imperious and exasperated prelate brought against the Romans, were as follows :—First, That they fasted on the Sabbath, or seventh day of the week. Secondly, That in the first week of Lent they permitted the use of milk and cheese. Thirdly, That they prohibited their clergy to marry, and separated from their wives such as were married, when they went into orders. Fourthly, That they maintained that the bishops alone were authorized to anoint with the holy chrism baptized persons, and that they, of consequence, who had been anointed by presbyters, were obliged to receive that unction a second time from the hand of a bishop. Lastly, That they had adulterated the symbol or creed of Constantinople, by adding to it the words *filioque*, i. e. *and from the Son*, and were therefore of opinion that the Holy Spirit did not proceed from the Father only, but also from the Son. Nicholas I., finding the Romish Church thus attacked, sent the articles of this accusation

to Hincmar, and the other Gallican Bishops in the year 867, desiring them to assemble their respective suffragans in order to examine and answer the reproach of Photius. Pursuant to this exhortation of the pontiff, Odo, Æneas, and Ado, Bishops of Beauvais, Paris, and Vienne, as also the celebrated Ratramn, stept forth gallantly into the field of controversy against the Greeks, answered one by one the accusations of Photius, and employed the whole force of their erudition and zeal in maintaining the cause of the Latin Churches.

Upon the death of Ignatius, which happened in the year 878, the emperor took Photius into favour, and placed him again at the head of the Greek Church in the patriarchal dignity from whence he had fallen. This restoration of the degraded patriarch was agreed to by the Roman Pontiff John VIII., upon condition, however, that Photius would permit the Bulgarians to come under the jurisdiction of the See of Rome. The latter promised to satisfy in this the demands of the pontiff, to which the emperor also seemed to consent; and hence it was that John VIII. sent legates to the council which was held at Constantinople, A.D. 879, by whom he declared his approbation of the acts of that assembly, and acknowledged Photius as his brother in Christ. The promises, however, of the emperor and the patriarch, were far from being accomplished; for after this council, the former, most probably by the advice, or at least with the consent of the latter, refused to transfer the province of Bulgaria to the Roman Pontiff; and it must be confessed that this refusal was founded upon most weighty and important reasons. The Pontiff, notwithstanding, was highly irritated at this disappointment, and sent Marinus to Constantinople in the character of legate, to declare that he had changed his mind concerning Photius, and that he entirely approved of the sentence of excommunication that had been formerly given against him. The legate, upon delivering this

disagreeable message, was cast into prison by the emperor, but was afterwards set free; and being raised to the pontificate upon the death of John VIII., recalled the remembrance of this injurious treatment, and levelled a new sentence of condemnation against Photius.

This sentence was treated with contempt by the haughty patriarch: but about six years after this period, he experienced anew the fragility of sublunary grandeur and elevation, by a fall which concluded his prosperous days. For in the year 886, Leo, surnamed the Philosopher, the son and successor of Basil, deposed him from the patriarchal see, and confined him in an Armenian monastery, where he died in the year 891. The death of Photius, who was the author of the schisms that divided the Greeks and Latins, might have been an occasion of removing these unhappy contests, and of restoring peace and concord in the Church, if the Roman Pontiffs had not been regardless of the demands of equity as well as of the duty of Christian moderation. But these imperious lords of the Church indulged their vindictive zeal beyond all measure, and would be satisfied with nothing less than the degradation of all the priests and bishops, who had been ordained by Photius. The Greeks, on the other hand, were shocked at the arrogance of these unjust pretensions, and would not submit to them on any conditions. Hence a spirit of resentment and irritation renewed the spirit of dispute, which had been happily declining; religious as well as civil contests, were again set on foot; new controversies were added to the old, until the fatal schism took place, which produced a lasting and total separation between the Greek and Latin Church.

Whatever may have been the merits or the demerits of Photius in his public capacity, learning is under great obligations to him. His work, entitled, *Myriobiblon*, is a kind of abstract and critical judgment of 279 different writers in the departments of history, oratory,

grammar, philosophy, theology, &c., of many of whom no other memorial exists. Fabricius (*Biblioth. Græca*, v. 35) gives an accurate list of the works noticed by Photius. Another of his works is entitled, *Nomocanon*, being a collection of the canons of the councils, and canonical epistles, and the imperial laws concerning ecclesiastical matters. His *Myriobiblon*, or *Bibliotheca*, was first printed by Höschelius in 1601; the best edition is that of Rouen, Gr. et Lat. fol. 1653. Imm. Bekker published the Greek text, corrected after a Venetian and three Paris MSS., with an index, Berlin, 1824, 2 vols. 4to. His *Nomocanon* was printed with the *Commentaries* of Balsamon at Paris, Gr. et Lat. 4to, 1615. There are also 253 Letters of Photius, which were published in 1651, fol., with a Latin version and notes, by Richard Mountagu, Bishop of Norwich, from a MS. in the Bodleian Library. There are other small pieces of Photius that have been printed, and not a few still extant in manuscript only. The most remarkable is a very considerable fragment of a Greek lexicon in which the greater part of the alphabet is complete. The various MSS. of this Lexicon, in different libraries on the continent, are mere transcripts from each other, and originally from one, venerable for its antiquity, which was formerly in the possession of the celebrated Thomas Gale, and which is now deposited in the library of Trinity College, Cambridge. A copy of this Lexicon, at Florence, was transcribed about the end of the sixteenth century, by Richard Thompson, of Oxford. Porson had transcribed and corrected this Lexicon for the press; and, after his transcript had been consumed by fire, he began the task afresh, and such were his incredible industry and patience, that he completed another copy, which was printed in 1822, 2 vols. 8vo, London, under the superintendence of Dobree. An edition of this Lexicon was also published at Leipsic, in 1808, by Godfrey Hermann, from two MSS., both

of them very inaccurate. Photius also wrote a Treatise, *Adversus Latinos de Processione Spiritus Sancti*, and other theological and controversial works, several of which are still unpublished; among others, one against the Paulicians, of which Montfaucon gives some fragments in his *Bibliotheca Cosliniana*; and, *Amphilochia*, being Answers to Questions relative to various Passages in the Scriptures, with an Exposition of the Epistles of St. Paul.—*Mosheim. Dupin.*

PICTET, BENEDICT.

BENEDICT PICTET was born at Geneva, in 1655. In his youth he travelled, but having returned to his native town, he became in 1680, minister of the Church of St. Gervas, and in 1686, professor of Divinity. One of the most extraordinary events connected with his history is that in 1706, the Society for propagating the Gospel in Foreign Parts admitted him as one of its members.

He died in 1724. He was of a mild and tolerant disposition, and a father to the poor.

His principal works are:—*Theologia Christiana*, 3 vols, 4to; the best edition of which is that of 1721; *Christian Morality, or The Art of Living Well*, 8 vols, 12mo; *The History of the Twelfth and Thirteenth Centuries*, intended as a continuation of that of Le Sueur; but the supplementary work is more esteemed than the original; and, *A Treatise against Indifference in Religion.*—*Moreri.*

PILKINGTON, JAMES.

JAMES PILKINGTON was born in 1520, at Rivington, in Lancashire. At an early period he was sent to Cam-

bridge, and became a member of St. John's College, of which college he became master in 1558. He was very active in encouraging the Study of Greek in the university. By King Edward VI. he was presented to the Vicarage of Kendal in Westmoreland. At the Visitation of Cambridge held by the royal commissioners in 1549, the subject of Transubstantiation was discussed, and it was "learnedly determined" by Ridley, Bishop of Rochester, and one of the visitors. Alban Langdale, a papist, attacked this determination, and Pilkington published a book in which he shewed how Ridley's determination at that time gave great satisfaction to the students. Where, giving account of this matter, he writes, that Dr. Ridley, Bishop of Rochester. came in visitation to Cambridge, and because the doctrine of the sacrament seemed then strange to many, he propounded this proposition at that time to the whole university to dispute upon, That it could not be proved by any ancient writer, Greek or Latin, which lived a thousand years since, or within five hundred years after Christ, that the substance of the bread was changed in the sacrament to the substance of Christ's Body. Disputation being ended, the bishop made all things so clear in his determination, that they were so convinced, that some of them would have turned Archbishop Cranmer's book of that subject into Latin, &c.

During the Marian persecution he left the country, and went first to Zurich, and afterwards to Basle. On the death of Mary, we find his name the first attached to a document of great moderation, written by the English divines at Frankfort, in answer to a violent letter from the exiles who were at Geneva. This document was dated on the 3rd of Januay, 1559, and imputed "That it would not be in either of their hands to appoint what ceremonies should be, but in such men's wisdoms as should be appointed to the devising of the same; and which should be received by common consent

of parliament: and therefore it would be to small purpose to contend about them. Wherefore as they, [viz. of the Church at Frankfort,] trusting they should not be burdened with unprofitable ceremonies, purposed to submit themselves to such orders as should be established by authority, (not being of themselves wicked,) so they would wish them [of Geneva] to do the same. And that whereas all reformed Churches differed among themselves in divers ceremonies, and yet agreed in the unity of doctrine they saw no inconvenience, if they used some ceremonies diverse from them; so that they agreed in the chief points of their religion. Notwithstanding, that if any should be intruded that should be offensive, they, [of Frankfort,] upon just conference and deliberation upon the same at their meeting with them in England, (which they trusted by God's grace would be shortly,) would brotherly join with them, to be suitors for the reforming and abolishing of the same."

We find Pilkington many years after when Bishop of Durham, writing in the same tone of moderation in a letter addressed to Rodolph Gualter. He laments the state of the times, saying:—"But here, I pray you, pause awhile with me, and mourn over this our Church at this time so miserably divided, not to say, wholly rent in pieces. Commend her to the Lord your God, and entreat Him that, having compassion upon us, He may very soon provide some godly remedy for the healing of her wounds, that she may not be utterly destroyed. Your prudence has heard, I well know, and that often enough to weary you, of that unhappy dispute among some of our friends respecting the affair of the habits and the dress of the clergy, and how great a disturbance it has excited; but it has now so broken out afresh, nay more, that which heretofore lurked in dissimulation has now so openly discovered itself, that not only the habits, but our whole ecclesiastical polity, discipline, the revenues of the bishops, ceremonies or public forms of worship,

liturgies, vocation of ministers, or the ministration of the Sacraments,—all these things are now openly attacked from the press, and it is contended with the greatest bitterness, that they are not to be endured in the Church of Christ. The doctrine alone they leave untouched; as to everything else, by whatever name you call it, they are clamorous for its removal. The godly mourn, the Papists exult, that we are now fighting against each other who were heretofore wont to attack them with our united forces; the weak know not what or whom to believe; the godless are altogether insensible to any danger; the Romish priesthood are gaping for the prey, and are like bellows carefully blowing up the flame, that the mischief may increase. It is lamentable to behold, and dreadful to hear of such things taking place among those who profess the same religion; and yet the entire blame is laid upon the Bishops, as if they alone, if they chose, were able to eradicate all these evils. We endure, I must confess, many things against our inclinations, and groan under them, which if we wished ever so much, no entreaty can remove. We are under authority, and cannot make any innovation without the sanction of the queen, or abrogate anything without the authority of the laws; and the only alternative allowed us is, whether we will bear with these things or disturb the peace of the Church. I wish all parties would understand and follow your wholesome advice in your preface to the Epistle to the Corinthians, respecting the variety of rites and discipline in individual Churches. But these men are crying out that nothing is to be endured in the rites of the Church, which is later than the times of the apostles, and that all our discipline must be derived from thence, and this at the peril of the soul and our salvation."

On the accession of Elizabeth, Pilkington returned to England, and in February 1561, was consecrated Bishop of Durham. In 1562, he is said to have been queen's reader of divinity lectures. During this prelate's

time, not only the cause of religion, but also political matters, called the queen's attention towards Scotland, and the borders were frequently the scene of military operations. During these commotions, the queen having seized the Earl of Westmoreland's estates within the Bishopric of Durham, Pilkington instituted his suit, in which it was determined, that "where he hath *jura regalia*, he shall have forfeiture of high treason." By an act of parliament, made in the 13th year of Elizabeth, 1570. c. 16, "The convictions, outlawries, and attainders of Charles, Earl of Westmoreland, and fifty-seven others, attainted of treason, for open rebellion in the north parts, were confirmed;" and it was enacted, "That the queen, her heirs, and successors, should have, for that time, all the lands and goods which any of the said persons attainted within the Bishopric of Durham had, against the bishop and his successors, though he claimeth *jura regalia*, and challengeth all the said forfeitures in right of his church." So that the see was deprived of the greatest acquisition it had been entitled to for many centuries.

He wrote:—A Commentary of Aggeus (Haggai) the Prophet, 1560, 8vo; A Sermon on the Burning of St. Paul's Church, in London, in 1561, 1563, 12mo; Commentaries on Ecclesiastes, the Epistles of St. Peter, and of St. Paul to the Galatians; and, A Defence of the English Service. After his death, his Exposition on Nehemiah was published, 1585, 4to. He left in manuscript Statutes for the Consistory. He died Jan. 23rd, 1575, in the fifty-fifth year of his age, and was buried at Auckland; but his remains were afterwards removed, and interred in the choir of Durham Cathedral.—*Strype. Zurich Letters.*

PISCATOR, OR FISCHER, JOHN.

JOHN PISCATOR, OR FISCHER, was born at Strasburg, in

1546, and received his education in his native place, from which he withdrew on his becoming a Calvinist, and, in 1584, he became theological Professor at Herborn, in Welterau. He died in 1626. In his late years he inclined to Arminianism.

Piscator made an almost entirely new translation of the Bible, from the original languages into German, which was published at Herborn; and was followed, in 1608, by An Apology for that version, in 4to.

He was the author of Commentaries, in Latin, upon all the books of the Old and New Testaments, 1601—1616, in 24 vols. 8vo, which were collected together, and published in 1643—1645, in 4 vols. fol. He was also the author of Analysis Logica Epistolarum Pauli ad Roman. Corinth. Galat. Ephes. &c. 1590, 8vo; Index in Libros Biblicos Veteris Testamenti, 1622, in 6 vols. 8vo; Scripta adversaria de Causa Meritoria Justificationis, 1590, 8vo; together with practical and controversial treatises, &c.—*Biog. Universelle*.

PLACE, JOSHUA DE LA.

JOSHUA DE LA PLACE was born in 1596, and educated at Saumur, of which university he became, in 1633, theological Professor. He died in 1665.

He wrote :—An exposition of the Song of Songs; A Treatise on Types; A Treatise concerning the Imputation of Adam's first Sin; On the Order of the Divine Decrees; On Free-will; A Compendium of Divinity; Dialogues between a Father and his Son, relative to a Change of Religion; A Treatise concerning the Invocation of Saints; and An Examination of the Reasons for and against the Sacrifice of the Mass, &c. A collection of all his works was published at Franeker in 1699 and 1703, in 2 vols. 4to.—*Moreri*.

PLACETTE, JOHN DE LA.

JOHN DE LA PLACETTE was born in 1639, at Pontac, in

Bearn, and was for some time a Protestant minister in the Church of Orthès, in Bearn; he removed to Naye, and at the Revocation of the Edict of Nantes he became minister of the parish Church at Copenhagen. In 1711, he removed to the Hague, and afterwards to Utrecht, where he died in 1718.

He wrote:—New Moral Essays; A Treatise on Pride; A Treatise on Conscience,—this was translated into English by Basil Kennett, under the title of *The Christian Casuist*; A Treatise on Good Works in general; A Treatise on Oaths; Various Treatises on Matters of Conscience; The Death of the Just, or, the Manner of dying well; A Treatise on Alms; A Treatise on Games of Chance; A Compendium of Christian Morality; Christian Reflections on several moral Subjects; and, A Treatise on Divine Faith.—*Moreri*.

POCOCK, EDWARD.

EDWARD POCOCK was born at Oxford, in 1604. He was educated at the Free-school of Thame, and at Magdalen Hall, and Corpus Christi College, Oxford, of which latter he afterwards became fellow. At the university he applied himself to the study of the Eastern languages, which at that time were taught privately at Oxford by Matthew Pasor. He found also another able tutor for Eastern literature in the Rev. William Bedwell, vicar of Tottenham, near London, whom his biographer praises as one of the first who promoted the study of the Arabic language in Europe. And now the statutes of the college providing that he should speedily take orders, he commenced the study of theology. He followed the plan suggested by James I., who directed this study to be pursued, not by insisting on modern compendiums and tracts of divinity, but by applying himself chiefly to fathers and councils, ecclesiastical historians and

other ancient writers, together with the sacred text, the word of God. For though he perused the books of some late writers in divinity, it was not, we find, to form his notions on matters of religion, according to their conceptions and opinions, but to take their direction about several pieces of antiquity, in order to a general knowledge of their nature and excellency, and to distinguish the genuine from such as are of doubtful original, or manifestly spurious. This, in particular, we learn from some papers begun to be written by him, September 7, 1629, was the use he made of a treatise of some account, then reprinted at Oxford, namely, Ger. Vossius's *Theses Theologicæ*, out of which he collected several things of this nature and of no other.

But amidst his theological studies it was impossible for him to lay aside all regard for those Eastern languages to which his mind was so addicted, and on which he had bestowed so much time and pains. He therefore, about this time, pursued a design wherein both were joined together, and that was, the fitting for the press those parts of the Syriac version of the New Testament, which had never yet been published. Ignatius, the Jacobite patriarch of Antioch, had, in the last age, sent Moses Meridinæus, a priest of Mesopotamia, into the west, to get that version printed, in order to the carrying back a sufficient number of copies for the use of his Churches. And this work, by the care and diligence of Albertus Widmanstadius, was very well performed at Vienna, A. D. 1555. But the Syriac New Testament thus brought out of the East, and followed in that impression, wanted the second epistle of St. Peter, the second and third epistles of St. John, the epistle of St. Jude, and the whole book of the Revelation: because, as a learned man conjectures, those parts of Holy Scripture, though extant amongst them, were not yet received into the canon, by those Oriental Churches. This defect no body took care to supply,

till that very learned person Ludovicus de Dieu, on the encouragement and with the assistance of Daniel Heinsius, set about the Revelation; being furnished with a copy of it, which had been given with many other manuscripts, to the university of Leyden by the famous Joseph Scaliger. That Version of the Apocalypse was printed at Leyden in the year 1627, but still the four Epistles were wanting, and those Pocock undertook, being desirous that the whole New Testament might at length be published in that language, which was the vulgar tongue of our Blessed Saviour Himself, and His holy Apostles. A very fair manuscript for this purpose he had met with in that vast treasure of learning the Bodleian library; containing those epistles, together with some other parts of the New Testament. Out of this manuscript, following the example of de Dieu, he transcribed those epistles in the Syriac character; the same he likewise set down in Hebrew letters, adding the points, not according to the ordinary, but the Syriac rules, as they had been delivered by those learned Maronites, Amira and Sionita. He also made a new translation of these epistles out of Syriac into Latin, comparing it with that of Etzelius, and shewing upon all considerable occasions, the reason of his dissent from him. Moreover, he added the original Greek, concluding the whole with a good number of learned and useful notes.

This was published at Leyden in 1630. Meanwhile, in December, 1629, Pocock had been ordained by Corbett, Bishop of Oxford, and was appointed chaplain to the English merchants at Aleppo, where he arrived in Oct. 1630, and remained for nearly six years. Being a man of meek and humble temper, and naturally in love with retirement and peace, he did not (as many travellers do) carry with him a violent desire of viewing strange countries. Nay, he was so far from being delighted either with what he had already seen, or the place where he was

now settled ; that, in a letter, written about two months after his arrival to Mr. Thomas Greaves, a very studious young man, then scholar of Corpus Christi, he gave but a very melancholy account of himself. "My chief solace," said he, "is the remembrance of my friends, and my former happiness, when I was among them. Happy you that enjoy those places where I so often wish myself as I see the barbarous people of this country. I think that he that hath once been out of England, if he get home, will not easily be persuaded to leave it again. There is nothing that may make a man envy a traveller." However, being abroad, he resolved that his natural aversion for such a kind of life should not make him neglect the doing anything in the post he was in, which was either his duty to God, or might answer the expectation of good and learned men.

Above all other things he carefully applied himself to the business of his place as chaplain to the factory ; performing the solemn duties of religion in that decent and orderly manner which our Church requires. He was diligent in preaching, exhorting his countrymen in a plain, but very convincing way, to piety, temperance, justice, and love, which would both secure to them the favour and protection of the Almighty, and also adorn their conversation, rendering it comely in the sight of an unbelieving nation. And what he laboured to persuade others to he duly practised himself, proposing to his hearers, in his own regular and unspotted life, a bright example of the holiness he recommended.

As he was seldom or never drawn from the constant performance of these duties of his charge by a curiosity tempting him to the view of other places of that country, so he would not omit what belonged to his office, even when attended with a very affrightening danger. For in the year 1634, as the plague raged furiously in Aleppo, and many of the merchants fled two days

journey from it, and dwelt in tents on the mountains; he had that holy confidence in the Providence of God, and that readiness to meet His good pleasure, whatever it should be, that though he visited them that were in the country, he, for the most part, continued to assist and comfort those who had shut up themselves in the city. And indeed, the mercy of God (as he most thankfully acknowledged in a letter sent a little after to a friend in Oxford) was signally manifested, at the time, towards him, and all our nation belonging to that factory. For though the pestilence wasted beyond the example of former times, not ceasing, as usually, at the entrance of the dog-days, all the English were preserved, as well they that continued in the town as they that fled from it. God covered them with His protection, and was their shield and buckler against that terrible destruction: "A thousand fell at their side, and thousands at their right hand, and yet it did not come nigh them."

But he knew the advantages as well as the disadvantages of his position, especially as they related to his favourite studies. He immediately engaged a master in the Arabic tongue, and a servant of the nation for the purpose of familiar converse in it; and he undertook the translation of several Arabic books, among which was a collection of 6000 proverbs. Having received a commission from Dr. Laud, then Bishop of London, for the purchase of Greek coins, and Greek and oriental manuscripts, he employed himself in its execution; nor amidst these literary labours did he neglect the proper duties of his office, but discharged them with great fidelity, even when they exposed him to imminent danger from the plague. In 1636, being informed by Laud of his intention of nominating him the first professor of the Arabic lecture founded by that munificent prelate at Oxford, he returned to occupy a place so conformable to his wishes. To this, after taking the degree of B.D., he was formally appointed in August,

and he opened his lectures with an eloquent Latin oration on the nature and use of the Arabic tongue. The solicitations and generous offers of his friend Mr. John Greaves to procure him as a companion [in a journey into the east, induced him, however, after obtaining leave of absence, to embark with that learned mathematician, in 1637, for Constantinople. During his stay in that city he employed himself in perfecting his knowledge of the oriental tongues, and in purchasing manuscripts for Archbishop Laud, and he also officiated as chaplain to the English ambassador. In 1640, he set out on his return, and passing through Paris, had an interview with the illustrious Grotius, who was much gratified on being consulted by him on an Arabic translation of his noted book *De Veritate Christianæ Religionis*. While at Paris, and on the road, he heard of the commotions in England, and on his arrival he found his liberal patron, Laud, a prisoner in the Tower. Here he immediately visited the archbishop, and their interview was affecting on both sides. Pocock then went to Oxford, where he found that the archbishop had settled the Arabic professorship in perpetuity by a grant of lands. He now resumed his lecture and his private studies. In 1641 he became acquainted with Selden, who was at this time preparing for the press some part of Eutychius's *Annals*, in Latin and Arabic, which he published the year following, under the title of *Origines Alexandrinæ*; and Pocock assisted him in collating and extracting from the Arabic MSS. at Oxford.

In 1643, he was presented by his college to the living of Childry, in Berkshire; and he set himself with his utmost diligence, to a conscientious performance of all the duties of his cure; labouring for the edification of those committed to his charge, with the zeal and application of a man, who thoroughly considered the value of immortal souls, and the account he was to give. He was constant in preaching, performing that work twice every Lord's

Day. And because the addition of catechizing, which he would not neglect, made this a burthen too heavy to be always borne by himself, he sometimes procured an assistant from Oxford, to preach in the afternoon. His sermons were so contrived by him, as to be most useful to the persons that were to hear them. For though such as he preached in the University were very elaborate, and full of critical and other learning; the discourses he delivered in his parish, were plain and easy, having nothing in them, which he perceived to be above the capacities, even of the meanest of his auditors. He commonly began with an explanation of the text he made choice of, rendering the sense of it as obvious and intelligible, as might be: then he noted whatever was contained in it relating to a good life; and recommended it to his hearers, with a great force of spiritual arguments, and all the motives, which appeared most likely to prevail with them. And as he carefully avoided the shew and ostentation of learning; so he would not, by any means, indulge himself in the practice of those arts, which at that time were very common, and much admired by ordinary people. Such were distortions of the countenance and strange gestures, a violent and unnatural way of speaking, and affected words and phrases, which being out of the ordinary way, were therefore supposed to express somewhat very mysterious, and, in a high degree, spiritual. Though no body could be more unwilling than he was to make people uneasy, if it was possible for him to avoid it; yet neither did his natural temper prevail with him, nor any other consideration tempt him, to be silent, where reproof was necessary. With a courage, therefore, becoming an ambassador of Jesus Christ, he boldly declared against the sins of the times; warning those who were under his care, as against all profane and immoral practices, so against those schisms and divisions, which were now breaking in upon the Church,

and those seditions which aimed at the subversion of the state. His whole conversation too was one continued sermon, powerfully recommending, to all that were acquainted with him, the several duties of Christianity. For as he was "blameless and harmless, and without rebuke;" so his unaffected piety, his meekness and humility, his kind and obliging behaviour, and great readiness, upon every occasion, to do all the good he was capable of, made him shine as "a light in the world."

A minister that thus acquitted himself, one would think, should have met with much esteem, and all imaginable good usage from his whole parish; but the matter was otherwise; he was one of those excellent persons, whom the brightest virtue has not been able to secure from an evil treatment; yea, that upon account, even of what was highly valuable in them, have been contemned, reproached, and injuriously handled. Some few, indeed, of those under his care, had a just sense of his worth, and paid him all the respect that was due to it; but the behaviour of the greater number was such, as could not but often much discompose and afflict him. His care not to amuse his hearers, with things which they could not understand, gave some of them occasion to entertain very contemptible thoughts of his learning, and to speak of him accordingly. So that one of his Oxford friends, as he travelled through Childry, inquiring, for his diversion, of some people, who was their minister, and how they liked him, received from them this answer: "Our parson is one Mr. Pocock, a plain, honest man; but master," said they, "he is no Latiner." His avoiding, as he preached, that boisterous action, and those canting expressions, which were then so very taking with many lovers of novelty, was the reason that not a few considered him as a weak man, whose discourses could not edify, being dead morality, having nothing of power and the spirit: but his declaring against divisions, sedition, and rebel-

lion, was most offensive, and raised the greatest clamour against him. Because of this, such in his parish, as had been seduced into the measures of them who were now endeavouring the overthrow both of Church and state, were ready, upon every occasion, to bestow on him the ill names then so much in use, of, “a man addicted to railing and bitterness; a malignant and one Popishly affected.” But disesteem and reproachful language were not the only grievances which this good man suffered under. That income, which the laws of God and man had made his just right, and which he always endeavoured to receive with as much peace as might be, was thought too much for him, and they studied to lessen it in all the ways they could: besides what they called outwitting him in his tithes, of the contributions and great taxes which were frequently exacted, a sum much beyond the just proportion was still allotted to him; and when any forces were quartered in that parish, as considerable numbers often were, he was sure to have a double, if not a greater, share.

This usage could not but seem very strange to a man, who had been treated with respect and civility, by all sorts of persons whom he had hitherto conversed with; and it was impossible for him to reflect upon such unsuitable returns, without a great deal of disquiet, and very melancholy thoughts. The barbarous people of Syria and Turkey, whom he formerly complained of, appeared to him now of much greater humanity than many of those he was engaged to live with. There his exalted virtue had won upon Mahometans, and had made even Jews and Friars revere him; but these charms had, at this time, a contrary effect on the pretenders to saintship and purer ordinances at home. And he, who, when at Aleppo, still longed to be in England, as the most agreeable place in the world, now considered an abode in the East as a very desirable blessing. Yea, to such a degree of uneasiness did the public calamities, and the particular

troubles he was every day exercised with, at length carry him, that he began to form a design of leaving his native country for ever, and spending the remainder of his days either at Aleppo or Constantinople: in which places, from his former experience, he thought he might promise himself fewer injuries, and more quiet and peace. But upon further consideration, and a due use of those succours which both reason and religion afforded him, he fortified his mind against the force of all such trials, and learned "to possess his soul in patience." He very well knew, that it is the part of "a good soldier of Jesus Christ, to endure hardship," and that he that has devoted himself to the work of the Gospel, must be ready in "afflictions and distresses, by honour and dishonour, by evil report as well as good, to approve himself a minister of God." He considered too, that his case was not singular, but such as was common, at that time, to almost all others of the same calling, throughout the nation, who would not humour the people in unreasonable things, nor descend to unlawful compliances. And he was very well satisfied, that all the evil that comes to pass in the world, is still overruled by the Providence of that all-wise God, who, in the moral as well as the natural world, brings light out of darkness, and order out of confusion and who will make "all things work together for good to them that love Him." Upon such reflections as these, therefore, he resolved to stand his ground, and to persevere in a faithful discharge of all the duties he was called to, notwithstanding all the difficulties that attended it. Having thus laid aside all thoughts of a remove, to ease himself of the cares of housekeeping, and the management of a family, and to have the comfort of an agreeable partner, amidst the troubles he was exposed to, he began to think of a wife. And Providence directed him to the choice of a very prudent and virtuous gentlewoman, namely, Mary, the daughter of Thomas Burdett, Esq., of West Worlham, in Hampshire, whom he mar-

ried about the beginning of the year 1646, and by whom God was pleased to bless him with nine children, six sons and three daughters.

Immediately after the execution of Archbishop Laud, the profits of Pocock's professorship were seized by the sequestrators, as part of that prelate's estate. But in 1647, the salary of the lecture was restored by the interposition of Selden, who had considerable interest with the usurpers. In 1648, on the recommendation of Dr. Sheldon and Dr. Hammond, Pocock was nominated Hebrew professor, with the canonry of Christ Church annexed, by Charles I., then a prisoner in the Isle of Wight. In 1649, he published his *Specimen Historiæ Arabum*. This consists of extracts from the work of Abulfaragius, in the original Arabic, together with a Latin version and copious notes. In November, 1650, he was ejected from his canonry of Christ Church, for refusing to take the Engagement, and soon after a vote passed for depriving him of the Hebrew and Arabic lectures; but upon a petition from the heads of houses at Oxford, the masters, scholars, &c., two only of the whole number of subscribers being loyalists, this vote was reversed, and he was suffered to enjoy both places.

In 1655, a more ridiculous instance of persecution was intended, and would have been inflicted, if there had not yet been some sense and spirit left, even among those who had contributed to bring on such calamities. It appears that some of his parishioners had presented an information against him to the commissioners appointed by Parliament, "for ejecting ignorant, scandalous, insufficient, and negligent ministers." But the connexion of the name of Pocock with such epithets was too gross to be endured, and, we are told, filled several men of great fame and eminence at that time at Oxford with indignation: in consequence of which they resolved to wait upon the commissioners, and expostulate

with them about it. In the number of those who went were, Dr. Seth Ward, Dr. John Wilkins, Dr. John Wallis, and Dr. Owen, who all laboured with much earnestness to convince those men of the absurdity of their proceedings; particularly Dr. Owen, who endeavoured, with some warmth, to make them sensible of the contempt that would fall upon them, when it should be said, that they had turned out a man for *insufficiency*, whom all the learned, not of England only, but of all Europe, so justly admired for his vast knowledge and extraordinary accomplishments. The commissioners being very much mortified at the remonstrances of so many eminent men, especially of Dr. Owen, in whom they had a particular confidence, thought it best to extricate themselves from their dilemma by discharging Pocock from any further attendance. In the same year he published his *Porta Mosis*, being six prefatory discourses of Moses Maimonides's Commentary upon the Mishna, which in the original were Arabic, expressed in Hebrew characters, together with his own Latin translation of them, and a very large appendix of miscellaneous notes. In 1657, Walton's celebrated *Polyglott* appeared, in which Pocock had a considerable share.

He collated the Arabic Pentateuch, and drew up a Preface concerning the Arabic Versions of that part of the Bible, and the reason of the various readings in them. He contributed the loan of some valuable MSS. from his own collection, viz.—The Gospels in Persian, his Syriac MS. of the whole Old Testament, and two other Syriac MSS., together with an Ethiopic MS. of the Psalms. In 1668, his translation of the *Annals of Eutychius*, from Arabic into Latin, was published at Oxford, in 2 vols, 4to. This was undertaken by Pocock at the request of Selden, who bore the whole expense of the printing, although he died before it appeared. Selden, in a codicil to his will, bequeathed the property of the *Annales Eutychii* to Langdaine and Pocock.

Immediately after the Restoration, Pocock was (June, 1660) replaced in his Canonry of Christ Church, as originally annexed to the Hebrew professorship by Charles I., and on September 20th, took his degree of D.D. In the same year, he was enabled, by the liberality of Mr. Boyle, to print his Arabic translation of Grotius on the Truth of the Christian Religion. His next publication, in 1661, was an Arabic Poem, entitled *Lamiato'l Ajam*, or *Carmen Abu Ismaelis Tograi*, with his Latin translation of it, and large notes upon it, with a preface by Dr. Samuel Clarke, architypographus to the university, who had the care of the press, and contributed a treatise of his own on the Arabic prosody. Pocock's design in this work was, not only to give a specimen of Arabian poetry, but also to make an attainment of the Arabic tongue more easy to those who study it; and his notes, containing a grammatical explanation of all the words of this author, were unquestionably serviceable for promoting the knowledge of that language. In 1663, he published, at Oxford, his most useful work, the whole of Abulfaragius's *Historia Dynastiarum*, 2 vols, 4to. In 1677, he published his *Commentary on the Prophecy of Micah and Malachi*; in 1685, on that of Hosea; and in 1691, on that of Joel. In 1674, he had published, at the expense of the university, his Arabic translation of the Church Catechism and the Liturgy, i. e. The Morning and Evening Prayers, The Order of Administering Baptism and the Lord's Supper, and, The Thirty-nine Articles. He died on the 10th September, 1691, after a gradual decay of some months, in his eighty-seventh year.

Of this great man, Dr. Twells remarks, "that all his words and actions carried in them a deep and unfeigned sense of religion and true piety; God was the beginning and the end of his studies and undertakings; to His glory they were devoted, and professedly finished by His help, as appears by expressions, sometimes in

Arabic and Hebrew, and at other times in English, which we find not only in his printed works, but also in his note-books, and writings of any account.

“In his public duties of religion he was very punctual; all the time he resided at Christ Church, which was more than thirty years, he was seldom absent from cathedral prayers, oft frequenting them, when he was not thought well enough to go abroad upon any other occasion.

“In his pastoral capacity, so long as he resided constantly at Childry, he shewed the greatest diligence and faithfulness, preaching twice every Lord’s Day, and catechizing likewise, when the length of days would permit him. Nor was he less exact in discharging the private duties of his function, such as visiting sick and ancient people, and the like; and during that part of his life in which his attendance upon his professorships and canonical residence called him to Oxford for the greatest part of the year, he took a most conscientious care to supply his absence by an able curate, of whom he strictly required the same laborious course of duty, and for his encouragement, allowed him fifty pounds per annum, besides surplice fees, all which amounted to more than a fourth part of the then value of that rectory.

“As a member and a minister of the Church of England, though with all due charity to those, who, on the score of conscience, dissented from her, he steadily conformed to her appointments, highly revered and approved every part of her constitution. In subscribing to her articles his hand and heart went together, being an enemy to all prevarication, however coloured or palliated by subtle distinctions. He seemed from his youth to have imbibed, among other eminent divines of those times, an opinion of the illegality of usury, or at least to have entertained scruples about its lawfulness; but this appeared rather from his constant prac-

tice of lending money freely, than from any open avowal of his sentiments in that point: his friends could never get from him his reasons against usury, and the cause of his reservedness was, that the thing being allowed by our laws, and not disapproved by the Church, he would disturb neither by his private opinion. How many uncharitable disputes would be prevented, if every Christian was endued with this laudable moderation! But so long as it is fashionable to have no concern for the peace of the Church, nor reverence for authority, controversies about religion will increase till, without some gracious interposition of Providence, they eat out the vitals of it.

“It would be endless to enumerate all the virtues of this excellent man, or to be particular about the constancy and frequency of his devotions, with his family, and in his closet; his strict manner of observing public fasts, his undissembled grief at hearing God’s name profaned, or the Lord’s Day unhallowed, or the recital of any gross immorality: but above all, his charity under each branch of it, giving and forgiving, was most exemplary.

“The largeness of a family was, in his judgment, no excuse for scanty alms-giving: but besides the poor whom he daily relieved at his door, he gave to others quarterly allowances. His charitable disposition was so notorious, and brought such numbers of necessitous objects to him, that Dean Fell, himself a most munificent person, used complainingly to tell Dr. Pocock, that he drew all the poor of Oxford into the college.”
—*Life by Twells.*

POLE, REGINALD.

REGINALD POLE was born in 1500, at Stoverton, or Stourton Castle, in Staffordshire. He was cousin to

Henry VII., his mother being the daughter of the "false, fleeting, perjured Clarence," brother of Edward IV., who had married Richard de la Pole, Lord Montacute. He was educated first by the Carthusians of Shene, near Richmond, in Surrey, where there was a grammar school. He staid there five years; and then entered as a nobleman in Magdalen College, Oxford, where an apartment was assigned him in the president's lodgings. Thomas Linacre and William Latimer were his tutors. Few things could prove the necessity of a Reformation in the Church more than the fact that, when he was only seventeen years of age, being a layman, he was nominated by the king, Prebendary of Roscombe, in the Cathedral of Salisbury; and held with that stall the Prebend of Yatminster Secunda, in the same church. Soon after, he had the Deanery of Wimburne Minster, together with the Deanery of Exeter, conferred upon him. He had graduated in 1615, but he was not in holy orders, nor had even received the first tonsure, till the very day on which he was appointed a cardinal by the pope.

In 1519, the youthful dean visited the University of Padua; which, according to Erasmus, was, at that time, the Athens of Europe. On his return to England, in 1526, he was received at court with every demonstration of esteem and favour by Henry VIII. and Queen Catherine. This princess had felt all the horrors of the bloody policy by which the death of the Earl of Warwick was made a necessary stipulation to her marriage, and had often signified her forebodings of the vengeance which would wait on it. It was apprehended that the title of the House of York might one day revive in this young prince; and Henry VII. and Ferdinand had got rid of those fears, by an expedient suited to both their characters; and, by adding the mockery of justice to murder, had, on a pretended conspiracy, taken away the life a Prince, whose only

guilt was his relation to the crown. The queen had already done everything in her power to atone for the sin, and repair the injury of so foul a deed. The Countess of Salisbury, mother to Reginald Pole, being sister to the unfortunate victim of her father's jealousy, she committed the care of the Princess Mary's education to her; treated her and all her children with remarkable affection; and was accustomed to say, her mind would never be at ease, unless the crown reverted again to the Earl of Warwick's family, by a marriage of one of his sister's sons to her daughter; and thus some reparation made for the injustice done to the brother: and amongst all that lady's numerous offspring, she had ever shewn a predilection to Reginald. But, notwithstanding the advantages of such a position, and the sunshine of royal favour which encompassed him, he resolved to withdraw from it. The court was become a scene of intrigue, to which his breast was a stranger. He was a constant witness to the wanderings of a prince, to whom he had the highest obligations, and whom he loved with all the sincerity of a loyal and thankful heart: nor would his integrity allow him to interest himself less in the case and honour of the Queen, who was now treated with coldness and disregard. However, that this retreat might not give offence, or draw on him his displeasure, he alleged a desire of prosecuting his studies, where he should meet with fewer avocations; and obtained his majesty's consent to go to the Carthusians at Shene, where he had passed several years of his youth, and where there was a very handsome house, and every thing fitted to his purpose within the inclosure of that monastery.

The question of the king's divorce, of which an account is given in the Life of Cranmer, soon after arose, and Pole sympathizing with Catherine of Aragon, and naturally wishing to be out of the way, made

his desire of completing his theological studies, a plea for his going to Paris, where he remained till October, 1530.

But change of place, did not save him from responsibility and trouble. The agents of Henry VIII. who had determined to consult the universities of Europe, respecting the divorce, arrived at Paris, and Pole was solicited to concur with them in procuring the decision of the University of Paris in the king's favour. As this opinion was contrary to Pole's sentiments, he was thrown into a perplexity, from which he endeavoured to extricate himself by pleading his unfitness for such a business; but he could not thereby escape the king's displeasure. After his return, therefore, he thought it advisable again to retire to Shene, where he spent two years more, unmolested, But Henry's impatience under the delays he met with respecting the divorce having brought him to the final resolution of throwing himself upon the support of his own subjects, it became a step of importance to gain over a person of Pole's rank and reputation. Both hopes and menaces were therefore employed to shake him, and he was persuaded to wait upon the king in order to give him all the satisfaction in his power. Conscience, however, prevented him from concurring in the arguments for the divorce; and though he was dismissed with tokens of regard, yet he thought it prudent again to withdraw to the continent. He took up his abode successively at Avignon, Padua, and Venice, applying assiduously to the study of divinity, and cultivating friendships with the most eminent characters for learning and piety.

In the meantime Henry had proceeded to extremities in his favourite plans. He had divorced Catharine, married Anne Boleyn, and retaliated the hostility of the Roman See, by declaring himself head of the English Church. He procured a book to be written in defence of this title, by Dr. Sampson, Bishop of Chi-

chester, which he caused to be transmitted to Pole, perhaps hoping that he might be convinced by its arguments. This, however, was so far from taking place, that Pole, now thoroughly imbued with the maxims of Rome, forgot all the moderation of his character, and drew up a Treatise, "*De Unitate Ecclesiastica*," in which he used very harsh language both to Sampson and the king, comparing the latter to Nebuchadnezzar, and even exciting the emperor to revenge the injury offered to his aunt. He sent his work to Henry, who could not fail to be much displeased with its contents, as were indeed some of the writer's friends in England. Henry dissembled his resentment, and invited Pole to come over in order to explain some passages in his Treatise for his satisfaction; but his kinsman was too wary to expose himself to the fate of More and Fisher.

The king now kept no measures with him, but withdrew his pension, alienated his preferments, and caused a bill of attainder to be passed against him. But Pole had now a new sovereign. By Paul III. he was nominated a cardinal, and, according to Mr. Hallam, he became an active instrument of the pope in fomenting rebellion in England. At his own solicitation he was appointed Legate to the Low Countries, in 1537, with the sole object of keeping alive the flame of the Northern Rebellion, and exciting foreign powers as well as the English nation to restore Popery by force, if not to dethrone Henry. It is difficult, says the historian, not to suspect that he was influenced by ambitious views in a proceeding so treasonable and so little in accordance with his polished manners and temperate life. Philips, his able and artful biographer, both proves and glorifies in his treason.

Upon the failure of these designs, he was sent as legate to Viterbo, where he remained till 1543. In that year he was appointed one of the three Papal legates to the Council of Trent; and when it was

actually assembled, he attended upon its deliberations as long as his health would permit. He is said to have held the orthodox Protestant doctrine of justification by faith; whence he incurred some suspicion of being too favourable to Protestantism. His friendship for Flaminio, who was an inmate with him and died in his house, and the lenity he shewed to some Protestants at Viterbo, were alledged as further grounds for suspecting his religion; yet of his attachment to the interests of the Papal See he had given such valid proofs as would not suffer it to be doubted. He was therefore confidentially employed in the political affairs of the Roman court during the life of Paul, and at that pontiff's death in 1549, he was seriously thought of as his successor. Indeed, during the cabals of the conclave, he was twice actually nominated; and at the second time was waited upon late at night by the cardinals to perform the ceremony of adoration. But his scrupulosity in objecting to the unseasonable hour, and insisting upon a delay till morning, gave them time to change their minds, and he thus missed the tiara.

After this he retired to the Benedictine monastery at Maguzano, in the territory of Venice, and there he remained till the year 1553, when on the accession of Mary, he was invited to return to England. He set out in September, 1554, but being detained by contrary winds at Calais until November, he did not cross the water until the twenty-first of that month; when arriving at Dover he went thence by land to Gravesend, where being met by the Bishop of Ely, and the Earl of Salisbury, who presented him with the repeal of the act of his attainder, that had passed the day before, he went on board a yacht, which carrying the cross, the ensign of his legation, at her head, conveyed him to Whitehall, where he was received with the utmost veneration by their majesties; and after all possible honour and respect paid to him there, he was conducted to the archbishop's

palace at Lambeth, the destined place of his residence; which had been sumptuously fitted up by the queen for the purpose. On the 27th he went to the parliament, and made a long speech, inviting them to a reconciliation with the See of Rome from whence, he said, he was sent by the common pastor of Christendom to reduce them, who had long strayed from the inclosure of the Church. On the 29th, the speaker reported to the commons the substance of this speech; and a message coming from the lords for a conference, in order to prepare a supplication to be reconciled to the See of Rome, it was consented to, and the petition being agreed on, was reported and approved by both houses; so that being presented by them on their knees to the king and queen, these made their intercession with the cardinal, who thereupon delivered himself in a long speech, at the end of which he granted them absolution. This done, all went to the royal chapel, where "Te Deum" was sung on the occasion. Thus the pope's authority being now restored, the cardinal two days afterwards made his public entry into London, with all the solemnities of a legate, and presently set about the business of reforming the Church, of what they called heresy. How much soever he had formerly been suspected to favour the Reformation; yet he seemed now to be much altered, knowing that the Court of Rome kept a jealous eye upon him in this respect. He therefore expressed great detestation of the Reformers, nor did he converse much with any that had been of that party. He came into England, much changed from that freedom of conversation he had formerly practised. He was reserved to all, spoke little, and put on an Italian temper, as well as behaviour; making Priuli and Ormaneto, two Italians whom he brought with him, his only confidants. In the meantime, the queen dispatched ambassadors to Rome, to make obedience in the name of the whole kingdom to the pope; who had already

proclaimed a jubilee on that occasion. But these messengers had scarcely set foot on Italian ground, when they were informed of the death of Julius, and the election of Marcellus his successor; and this pontiff dying also soon after, the queen upon the first news of it, recommended her kinsman to the popedom, as every way the fittest person for it; and dispatches were accordingly sent to Rome for the purpose, but they came too late, Peter Caraffa, who took the name of Paul IV., being elected before their arrival.

This pope who had never liked the cardinal, was better pleased with Gardiner, the Bishop of Winchester, whose temper exactly tallied with his own. In this disposition he favoured Gardiner's views upon the See of Canterbury. Nor was Pole's nomination to that dignity confirmed by the pope, until after the death of this rival. The queen however, confiding in Pole for the management and regulation of ecclesiastical affairs, granted him a licence to hold a Synod on the second of November, 1554. In this convention, the legate proposed the next year a book he had prepared, containing such regulations as he judged might be the best means of extirpating heresy; these were passed in the form of twelve decrees, and they are so many proofs of his good temper, which disposed him not to set the clergy upon persecuting the Protestants, but rather to reform themselves, and seek to reclaim others by a good example, as the surest method to bring back the stragglers into the fold. How unsuitably to the temper of these decrees, he was prevailed upon to act in many instances afterwards, is well known. The same thing is confessed also by Burnet, who, moreover, plainly suggests his belief of the report, that Cranmer's execution was of Pole's procuring. It is, indeed, something remarkable, that though the cardinal had his *congè d'élire*, as well as two bulls dispatched from Rome, for the Archbishop of Canterbury, some months before Cranmer's death; and deferred his

consecration thereto, apparently because he thought it indecent while Cranmer lived; yet he chose to have it done the very next day after the prelate's execution; when it was performed by the Bishops of London, Ely, Lincoln, Rochester, and St. Asaph, in the Church of the Gray Friars at Greenwich. On the 28th, he went in state to Bow Church, where the Bishops of Worcester and Ely, after the former had said mass, put the pall upon him. Thus invested, he went into the pulpit, and made a sermon about the origin, use, and matter of that vestment, and on the 31st of the same month, he was installed by his commissary. In November, the same year, 1556, he was elected chancellor of the University of Oxford, and soon after of Cambridge; and in the beginning of the year following, he visited both by his commissaries, reforming them in the sense of those times, but not without committing some uncommonly inhuman persecutions.

We have already observed how unacceptable he was to Paul IV., who now sat in the Papal chair, and the war which England was drawn into with France, this year by King Philip, furnished the haughty pontiff with a pretence for gratifying his ill-will to the legate. He had passionately espoused the quarrel of the French monarch, and being inflamed to see England siding against his friend, he resolved to revenge it on Pole. In this spirit having declared openly that it might now be seen how little the cardinal regarded the apostolic see, when he suffered the queen to assist their enemies against their friends; he first made a decree in May, for a general revocation of all legates and nuncios in the King of Spain's dominions, Cardinal Pole being mentioned among the rest. And though he was diverted from carrying his project into execution for the present, by the representations of Sir Edward Carne, then the English ambassador at Rome; yet upon the fatal blow given to the French at St. Quintin, and the ill success of his

own forces in Italy, his wrath burst out with fresh fury, he became utterly implacable, accused Pole as a suspected heretic, summoned him to Rome to answer the charge, and depriving him of the legatine powers, conferred them upon Peyto, a Franciscan friar; whom he had sent for to Rome, and made a cardinal for the purpose, designing him also to the See of Salisbury. This appointment was made in September, and the new legate was actually on the road to England, when the bulls came to the hands of Queen Mary, who having been informed of their contents by her ambassador, laid them up without opening them, or acquainting her cousin with them; in whose behalf she wrote to the pope, and assuming some of her father's spirit, she wrote also to Peyto, forbidding him to proceed on his journey, and charging him at his peril not to set foot on English ground. But notwithstanding all her caution to conceal the matter from the cardinal, it was not possible to keep it long a secret, and he no sooner became acquainted with the pope's pleasure, or rather his displeasure, than out of that implicit veneration, which he constantly and unalterably preserved for the See of Rome, he voluntarily laid down the ensigns of his legatine power, and forbore the exercise of it; dispatching his trusty minister, Ormaneto, to Rome, with letters wherein he cleared himself in such submissive terms, as it is said even mollified and melted the obdurate heart of Paul. The truth is, the pontiff was brought into a better temper by some late events, which turned his regard from the French towards the Spaniards, and the storm against Pole blew over entirely, by a peace that was concluded this year between the pope and Philip; in one of the secret articles of which, it was stipulated that the cardinal should be restored to his legatine powers. But he did not live to enjoy the restoration a full twelvemonth, being seized with a double quartan ague, which carried him off the stage of life early in the morning of the

18th of November, 1558. His death is said to have been hastened by that of his royal mistress and kinswoman, Queen Mary, which happened about sixteen hours before.—*Philips. Dod. Biog. Brit.*

POLYCARP, SAINT.

SAINT POLYCARP, one of the apostolical fathers and a martyr, was born during the reign of Nero; and, as is generally supposed, at Smyrna, in Asia Minor. He was a disciple of the Apostle John, by whom he was appointed Bishop of Smyrna; and is supposed to be the “angel of the Church of Smyrna,” to whom one of the epistles in Revelation ii., is directed to be sent. It is also stated by some of the fathers that he was acquainted with others of the apostles: but it is certain that he had conversed with several who had both heard and seen the Lord Jesus Christ, and that he was accustomed to relate the conversations which passed between himself and them.

In the year 107, Polycarp was visited by St. Ignatius, on his way to martyrdom; Ignatius having been, like Polycarp, a disciple of St. John. Ignatius, ignorant of any right on the part of the Roman bishop to interfere in the concerns of another diocese, recommended his own See of Antioch to the superintendence of Polycarp, and afterwards sent an epistle to the Church of Smyrna, from Troas, where Polycarp wrote his Epistle to the Philippians.

Polycarp commences his epistle in the true spirit of a martyr, by denominating “the bonds of the saints the diadems of such as are chosen by God and our Lord.” The presbyters he exhorts to “abstain from all anger and covetousness; not easily to believe accusations, nor to be severe in judging, knowing that we are all debtors by sin.” He then

enforces upon the Philippians the duty of receiving Christ, as the propitiation for sin, and example of holiness.

“Let us, therefore, perpetually cleave to the hope and pledge of our righteousness, even to Jesus Christ; Who His own self bare our sins in His own body on the tree, Who did no sin, neither was guile found in His mouth; but endured all for us that we might live through Him. Let us, therefore, be imitators of His patience; and if we suffer for His Name, we glorify Him; for this example he has given us by Himself, and so have we believed.” He afterwards offers up this holy aspiration in their behalf;—“Now the God and Father of our Lord Jesus Christ, and the everlasting High Priest Himself, the Son of God, even Jesus Christ, build you up in faith and truth, and in all meekness and unity, in patience and long suffering, in forbearance and purity; and grant unto you a lot and portion among His saints, and to us with you, and to all that are under the heavens, who shall believe in our Lord Jesus Christ, and in His Father, who raised Him from the dead. Pray for all saints; pray also for kings, and all that are in authority, and for those who persecute and hate you, and for the enemies of the cross, that your fruit may be manifest in all things, and that ye may be perfect in Christ.”

The controversy with respect to the proper day on which Easter should be kept, becoming warm between the Eastern and the Western Churches, Polycarp, in 158, travelled to Rome to confer with Anicetus the bishop of that city. The pope was not then regarded as the centre of unity, or the matter would have been settled at once. Polycarp's object was to convince Anicetus that he was in the wrong, but when he did not succeed in this, he did not for a moment defer to the Bishop of Rome.

It is indeed singular that a circumstance of so little

importance in itself should at so early a period, and during times of persecution, have excited so much interest in the Christian world. The one party were of opinion that it should be observed like the Jewish Passover, as a fixed feast at the full moon; the other contended that it should be considered as a moveable festival, and that it should be observed on the Lord's day following. Each party derived their own practice from apostolical tradition: Anicetus, and the generality of the Western Churches, favoured the latter practice; Polycarp, and the Eastern Churches, the former. It is not improbable that they were both in the right as to fact; it being the known practice of the apostles to become all things to all men in matters of indifference, and to comply with the customs of every place they came to, as far as they innocently could. Hence Polycarp might know that St. John, out of this prudential compliance, kept Easter upon one day at one place, and Anicetus might be equally certain that St. Peter observed it upon another day at another place, for the same reason. The error then here committed was a mistake in judgment, and not in fact, a disproportioned and excessive zeal in a matter not worth contending for.

But though Polycarp and Anicetus could not come to an agreement, they agreed to differ. They received the Holy Communion together, and Anicetus, according to the Christian courtesy of the age, gave Polycarp precedence, though in his own city, and by Polycarp the elements were consecrated.

Whilst Polycarp continued in Rome, he became engaged in a much more important controversy; and his labours appear to have been attended with considerable benefit to the cause of Christianity. The heresy of Marcion was at that time prevalent in the city; and several persons, who had once made a profession of the true faith, were seduced by it. In the meantime Mar-

cion, in order to give weight to his sentiments, endeavoured to insinuate into the minds of the people, that there was an agreement between himself and Polycarp. It is not surprising that Marcion should make such an attempt, or that Polycarp should consider it as his duty to use the most decisive measures to disclose the falsehood of the heretic. Marcion meeting him one day in the street, called out to him, "Polycarp, own us," "I do," replied the zealous bishop, "own thee,—to be the first-born of Satan."

Some years after the return of Polycarp from Rome and in the reign of Marcus Aurelius, the Christians were persecuted in all parts of the Roman empire with unrelenting rigour. And many were called upon at Smyrna as well as in other places to seal their profession with their blood.

During this awful season Polycarp "in patience possessed his soul," neither disheartened by the fury of his enemies, nor countenancing the fanaticism of the times in courting the persecution of his enemies.

But the cry of the populace soon reached his ears, "Take away the Atheists; let Polycarp be sought for." Three days previous to his death, Polycarp was favoured with a vision whilst engaged in prayer, in which it was figuratively represented to him that he should be burnt alive. The place of his retreat was extorted from a young man of his household, and his enemies immediately afterwards entered his dwelling. As he was, however, at that time lying down in an upper room, connected with the flat roof of the house, he might still have possibly escaped them. But he now deemed it his duty no longer to avoid their scrutiny; thinking that he could not give a nobler testimony to his uprightness and confidence in God, than by shewing to the world that these were a sufficient security to him in whatever dangers he might be involved. No sooner, therefore, had he heard that his enemies were

at hand than he calmly exclaimed, "The will of the Lord be done," and, with a composed countenance, entered into their presence.

The advanced age of Polycarp, and the sanctity of his appearance, sensibly impressed them. Some of them even said, "Surely it is not worth while to apprehend so old a man!" In the mean time, the martyr courteously ordered refreshment to be set before them; and, having obtained permission to engage in prayer, he stood in the midst of them, and prayed aloud with remarkable fervour and devotion for two successive hours. The spectators were astonished at the scene; and many of them repented that they were come to seize so divine a character.

As soon as he had ended his devotions, in which he had referred to the Church in general, and to various individuals that were personally known to him, his guards set him on an ass, and led him towards the city. Whilst on the road, they were met by Herod, the Irenarch, or keeper of the peace, and his father Nicetas, who took him into their chariot, and for some time, by promises and threatenings, endeavoured to induce him to sacrifice to the heathen gods. Finding, at length, that he remained unmoved, they abused the old man, and then cast him down from the chariot with such violence that his thigh was severely bruised by the fall. He, however, cheerfully went on with his guards to the stadium, as though unhurt. As he was entering the assembly, a voice from heaven is said to have addressed him;—"Be strong, Polycarp, and behave yourself like a man!" None saw the speaker; but many that were present heard the voice. When he was brought before the tribunal, the proconsul, struck with his appearance, earnestly exhorted him to pity his advanced age, to swear by the fortune of Cæsar, and to say, "Away with the Atheists," a term of reproach then commonly attached to the Christians. The

saint, with his hand directed to the multitude, and his eyes lifted up to heaven, with a solemn countenance, said, "Away with the Atheists;" thereby intimating his fervent desire that true religion might prosper, and impiety be restrained. The proconsul still continued to urge him to apostatize. "Reproach Christ," said he, "and I will immediately release you," Fired with a holy indignation, the aged martyr replied, "Eighty and six years have I served Him, and He hath never wronged me; how then can I blaspheme my King and my Saviour!" Being still urged to recant, he added, "If you affect ignorance of my real character, hear me plainly declare what I am—I am a Christian." "I have wild beasts," said the proconsul, "I will expose you to them, unless you repent." "Call them," cried the martyr. "We Christians are determined in our minds not to change from good to evil." "I will tame your spirit by fire," said the other, "since you despise the wild beasts, if you will not recant." "You threaten me with fire," answered Polycarp, which burns for an hour; but you are ignorant of the future judgment, and of the fire of eternal punishment, reserved for the ungodly.—But why do you delay? Do what you please."

Firm and intrepid he stood before the council, not only contemning, but even desirous of death. In the meantime the proconsul was evidently embarrassed; but at length he sent a herald to proclaim thrice in the assembly, "Polycarp has professed himself a Christian."

At first the populace desired that a lion should be let out against him; but, as this could not then conveniently be done, as the shews of wild beasts were ended, they cried out with one voice, "Polycarp shall be burnt alive." The sentence was executed with all possible speed; for the people immediately gathered fuel from the work-shops and baths, the poor infatuated Jews distinguishing themselves in this employment with pecu-

liar malice. In the meantime the martyr cheerfully awaited his fate, fearing neither death, nor the horrible form in which it was now presented to him.

Every thing being at length prepared for burning him, the executioners were proceeding to nail him to the stake, when he exclaimed, "Let me remain as I am, for He Who giveth me strength to sustain the fire, will enable me also, without being secured by nails, to remain unmoved by the fire." They, therefore, only bound him.

Polycarp then offered up the following prayer:—"O Lord God Almighty, the Father of Thy Beloved and Blessed Son Jesus Christ, through Whom we have attained the knowledge of Thee; the God of Angels and principalities, and of every creature, and of all the just that live in Thy sight! I bless Thee that Thou hast vouchsafed to bring me to this day and this hour; that I should have a part in the number of Thy Martyrs in the cup of Christ, for the resurrection to eternal life both of soul and body, in the incorruption of the Holy Ghost; among whom may I be accepted before Thee this day, as a sacrifice well savoured and acceptable, as Thou, the faithful the true God, hast ordained, promised, and art now fulfilling. Wherefore I praise Thee for all those things; I bless Thee, I glorify Thee, by the eternal High Priest, Jesus Christ, Thy Beloved Son, by Whom, and with Whom, in the Holy Spirit, be glory to Thee both now and for ever. Amen."

As soon as Polycarp had finished his prayer, the executioners lighted the fire, which blazed to a great height; and the flame, making a kind of arch, like the sail of a ship filled with wind, surrounded the body of the holy martyr. One of the executioners perceiving that his body was not burnt, plunged his sword into it, and then cast it down into the flames, where it was soon consumed. And now, like another Elijah, he ascended in a chariot of fire; but not with-

out having first communicated a portion of his spirit to those around him.

This venerable saint was martyred in the year of our Lord one hundred and sixty-seven, and about the one hundred and twentieth year of his own age. Eleven Christians suffered with him.

The only writing of Polycarp which we possess is the Epistle to the Philippians mentioned above. It is one of the writings of the apostolical Fathers translated by Archbishop Wake, who has also translated the account of Polycarp's death written in the name of the Church of Smyrna.—*Eusebius. Irenæus. Wake. Cox.*

POLYCRATES.

POLYCRATES flourished towards the close of the second century. He bore a distinguished part in the controversy respecting the observance of Easter, being at that time Bishop of Ephesus. The Eastern Church maintained that it should be observed on the fourteenth day after the new moon in March, on whatever day of the week it should fall, the Western Church kept it on the Sunday. Victor, Bishop of Rome, called upon the Eastern Churches to conform to the rule of the Western Church. Upon this Polycrates convened a numerous synod of the bishops of Asia, who, after taking the lordly requisition of Victor into consideration, determined to adhere to their own rule. With their approbation, Polycrates wrote to Victor, informing him of their resolution. Exasperated at their answer, Victor broke off communion with them, and excluded them from all fellowship with the Church of Rome. The letter which Polycrates sent to Victor is no longer extant; but there are two fragments of it preserved by Eusebius.—*Eusebius. Jerome.*

PONTIUS.

PONTIUS flourished about the year 250, and was probably a native of Africa. He was deacon to St. Cyprian and is chiefly celebrated as the author of the Life and Papers of St. Cyprian. He is supposed to have died a martyr in 258.—(*See St. Cyprian's Works.*)

PONTIUS, CONSTANTINE.

CONSTANTINE PONTIUS was born at St. Clement, in New Castile, and was educated in the University of Valladolid. His historical name, Pontius, has been curiously derived. His real name was De la Fuente, and this we are told became in Latin Fontius, and Fontius became Pontius. He was Canon and Professor of Divinity at Seville. He was preacher to Charles V., (some say his confessor) and accompanied his son, Philip II., to England. In England, his mind was opened to the errors of Romanism, and he embraced the principles of the Reformation. On his return to Spain he preached manfully against the errors of Romanism, Hence he drew on himself many attacks from the priests and monks, and the Archbishop of Seville, president of the conclave of the Inquisition, against which he defended himself with great skill and address. At length they made a seizure of his books, which he had carefully endeavoured to conceal; and among them was found one in his own handwriting, containing a pointed condemnation of the leading points in the Popish creed. When this book was produced, he undauntingly avowed it, and declared his determination to maintain the truth of its contents, desiring them, as they had now a full confession of his principles, to give themselves no further trouble in procuring witnesses against him, but to dispose of him as they pleased. From this time he was kept in prison for two years,

under a sentence of condemnation to the flames; but before the day of the Auto da Fé on which it was to be carried into execution, he died of a dysentery, occasioned by the excessive heat of his place of confinement, and the bad quality of his food. This event took place in 1559. He was burnt in effigy. His works are:—Commentaries on the Proverbs of Solomon, on the Book of Ecclesiastes, on the Song of Songs, and on the Book of Job, the substance of which was delivered in his course of theological lectures at Seville; A Summary of the Christian Doctrine, printed in Spanish, at Antwerp; Six Sermons on the First Psalm, in the same language, and published at the same place, in 1556; The Confession of a Sinner, marked in the index as particularly deserving of condemnation; and, A Catechism at large.—*Bayle. Moreri.*

POOLE, MATTHEW.

MATTHEW POOLE was born at York, in 1624, and from the Grammar School at York, he proceeded to Emmanuel College, Cambridge, where he embraced the doctrines of Presbyterianism. In 1648, he was made Rector of St. Michael le Querne, in London, where he published a variety of controversial works, and bore a prominent part in the Presbyterian movement. At the Restoration, he was, of course, obliged to resign a living which he never had a right to hold. Having an independent fortune, he now determined to withdraw from controversy in the narrow sense of the word, and he became a student.

He commenced his celebrated book, the *Synopsis Criticorum aliorumque S. Scripturæ Interpretum*, which contains an abridgment of the *Critici Sacri*, together with extracts from other authors, and from critical treatises and pamphlets of less note, but often of conside-

able value. A man so profitably and peaceably employed was not only unmolested, but was patronized by persons in power.

When the work was in a state of sufficient forwardness to be sent to the press, Charles II. granted him a patent for the privilege of printing it; and in 1669, the first two volumes were published in London, in large folio, which were afterwards followed by three others. The publication of this work involved Poole in a dispute with Cornelius Bee, the publisher of the *Critici Sacri*, who accused him of invading his property by printing the *Synopsis*. In 1666, Poole published a treatise concerning the Infallibility of the Roman Catholic Church, entitled, *The Nullity of the Romish Faith; or a Blow at the Romish Faith, &c.* 8vo; which was followed, in the next year, by his *Dialogues between a Popish Priest and an English Protestant*, wherein the principal Points and Arguments of both Religions are truly proposed, and fully examined, 8vo. He soon after retired to Holland, where he died at Amsterdam, in October, 1679, in the fifty-sixth year of his age.

Besides the articles already enumerated, he was the author of:—A Letter to the Lord Charles Fleetwood, 1659, 4to, relating to the state of affairs at that period; a short Latin Poem, and some Epitaphs, which evince proofs of classical taste and genius; some Sermons, in the collection by various Nonconformist ministers, entitled, *Morning Exercises*; some single Sermons; a preface to a volume of *Posthumous Sermons*, by Mr. Nalton, with some account of his character; and he left behind him, in MS., *Annotations on the Bible*, in English, which his death prevented him from extending further than Isaiah, lviii. The work was afterwards continued by other hands. These *Annotations* were printed in London, in 1685, in two volumes folio, and reprinted in 1700, which is usually called the best edition, although it is far from being correct. A second edition of the *Synopsis* was printed at Frankfort,

in 1678, in 5 vols. fol; and a third at Utrecht, superintended by Leusden, in 1686. A fourth edition was printed at Frankfort, in 1694, in 5 vols, 4to; and a fifth at the same place, in 1709, in 6 vols. fol. The two last mentioned editions have additions and improvements, criticisms on the Apocrypha, and a defence of the compiler against the censures of father Simon.—*Wood. Calamy. Neal. Nicéron.*

POTTER, BARNABAS.

BARNABAS POTTER was born at Kendal, in 1578, and was educated at Queen's College, Oxford, of which college he became a fellow. On his ordination, he became a favourite preacher among the Puritans, and officiated as lecturer, first at Abington, and then at Totness, in Devonshire. In 1610, he was chosen Principal of Edmund Hall, but resigned, and was never admitted into that office. In 1616, on the death of Dr. Airay, he was elected Provost of Queen's College, which station he retained for about ten years; and being then one of the king's chaplains, resigned the provostship in favour of his nephew, the subject of the next article. In 1628, he was nominated Bishop of Carlisle. Wood adds, that in this promotion he had the interest of Bishop Laud, "although a thorough-paced Calvinist." He continued, however, a frequent and favourite preacher; and, says Fuller, "was commonly called the Puritanical Bishop; and they would say of him, in the time of King James, that organs would blow him out of the church; which I do not believe; the rather, because he was loving of and skilled in vocal music, and could bear his own part therein." He died in 1642, and was interred in the Church of St. Paul, Covent Garden. Wood mentions as his, *Lectures on some Chapters of Genesis*,

but knows not whether they were printed; and several Sermons; one, *The Baronet's Burial*, on the burial of Sir Edmund Seymour, Oxon. 1613, 4to.; and another, on Easter Tuesday, one of the Spital Sermons. —*Gen. Biog. Dict.*

POTTER, CHRISTOPHER.

CHRISTOPHER POTTER, nephew to Barnabas Potter, was born at Kendal, in 1591, and was educated at Queen's College, Oxford, of which college he became chaplain in 1613. In 1626, he succeeded Dr. Barnabas Potter as provost.

In 1633, he published his Answer to a late Popish Pamphlet, entitled, *Charity Mistaken*. The cause was this: a Jesuit who went by the name of Edward Knott, but whose true name was Matthias Wilson, had published, in 1630, a little book in 8vo, called *Charity Mistaken*, with the want whereof Catholics are unjustly charged, for affirming, as they do with grief, that Protestantism unrepented destroys Salvation. Dr. Potter published an answer to this at Oxford, 1633. in 8vo, with this title, "Want of Charitie justly charged on all such Romanists as dare (without truth or modesty) affirme, that Protestancie destroyeth Salvation; or, an Answer to a late Popish pamphlet, entitled, *Charity Mistaken*," &c. The second edition revised and enlarged, was printed at London, 1634, in 8vo. Prynne observes, that Bishop Laud, having perused the first edition, caused some things to be omitted in the second. It is dedicated to Charles I.; and in the dedication Dr. Potter observes, that it was "undertaken in obedience to his majesty's particular commandment." In this controversy, as is well known, the celebrated Chillingworth was afterwards engaged. In 1635, Dr. Potter was promoted to the Deanery of Worcester.

In early life, like many of his contemporaries, Dr. Potter had been Calvinistically inclined ; but, like Bishop Sanderson, Archbishop Usher, and others, at a later period of life, he saw his error, and avowed an alteration in his sentiments. It was while he was Dean of Worcester, (Dr. Wordsworth calls him Dean of Windsor,) that he wrote the Letter to Mr. Vicars, which was re-published at Cambridge, in 1719, in a "Collection of Tracts concerning Predestination and Providence."

Having been taxed by his friend with the desertion of his former principles, and the charge being coupled with an insinuation, that this change was brought about by court influence, and put on to please Archbishop Laud, &c. "It appears," says he, "by the whole tenour of your letter, that you are affected with a strong suspicion, that I am turned Arminian; and you further guess at the motive, that some sprinkling of court holy water, like an exorcism hath enchanted and conjured me into this new shape. How loth am I to understand your meaning! And how fain would I put a fair interpretation upon these foul passages, if they were capable! What man! not an Arminian only, but hired into that faith by carnal hopes! one that can value his soul at so poor a rate, as to sell it to the times, or weigh or sway his conscience with money! My good friend, how did you thus forget me, and yourself; and the strict charge of our Master, Judge not? Well; you have my pardon: and God Almighty confirm it unto you with His! But to prevent you error and sin in this kind hereafter, I desire you to believe that I neither am, nor ever will be Arminian. I am resolved to stand fast in that liberty, which my Lord hath so dearly bought for me. In divine truths, my conscience cannot serve men, or any other master besides Him Who hath His chair in Heaven. I love Calvin very well; and I must tell you, I cannot hate Arminius.

And for my part, I am verily persuaded that these two are now where they agree well, in the kingdom of Heaven; whilst some of their passionate disciples are so eagerly brawling here on earth. But because you are my friend, I will yet farther reveal myself unto you. I have laboured long and diligently in these controversies, and I will tell you with what mind and method, and with what success.

“For some years in my youth, when I was most ignorant, I was most confident: before I knew the true state, or any grounds of those questions, I could peremptorily resolve them all. And upon every occasion, in the very pulpit, I was girding and railing upon these new heretics, the Arminians, and I could not find words enough to decipher the folly and absurdity of their doctrine; especially I abhorred them as venomous enemies of the grace of God, whereof I ever was, and ever will be most jealous and tender, as I am most obliged, holding all I am, or have, or hope for by that glorious grace. Yet all this while, I took all this that I talked upon trust, and knew not what they (the Arminians) said or thought, but by relation from others, and from their enemies. And because my conscience in secret would often tell me, that railing would not carry it in matters of religion, without reason and divine authority; that I might now solidly maintain God’s truth, as it becomes a minister, out of God’s word, and clearly vindicate it from wicked exceptions; and that I might not only revile and scratch the adversary, but beat, and wound him, and fight it out, *fortibus armis, non solum fulgentibus*, I betook myself seriously and earnestly to peruse the writings of both parties; and to observe and balance the Scriptures produced for both parties. But my aim in this inquiry was not to inform myself whether I held the truth, (for therein I was extremely confident, presuming it was with US, and reading the opposers with prejudice and detestation,) but the better to fortify our tenets against their cavils and subtilties.

“In the meanwhile, knowing that all light and illumination in divine mysteries, descends from above from the Father and Fountain of all light, without Whose influence and instruction all our studies are most vain and frivolous ; I resolved constantly and daily to solicit my gracious God, with most ardent supplications, as I shall still continue, that He would be pleased to keep His poor servant in His true faith and fear ; that He would preserve me from all false and dangerous errors, how specious or plausible soever ; that He would fill my heart with true holiness and humility ; empty it of all pride, vain-glory, curiosity, ambition, and all other carnal conceits and affections, which usually blind and pervert the judgment ; that he would give me the grace to renounce and deny my foolish reason in those holy studies, and teach me absolutely to captive my thoughts to the obedience of His Heavenly word ; finally, that he would not permit me to speak or think any thing, but what were consonant to His Scriptures, honourable and glorious to His majesty.

“I dare never look upon my books, till I have first looked up to Heaven with these prayers. Thus I begin, thus I continue, and thus conclude my studies. In my search, my first and last resolution was, and is, to believe only what the Lord tells me in His book : and, because all men are liars, and the most of men factious, to mark not what they say, but what they prove. Though I must confess, I much favoured my own side, and read what was written against it with exceeding indignation ; especially when I was pinched, and found many objections to which I could find no answers. Yet in spite of my judgment, my conscience stood as it could ; and still multiplying my prayers, and recurring to my oracle, I repelled such thoughts as temptations.—Well ; in this perplexity I went on ; and first observed the judgments of the age since the Reformation. And here I found, in the very Harmony of the Confessions,

some little discord in these opinions, but generally, and the most part of our reformed Churches favouring the Remonstrants ; and among particular writers, many here differing in judgments, though nearly linked in affection, and all of them eminent for learning and piety ; and being all busied against the common adversary, the Church of Rome, these little differences amongst themselves were wisely neglected and concealed. At length, some of our own gave occasion, I fear, to these intestine and woeful wars, letting fall some speeches very scandalous, and which cannot be maintained. This first put the Lutheran Churches in a fresh alarm against us, and imbittered their hatred : and now, that which was but a question, is made a quarrel ; that which before was fairly and sweetly debated between private doctors, is now become an appeal to contention between whole reformed Churches, they in one army, we in the other. But still the most wise and holy in both parties desired a peace, and ceased not to cry with tears, Sirs, ye are brethren, why do ye strive ? and with all their power laboured that both the armies might be joined under the Prince of Peace.

“ But whilst these laboured for peace, there never wanted some eager spirits, that made all ready for war ; and whose nails were still itching till they were in the wounds of the Church ; for they could not believe they had any zeal, unless they were furious ; nor any faith, unless they wanted all charity. And by the wicked diligence of these *Boutefeus*, that small spark, which at first a little moderation might have quenched, hath now set us all in a woeful fire, worthy to be lamented with tears of blood.

“ But now you long to hear, what is the issue of all my study and inquiry ; what my resolution. Why, you may easily conjecture. Finding upon this serious search, that all doubts are not clearly decided by Scripture ; that in the ancient Church, after the age of St. Augustine,

who was presently contradicted by many Catholics, as you may see in the epistles of Prosper and Fulgentius to him upon that occasion, they have ever been friendly debated, and never determined in any council ; that in our age, whole Churches are here divided, either from one another, as the Lutherans from us ; or amongst themselves, as the Romanists, amongst whom the Dominican family is wholly for the contra-remonstrants ; that in all these several Churches, some particular doctors vary in these opinions ; out of all this I collect, for my part, that these points are no necessary Catholic verities, not essential to the faith, but merely matters of opinion, problematical, of inferior moment, wherein a man may err, or be ignorant without danger to his soul ; yet so still, that the glory of God's justice, mercy, truth, sincerity, and divine grace be not any ways blemished, nor any good ascribed to man's corrupt will, or any evil to God's decree of Providence ; wherein I can assure you I do not depart from my ancient judgment, but do well remember what I affirmed in my questions at the act, and have confirmed it, I suppose, in my sermon. So you see, I am still where I was. If I can clearly discover any error or corruption in myself, or any other, I should hate it with all my might : but pity, support, and love all that love the Lord Jesus, though they err in doubtful points ; but never break charity, unless with him that obstinately errs in fundamentals, or is wilfully factious. And with this moderation I dare with confidence and comfort enough appear before my Lord at the last day, when I fear what will become of him that loves not his brother, that divine precept of love being so often ingeminated ; why may I not, when the Lord hath assured me by His *Beati Pacifici* ? You tell me of a Dean that should say, *Maledicti Pacifici* ; but you and he shall give me leave in this contradiction, rather to believe my Saviour."

In 1640, he was made vice-chancellor of the University

of Oxford, in the execution of which office he met with some trouble from the members of the long parliament. Upon the breaking out of the civil wars he sent all his plate to the king, and declared that he would rather, like Diogenes, drink in the hollow of his hand, than that his majesty should want; and he afterwards suffered much for the royal cause. In January, 1646, he was nominated to the Deanery of Durham, but was prevented from being installed by his death, which happened at his college on the 3rd of March following. He translated into English:—Father Paul's History of the Quarrels of Pope Paul V. with the State of Venice, London, 1626, 4to; and left several MSS. prepared for the press, one of which, entitled, A Survey of the Platform of Predestination, falling into the hands of Dr. William Twisse, of Newbury, was answered by him.—*Wood. Fuller. Life of Chillingworth. Wordsworth.*

POTTER, FRANCIS.

FRANCIS POTTER was born at Meyne, in Wiltshire, in 1594, and was educated at the King's School, Worcester, and afterwards at Trinity College, Oxford. In 1637, he succeeded his father in the Rectory of Kilmington.

In 1642, he published at Oxford, in 4to, a Treatise entitled "An Interpretation of the number 666. Wherein not only the manner how this number ought to be interpreted is clearly proved and demonstrated; but it is also shewed, that this number is an exquisite and perfect character, truly, exactly, and essentially describing that state of government, to which all other notes of Antichrist do agree. With all known objections solidly and fully answered, that can be materially made against it." Prefixed to it is the following opinion of the learned Joseph Mede: "This discourse or tract of the number of the beast is the happiest that ever

yet came into the world, and such as cannot be read (save of those that perhaps will not believe it) without much admiration. The ground hath been harped on before, namely, that that number was to be explicated by some ἀντιστοιχία to the number of the Virgin-company and new Hierusalem, which type the true and Apostolical Church, whose number is always derived from XII. But never did any work this principal to such a wonderfull discovery, as this author hath done, namely, to make this number not only to shew the manner and property of that state, which was to be that beast, but to design the city wherein he should reign; the figure and compass thereof; the number of gates, cardinal titles or churches, St. Peter's altar, and I know not how many more the like. I read the book at first with as much prejudice against the numerical speculation as might be, and almost against my will, having met with so much vanitie formerly in that kind. But by the time I had done, it left me possessed with as much admiration, as I came to it with prejudice."

This treatise was afterwards translated into French, Dutch, and Latin. The Latin version was made by several hands. One edition was all or most translated by Mr. Thomas Gilbert, of Edmund Hall, in Oxford, and printed at Amsterdam, 1677, in 8vo; part of the Latin translation is inserted in the second part of the fourth volume of Poole's "Synopsis Criticorum." Our author's treatise was attacked by Mr. Lambert Morehouse, minister of Prestwood, near Kilmington, who asserts that 25 is not the true, but propinque root of 666. Mr. Potter wrote a Reply to him. Mr. Morehouse gave a copy of this dispute to Dr. Seth Ward, Bishop of Sarum, in 1668. Our author while he was very young, had a good talent at drawing and painting, and the founder's picture in the Hall of Trinity College is of his copying. He had likewise an excellent genius for mechanics,

and made several inventions for raising water, and water-engines: which being communicated to the Royal Society, about the time of its first establishment, were highly approved of, and he was admitted a member of that society. Mr. Wood likewise observes, that about 1640, "he entertained the notion of curing diseases by transfusion of blood out of one man into another; the hint whereof came into his head from Ovid's story of Medea and Jason; which matter he communicating to the Royal Society about the time of its first erection, it was entered into their books. But this way of transfusion having (as it is said) been mentioned long before by Andr. Libavius, our author Potter (who I dare say never saw that writer) is not to be the first inventor of that notion, nor Dr. Richard Lewen, but rather an advancer." He became blind before his death, and died at Kilmington, about April, 1678, and was buried in the chancel of the church there.—*Gen. Biog. Dict.*

POTTER, JOHN.

JOHN POTTER was born at Wakefield, where his father was a linen-draper, in 1674. Having been educated at the Wakefield Grammar School, he proceeded to University College, Oxford, where, after taking his bachelor's degree, he was employed by the master of his college, Dr. Charlett, to compile a work for the use of his fellow-students, entitled, *Variantes Lectiones et Notæ ad Plutarchi Librum de audiendis Poetis, item Variantes Lectiones, &c. ad Basilii Magni orationem ad juvenes, quomodo cum fructu legere possint Græcorum Libros*, 8vo. In 1694, he was chosen fellow of Lincoln College, and proceeding M.A. in October in the same year, he took pupils, and went into orders. In 1697, he published his beautiful edition of Lycophron's *Alexandria*,

fol. ; and the first volume of his *Archæologia Græca*, or *Antiquities of Greece* ; in the following year he published the second volume. This valuable work was incorporated in Gronovius's *Thesaurus*.

It is almost incredible that such works as these could have been produced by a young man scarcely past his twenty-third year. In 1704, he commenced B.D. ; and being about the same time appointed chaplain to Archbishop Tenison, he removed to Lambeth. The archbishop also gave him the living of Great Mongeham, in Kent, and subsequently other preferments in Buckinghamshire and Oxfordshire. He proceeded D.D., in April, 1706, and soon after became chaplain in ordinary to Queen Anne. In 1707, he published his *Discourse of Church Government*, 8vo. In this his great work he asserts the constitution, rights, and government, of the Christian Church, chiefly as described by the fathers of the three first centuries against Erastian principles ; his design being to vindicate the Church of England from the charge of those principles. In this view, among other ecclesiastical powers distinct from the state, he maintains the doctrine of our Church, concerning the distinction of the three orders of bishops, priests, and deacons, particularly with regard to the superiority of the episcopal order above that of presbyters, which he endeavours to prove was settled by divine institution ; that this distinction was also in fact constantly kept up to the time of Constantine, and in the next age after that, the same distinction, he observes, was constantly reckoned to be of divine institution, and derived from the Apostles down to those times. In pursuing this argument he considers the objection, that had been raised against it from St. Jerome's conjecture about the original of Episcopacy, of which he gives us the following account from the writings of that father :—" Having observed, says he, that the names of Bishop and Presbyter are used promiscuously in the Scriptures, and that

the Apostles call themselves presbyters, he concludes, that at first there was no distinction between their offices, but that apostle, bishop, and presbyter, were only different names of the same thing, and that the Church was then generally governed by a college of presbyters, equal in rank and dignity to one another. Afterwards divisions being occasioned by this parity among presbyters, when every presbyter began to claim as his own particular subjects, those whom he had baptized; and it was said by the people, I am of Paul, I of Apollos, and I of Cephas; to remedy this evil, it was decreed all the world over, that one of the presbyters in every Church should be set over the rest, and peculiarly called bishop, and that the chief care of the Church should be committed to him. Our author thinks it strange, that such a conjecture as this should prejudice any considering man against the divine institution of episcopacy; and observes, that in this account St. Jerome founds the right of episcopal primacy over presbyters, on the synonymous use of the names of apostles, bishops, and presbyters, which was observed by St. Chrysostom, Theodoret, and other ancient fathers, who drew no such inference from it, but constantly affirmed, that there was a disparity of order among them, notwithstanding their names were used promiscuously; and I hope, continues the Doctor, it has been fully made out in this and the last chapter, that this was no good foundation for that opinion. But it is not strange that having raised presbyters to a parity with the apostles, contrary to the most plain testimony of the Scriptures, he should equal them with bishops, contrary to the sense of the ancient fathers. Thus the premises on which the opinion is founded being inconclusive, there is no reason to regard what he says of the decree passed in all Churches for the raising of one presbyter above the rest, which he does not pretend to support by any testimony, but only conjectures that such a decree must have passed, because he had

before conjectured, that apostles, bishops, and presbyters, were all equal at first: but when or by what authority was this decree enacted? If in the second century, as some would persuade us, for no better reason than that they are unwilling to derive episcopacy from the apostles; it is strange that no presbyter in the world should take it ill, that one of his fellow-presbyters should be advanced above him, or think it his duty to oppose this new and unscriptural model, but that so great a change should be introduced into all parts of the world, at a time when the Church flourished with men of great parts and learning, and yet not the least mention is made of it in any of their writings; but on the contrary, both they and the Christian writers in the next age after them, should constantly speak of the primacy of bishops over presbyters as no late invention, but of ancient right, and derived from the apostles themselves. We may as well affirm, contrary to the accounts of all historians, that all nations in the world were first republics, and afterwards, on a certain time, upon the consideration of their being obnoxious to factions, by general consent became monarchies. But it is needless to raise more objections against this notion, since Jerome himself plainly refers the making of this decree to the apostles. He not only assigns as the occasion of it, the adherence of some to Paul, of others to Apollos, and of others to Peter, which is reproved in St. Paul's Epistle to the Corinthians; but in his before mentioned Epistle to Evagrias, he expressly calls the distinction of bishops, priests, and deacons, an apostolical tradition, and taken by the apostles from the Old Testament, where Aaron, his sons, the priests, and the Levites, correspond to the three orders of the Christian Church; and in his catalogue of ecclesiastical writers, he affirms, that presently after our Lord's Ascension, James was ordained Bishop of Jerusalem, by the apostles, that Timothy was made Bishop of Ephesus, and Titus of Crete, by St. Paul,

and Polycarp, Bishop of Smyrna, by St. John, and he mentions several other bishops, who lived in the next age after the apostles. So that, even in St. Jerome's opinion, the primacy of bishops over presbyters was an apostolical institution. But whatever was St. Jerome's sense of this matter, since it has appeared to be ill grounded, and contrary both to the universal consent of primitive antiquity, and of the Scriptures, we need not have the least concern about it. The truth is this; some deacons, who enjoyed wealthier places in the Church than many presbyters, claimed several privileges superior to them, and were unwilling to be admitted into that order; which irregularity was so highly resented by St. Jerome, who was a man of passion, and only a presbyter, that to raise his own order beyond the competition of deacons, he endeavoured to make it equal by its original institution with bishops and apostles; as it is common even for the best of men, in the heat of disputation, to run into one extreme by avoiding another. Yet even at the same time he owns in the forementioned epistle to Evagrius, that none but bishops had authority to ordain ministers, and in many other places, he approves the subordination of presbyters to bishops; and never once allows to mere presbyters the power of ordaining, or seems inclined to introduce a parity of ministers into the Church." We give at length this instance of our author's judgment in using the authority of the fathers, because his true character as a Churchman and a divine, may in a great measure be collected from it; in reality, we have therein a fair comment explaining his opinion in this point, as declared in the preface. "That these (the fathers) especially of the three first centuries, are the best interpreters of the Scriptures, and may safely be relied on as giving us its genuine sense. And, continues he, if any of them should be thought to speak sometimes with less caution, or to carry their expression higher than might have been

wished, as the best men in the heat of disputation, or through too much zeal often do, all candid and impartial readers, will easily be persuaded to make just allowance for it."

In the following year, he succeeded Dr. Jane, as regius professor of divinity, and canon of Christ Church; whereupon he returned to Oxford. This promotion he owed to the Duke of Marlborough, through whose influence he was in 1715, advanced to the see of Oxford, still retaining the divinity chair. Just before he was made bishop, he published his splendid and elaborate edition of the works of Clemens Alexandrinus, 2 vols. fol. Gr. and Lat. In this he has given a new version of the Cohortations. When Dr. Hoadley, Bishop of Bangor, made public those opinions which brought about him such a storm of controversy from his clerical brethren, Dr. Potter was one of the combatants, having, in a charge to his clergy, thought proper to warn them against some of that prelate's opinions respecting religious sincerity. Hoadley answered, and Potter rejoined.

In vindicating himself, Bishop Potter says, "I must not forget under this head, that I am again charged not only with favouring Popery, but with being a Papist in disguise, with 'acknowledging the Protestant principles for decency's sake, but stedfastly adhering to the Popish' (p. 275), and all this, as it seems, for having referred you to the practice and writers of the primitive times, and of the next ages after the apostles; whereby I am represented to understand the reign of Constantine, which happened, as he saith (pp. 270—274), almost three hundred years after. Now I am not in the least apprehensive of my being suspected as a favourer of Popery by any man, who knows the true meaning of Popery; but sure it is such a compliment to the Popish religion, as no Protestant would have made, who understands his own principles, to date its rise from the time of Constantine; the claim

of infallibility, and of the papal supremacy, as now exercised, the doctrine of transubstantiation, invocation of saints, image worship, prayers in an unknown tongue, forbidding laymen to read the Scriptures, to say nothing of other peculiar tenets of the Church of Rome, having never been heard of during the reign of this great emperor, or for a long time after; as a very little insight into the Popish Controversies, or Ecclesiastical Historians, would have informed this writer. It would have been much more to his purpose, and equally consistent with truth and justice, to have told his readers that, by the next age after the apostles, I meant the times immediately preceding the Reformation: but then one opportunity would have been lost of declaiming against the times wherein the Nicene Creed was composed, and Arianism condemned. As to the primitive writers, I am not ashamed, or afraid to repeat, that the best method of interpreting Scripture seems to me to be the having recourse to the writers who lived nearest the time wherein the Scriptures were first published, that is, to the next ages after the apostles; and that a diligent inquiry into the faith and practice of the Church in the same ages, would be the most effectual way, next after the study of the Scriptures themselves, to prevent innovations in doctrine; and, lastly, that this hath been practised with great success by some of our best advocates for the Protestant cause, as Bishop Jewel, for example, Archbishop Laud, Archbishop Ussher, Bishop Cosins, Bishop Stillingfleet, Dr. Barrow, Bishop Bull, with many others at home and abroad. To which it will be replied, that 'our best writers, at least, in their controversies with the Papists, are so far from appealing to the judgment of the Church in the next centuries after the apostles, in any such sense as the bishop is arguing for against his adversaries; that the very best of them, Mr. Chillingworth, has declared upon the

most mature consideration, how uncertain generally, how self-contradictory sometimes, how insufficient always, he esteemed this judgment to be. He had seen fathers against fathers, councils against councils, the consent of one age against the consent of another; the same fathers contradicting themselves, and the like, and he found no rest but in the Protestant Rule of Faith. He was willing to yield to every thing as truth, *Quod semper, ubique et ab omnibus*; because he well judged that nothing could be conceived to be embraced as truth at the very beginning, and so continue in all places and at all times, but what was delivered at the beginning. But he saw, with respect to some controverted points, how early the difference of sentiment was.' (pp. 265, 266.) In answer to this, I shall not take upon me to determine what rank Mr. Chillingworth ought to bear among the Protestant writers; it being sufficient for my purpose, that many others, and those of chief note for learning and judgment, in their controversies with the Papists and others, have appealed, and in this manner I have recommended, to the primitive writers, as every one may soon learn who will take the pains to look into their books. In the next place, it appears from this very passage of Mr. Chillingworth, as here represented, that this design was to prevent appealing to fathers and councils as a rule of faith; agreeably whereunto I have all along declared, that, in my opinion, the Scripture is the only Rule of Faith, and have no farther recommended the study of the primitive writers, than as the best method of discovering the true sense of Scripture. In the third place, here is nothing expressly said by Mr. Chillingworth of the most primitive writers or councils, or of any who lived in the next ages after the Apostles; but he may very well be understood, notwithstanding any thing here produced, of those latter ages, wherein both fathers and councils degenerated from the faith.

and doctrine of those who went before them; which is the more likely, because mention here follows of the Article which divided the Greeks from the Roman communion; this having not been openly disputed before the seventh century. Fourthly, he is introduced as speaking in express terms of controverted points, but saying nothing of any principal point of faith, nothing of any Article which was originally in the Nicene Creed. On the contrary it may be observed, in the last place, that he plainly speaks of doctrines received by the Church in all places and at all times, even from the very beginning, which for that very reason, he presumed not to reject. Now it cannot possibly be known what these are, without having recourse to the writers of the primitive ages. So that, upon the whole, the method I have recommended is so far from being contradicted, that it is rather enforced by what this writer hath cited from Mr. Chillingworth.—p. 358."

Some time after this, he became, curiously enough, a favourite with Queen Caroline, then Princess of Wales; and, upon the accession of George II., preached the coronation sermon, Oct. 11th, 1727, which was afterwards printed by his majesty's express commands, and is inserted among the bishop's theological works. It was generally supposed that the chief direction of public affairs, with regard to the Church, was designed to be committed to his care; but as he saw that this must involve him in the politics of the times, he declined the proposal, and returned to his bishopric, until the death of Dr. Wake, in January, 1737, when he was appointed his successor in the archbishopric of Canterbury. This high office he filled during the space of ten years with great reputation, and towards the close of that period fell into a lingering disorder, which put a period to his life October 10th, 1747, in the seventy-fourth year of his age. He was buried at Croydon.

The archbishop's works were published in 1753, in 3 vols. 8vo, under the title of "Theological Works of Dr. John Potter, &c., containing his Sermons, Charges, Discourse of Church-government, and Divinity Lectures." He had himself prepared these for the press; his divinity lectures form a continued treatise on the authority and inspiration of the Scriptures. Some letters of his, relative to St. Luke's Gospel, &c., are printed in Atterbury's Correspondence.—*Potter's Works. Wood. Nichol. Biog. Brit.*

POUGET, FRANCIS AIME.

FRANCIS AIME POUGET was born at Montpellier, in 1666, was educated at Paris, and became Vicar of St. Roch, in that city. In 1696, he entered the Congregation of the Priests of the Oratory. He died in 1723. His chief work is entitled, Instructions in the Form of a Catechism drawn up by order of M. Joachim Colbut, Bishop of Montpellier. It is said to be in high repute among the Papists.—*Moreri.*

POWELL, WILLIAM SAMUEL.

WILLIAM SAMUEL POWELL was born at Colchester, in 1717, and was admitted at St. John's College, Cambridge, in the year 1734, of which college he became a fellow in 1740. In 1741, he entered into the family of Lord Viscount Townshend, as private tutor to his second son Charles, who was afterwards chancellor of the exchequer. Towards the end of the same year he was ordained deacon and priest by Dr. Gooch, then Bishop of Norwich; and was instituted by him to the Rectory of Colkirk, in Norfolk, on Lord Townshend's presentation. He returned to his college the year after; took

the degree of A.M.; and began to read lectures, as assistant to Mr. Wrigley and Mr. Tunstall: but in 1744, he became principal tutor himself, and engaged his eminent friend, Dr. Thomas Balguy, as an assistant lecturer. Mr. Powell is considered to have discharged the duties of his tutorial office, in a very able and satisfactory manner, as regards both the morals and the studies of the young men committed to his care. The lectures, which he drew up in the four branches of natural philosophy, continued to be the text-book at St. John's College, until they were superseded by the more elaborate publications of Dr. Wood, and his coadjutor, Professor Vince.

In 1749, Mr. Powell proceeded to the degree of B.D.; and in 1753, he resigned the Rectory of Colkirk, that it might be consolidated with Stibbard, another of Lord Townshend's livings; and was again instituted the next day. At the commencement in 1757, he was created doctor of divinity; on which occasion, he preached his celebrated sermon, in defence of the subscriptions required by our Church.

"At this time," says the worthy Mr. Cole, "things were only brewing;" that is, projects were set on foot, not only to dissolve the alliance between Church and State, under the specious pretext that all disqualifications on account of religious scruples are to be accounted as pains and penalties; but also to weaken the allegiance due to the Church from its own ministers, by representing her requisition of assent and subscription to any human interpretations of Scripture, as contrary to the spirit of Protestantism and of Christian liberty. Dr. Powell, then a leading character in the university, was the first of those who placed themselves in the gap against those innovations. Subscription to the thirty-nine articles, was, at this period, required from undergraduates, before they were admitted to their first degree; a practice, which had continued from the time

of James I., and which began to be considered, not only as encroaching on the province and privileges of literature, but as tending to render youth at that age either reckless or hypocritical. A strong spirit of dissatisfaction with this demand now began to manifest itself amongst the undergraduates themselves; many of whom remonstrated against it, whilst others refused subscription altogether, and forfeited the advantages to which their previous residence in the university had entitled them. Thus agitated as their minds were, and fomented as their disaffection was by some who had ulterior objects in view, Dr. Powell's sermon was directed principally to conciliate them, to remove difficulties out of their path, and secure their adherence to established forms and usages.

In 1760, Dr. Powell entered anonymously into a controversy, which we are inclined to think detracted somewhat from his character. The celebrated Edward Waring, a very young man, and only bachelor of arts, being at this time candidate for the Lucasian professorship, published the first chapter of *Miscellanea Analytica*, in order that the electors, and the university at large, might judge of the nature of his pursuits, and his qualifications for the high office which he solicited. This publication was immediately attacked by some anonymous *Observations*; the author of which did not confine himself to what he thought mathematical errors, but indulged in severe reflections on the age, the inexperience, and the style of the analyst. These animadversions, however, not only failed in their object of stopping Waring's election, but produced a reply from the new professor, in which he vindicated his own position, and retorted the charge of error on his adversary; and this again was followed by a "*Defence of the Observations*:" the author of them however having become well known, Waring sent forth a *Letter to Dr. Powell*, which closed the controversy; and in which, whilst he animadverted with considerable

severity on his antagonist, he did not forget his rank and station.

The motive generally ascribed to Dr. Powell for this interference, was a desire to serve the cause of his friend Mr. Ludlam, of St. John's, who aspired to fill the vacant chair of Newton: and certainly if he felt himself fully competent to decide on the deep subjects of Waring's speculations, this was a good excuse for his attempting it: but if he was deficient in the necessary skill and science; if, as was the case, he proved *impar congressus Achillei*, and was defeated in the contest,—candour required him to confess his fault, and make all due reparation to his antagonist.

In 1765, he was elected Master of his College, and was chosen vice-chancellor of the university in November following. In 1766, he obtained the Archdeaconry of Colchester. In 1768, he was instituted to the living of Freshwater, in the lovely Isle of Wight.

In the meantime the course of events brought Dr. Powell more conspicuously before the public eye. His celebrated commencement sermon, having been much read, and much criticised, had brought out several answers. By some, even of his own party, it was thought to have betrayed the cause which it undertook to support; its principal aim indeed being to conciliate inexperienced minds and tender consciences, rather than to defend the practice of subscriptions on high Church principles, this untenable ground was eagerly seized on by that faction, which opposed all terms of subscription whatever, and demanded not only unlimited toleration, but unlimited license. The doctor, having asserted that “young people may give a general assent to the articles, on the authority of others, and thus leave room for improvements in theology;”—this was taken to imply, that such subscribers are left at liberty to retract their assent, if, in the progress of their studies, they should find what they assented to inconsistent with their subsequent dis-

coveries and theological acquirements. Then came the questions:—How will you limit the period of submission and of inquiry?—and will not many of maturer years avail themselves of this uncertainty, and so readily subscribe to articles, which have been represented as “having rules of interpretation peculiar to themselves,” whilst the subscription itself has been stated to mean little more than “an acknowledgment that the subscriber is a member of the Church of England?” Nay, it was even asserted, and that by a dignitary of the Church itself, that “this expedient had no doubt been most thankfully accepted by a great many subscribers within the last ten years; and the rather, as in all that time the Church had not declared against it.” Hence it was argued, that, if subscription to the articles was intended to be a test of faith and doctrine, this benefit never could be obtained from it, by reason of the latitude allowed by its advocates and taken by its opponents: therefore it would be the wisest course to do away altogether with a test, which, whilst it prohibited many worthy persons from entering into the service of the Church, let in those that were less scrupulous and less conscientious.

These insinuations and attacks could not fail to stir up many among the more sturdy champions of the Church. One of the first that buckled on his armour was Dr. Rutherforth, who skirmished with the author of the Confessional, as it is observed, “in the old posture prescribed by the ancient system of Church authority.” Among others that distinguished themselves in the same cause, were Dr. Randolph, Dr. Halifax, and Dr. Balguy; though this latter gentleman appeared rather late in the field.

The principal writers on the other side of the question were Archdeacon Blackburne, author of the Confessional, Dr. Dawson, Dr. Priestley, with the celebrated Dr. Jebb and his wife.

Great efforts were now making, throughout the kingdom, by the anti-subscription party: petitions were multiplied on the subject, and the minds of all ranks excited: until, at length, a regular society was established at the Feathers Tavern, in London, with Archdeacon Blackburne at its head; the avowed purpose of which was to get up a petition to parliament, for setting aside altogether the test of subscription, and admitting every one into the service and preferments of the Church, who should acknowledge the truth of the Old and New Testament. They were also for abolishing subscriptions in the university; "and so strong was the infatuation," says Mr. Cole, "that several members of the university were led astray; and I am sorry to record it, that one whole college, both head and fellows, subscribed this petition." The undergraduates themselves were also stirred up to refuse subscription, and to remonstrate with their superiors. In June, 1769, they presented a petition to the heads for an alteration of their scholastic dress, and it was granted: for it went no farther than to change the figure of their caps from *round* to *square*. It seems probable, however, that this was only put forth as a *feeler*; for in January, 1772, another petition was offered, which went the length of demanding a release from subscription, unless (as it was added with a show of modesty) they were instructed beforehand in the articles which they were required to subscribe. But this being considered as subversive of discipline, and laying a foundation for sedition, was rejected.

The master of St. John's, however, still persevering in his design of conciliation, called together his own students, and laid before them the state of the case relating to their subscription; with which they all seemed to be thoroughly satisfied. "He was a man," says Mr. Cole, "of too open a nature to endeavour by artifice to circumvent their judgment; and as it was

the fashion, even to leave boys to judge for themselves, he fairly stated the case to them, and left it with them." Hoping also to do further service amongst the main body of undergraduates, who had been strongly instigated to refuse subscription for their first degree, he republished his commencement sermon, which soon became the signal for much and violent abuse. In a letter, signed *Camillus*, and published in the London Chronicle, January 25th, 1772, he was complimented on having "originated an idea by which the devil himself might subscribe," &c.; and the republication is styled, "an effort to despoil the unsuspecting simplicity of youth of that native honour and integrity, which will hereafter be but ill exchanged for a superior knowledge of the world."

Dr. Powell made no reply to his accusers: but the question was taken up by his friend, Dr. Balguy, arch-deacon of Winchester; who, in the fifth of his admirable charges, seems to have placed the question on its most tenable grounds; making it also manifest to his opponents, that as much integrity and candour may be exercised in supporting established institutions, as in attacking and depreciating them.

The hopes of the faction in the metropolis were at this time much elated; and they fully expected, amidst the alarm of republican tumults, and the seditious cries of "Wilkes and Liberty," to carry their favourite measure: but the parliament saw through the scheme laid for the destruction of our ecclesiastical establishment by dissenters of all descriptions; nor was it moved by any remonstrances from the discontented of the Church itself, who had joined themselves to its adversaries: it rejected therefore the petition by a very large majority.

Dr. Powell was a vehement opposer of Mr. Jebb's plan of University Reform: but this is a controversy too long to enter upon here. Although low in his

Church principles, he was, as such persons often are, a great stickler for legal rights and constituted authority. He died in 1775. His published works, edited by Dr. Balguy, contain three discourses preached before the university; thirteen preached in the college chapel; one on public virtue; three charges to the clergy of the archdeaconry of Colchester; and his Disputation on taking his doctor's degree.—*Balguy. Hughes.*

POYNET, OR PONET.

JOHN POYNET, OR PONET, was, according to Strype, a Kentish man, and of Queen's College, Cambridge. He was born about the year 1516. He was distinguished in the University as a mathematician, and as one skilled in Patristic theology. He was a decided advocate for the Reformation of the Church, and was appointed his chaplain by Archbishop Cranmer. He translated Ochin's Dialogues against the pope's supremacy, and was so highly considered that in his thirty-third year he was consecrated Bishop of Rochester.

The consecration took place on the 29th of June, 1550, and is thus described by Strype: "The bishop having on his mitre and cope, usual in such cases, went into his chapel, handsomely and decently adorned, to celebrate the Lord's Supper according to the custom, and by prescript of the book entitled The Book of Common-Service. Before the people there assembled, the holy suffrages first began, and were publicly recited, and the Epistle and Gospel read in the vulgar tongue; Nicholas, Bishop of London, and Arthur, Bishop of Bangor, assisting; and, having their surplices and copes on, and their pastoral staves in their hands, led Dr. John Poynet, endued with the like habits, in the middle of them, unto the most reverend father, and presented him unto him, sitting in a de-

cent chair; and used these words, ‘Most reverend father in God, we present unto you this godly and well-learned man to be consecrated bishop.’ The bishop elect forthwith produced the king’s letters patents before the archbishop: which, by command of the said archbishop, being read by Dr. Glyn, the said Poynet took the oath of renouncing the Bishop of Rome, and then the oath of canonical obedience to the archbishop. These things being thus dispatched, the archbishop exhorted the people to prayer and supplication to the Most High, according to the order prescribed in the Book of Ordination, set forth in the month of March, 1549. According to which order he was elected and consecrated, and endued with the episcopal ornaments, the Bishop of London first having read the third chapter of the First Epistle of Paul to Timothy, in the manner of a sermon. These things being done, and the Sacrament of the Lord’s Supper celebrated upon a table covered with a white linen cloth, by the archbishop and the two assisting bishops, the same archbishop decreed to write to the Archdeacon of Canterbury for the investiture, installation, and inthronization of the said Bishop of Rochester, as it was customary. Present, Anthony Huse, principal Register of the archbishop; Peter Lilly, John Lewis, John Incent, public notaries; and many others, as well clerks as laics.”

In 1551, he was translated to the See of Winchester, after the deprivation of Gardiner. He was a frequent preacher, and wrote several treatises in defence of the Reformation; but his most remarkable performance was what is commonly called King Edward’s Catechism, which appeared in 1513, in two editions, the one Latin, the other English, with the royal privilege. From this Catechism Nowell took much in forming his own. When Queen Mary came to the crown, Poynet, with many others, retired to Strasburgh, where he died on the 11th of April, 1556, before he had

completed his fortieth year. He also wrote:—A Tragedy, or Dialogue of the unjust usurped Primacy of the Bishop of Rome, translated from Bernard Ochinus; A Notable Sermon concerning the Right Use of the Lord's Supper, &c., preached before the King at Westminster, 1550; *Dialecticon Viri boni et literati de Veritate, Naturâ, atque Substantiâ Corporis et Sanguinis Christi in Eucharistiâ*; in this, Bayle says, he endeavoured to reconcile the Lutherans and Zuinglians; A Short Treatise of Politic Power, and of the True Obedience which Subjects owe to Kings and other Civil Governors, with an Exhortation to all true natural English men, compiled by D. I. P. B. R. V. V., i.e. Dr. John Poynt, Bishop of Rochester and Winchester; and, A Defence for Marriage of Priests.—*Godwin. Strype.*

PRESTON, JOHN.

THE following is the account given of Preston, by Fuller:—"He was born at Heyford, in Northamptonshire; bred in Queen's College, in Cambridge, whose life (interwoven much with church and state matters) is so well written by his pupil, Master Thomas Ball, that all additions thereunto may seem 'carrying of coals to Newcastle.' However, seeing he who carrieth charcoal (a different kind from the native coal of that place) may meet with a chapman there, on the same confidence a word or two of this doctor.

"Before he commenced Master of Arts, he was so far from eminency, as but a little above contempt. Thus the most generous wines are the most muddy before they are fine. Soon after, his skill in philosophy rendered him to the general respect of the university.

"He was the greatest pupil-monger in England in man's memory, having sixteen fellow-commoners (most

heirs to fair estates) admitted in one year in Queen's College, and provided convenient accommodations for them. As William the popular Earl of Nassau was said to have won a subject from the King of Spain, to his own party, every time he put off his hat; so was it commonly said in the college, that every time when Master Preston plucked off his hat to Doctor Davenant the college master, he gained a chamber or study for one of his pupils; amongst whom one Chambers a Londoner (who died very young,) was very eminent for his learning. Being chosen Master of Emanuel College, he removed thither with most of his pupils; and I remember when it was much admired where all these should find lodgings in that college, which was so full already, 'Oh!' said one, 'Master Preston will carry Chambers along with him.'

"The party called Puritan then being most active in Parliament, and Doctor Preston most powerful with them, the duke rather used than loved him, to work that party to his compliance. Some thought the doctor was unwilling to do it; and no wonder he *effected* not, what he *affected* not. Others thought he was unable, that party being so diffusive, and then, in their designs (as since in their practices) divided. However, whilst any hope, none but Doctor Preston with the duke, set by and extolled, and afterwards, set by and neglected, when found useless to the intended purpose. In a word, my worthy friend fitly calls him the court-comet, blazing for a time, and fading soon afterwards.

"He was a perfect politician, and used (lapwing-like) to flutter most on that place which was furthest from his eggs; exact at the concealing of his intentions, with that simulation, which some make to lie in the marches of things lawful and unlawful. He had perfect command of his passion; with the Caspian Sea never ebbing nor flowing; and would not alter his composed pace for all the whipping which satirical wits bestowed upon him.

He never had wife, or cure of souls; and leaving a plentiful, no invidious estate, died anno Domini 1628, July 20."

PRICE, RICHARD.

RICHARD PRICE was born at Langeinor, in Glamorganshire, in 1723. He received his education first at Talgarth, in his native country, and next at an academy in London. After residing some years with a gentleman at Stoke-Newington, he became morning-preacher at the Gravel-pit meeting, Hackney. In 1769, the University of Glasgow conferred on him the degree of doctor in divinity; and the same year he published his "Treatise on Reversionary Payments," which was followed, in 1772, by "Observations on the National Debt." During the American war, he printed two pamphlets against that measure, one entitled "Observations on Civil Liberty"; and the other, "Observations on Civil Government"; for which the corporation in London voted him thanks, and a gold box. In 1778, he had a friendly controversy with Dr. Priestley, on materialism and necessity. On the termination of the war, Mr. Pitt consulted Dr. Price respecting the best mode of liquidating the national debt, the result of which it is said, was the adoption of the sinking fund. When the French Revolution broke out, the doctor distinguished himself by a sermon, in which he hailed that event as the commencement of a glorious era. This drew upon the preacher some strong animadversions from Mr. Burke in his celebrated *Reflections*. Dr. Price died March 19th, 1791. As a calculator he was pre-eminent; and the Society for Equitable Assurances was greatly indebted to him for his services. He was also an active member of the Royal Society; and very amiable in private life. His other work's are:—Review of the Questions and Difficulties in Morals; Dissertations on Prayer, Providence,

Miracles, and a Future State; Essay on the Population of England; State of the Public Debts and Finances; On the Importance of the American Revolution; and a Volume of Sermons.—*Watkin's Biog. Dict.*

PRIDEAUX, JOHN.

JOHN PRIDEAUX was born in 1578, at Stowford, in the Parish of Harford, near Ivy Bridge, in Devonshire. The following is the account given of him by Fuller. "He was bred scholar, fellow, and rector of Exeter College, in Oxford, Canon of Christ-Church, and above thirty years king's professor in that university. An excellent linguist; but so that he would make words wait on his matter, chiefly aiming at expressiveness therein; he had a becoming festivity, which was Aristotle's, not St. Paul's, *Εὐτραπεία*."

"Admirable his memory, retaining whatever he had read. The Welsh have a proverb (in my mind somewhat uncharitable) 'He that hath a good memory, giveth few alms;' because he keepeth in mind what and to whom he had given before. But this doctor crossed this proverb, with his constant charity to all in want."

"His learning was admired by foreigners, Sextinus Amma, Rivet, &c. He was not vindictive in the least degree; one intimate with him having assured me, that he would forgive the greatest injury, upon the least show of the party's sorrow, and restore him to the degree of his former favour; and though politicians will thence collect him no prudent man, divines will conclude him a good Christian."

"Episcopacy in England being grievously wounded by malevolent persons, King Charles the First conceived that the best wine and oil that could be poured into these wounds was, to select persons of known learning

and unblameable lives, to supply the vacant bishoprics; amongst whom Dr. Prideaux was made Bishop of Worcester."

But it was all in vain. He adhered to the king's cause, and having excommunicated all who took up arms against his majesty in the diocese of Worcester, he was plundered, and was obliged at last to sell his library. Dr. Gauden said of him that he had become literally a *Helluo Librorum*, being obliged to turn his books into bread for his children. But he never lost his good temper. A friend coming to see him, and saluting him in the common form of "How doth your lordship do?" "Never better in my life," said he, "only I have too great a stomach; for I have eaten that little plate which the sequestrators left me; I have eaten a great library of excellent books; I have eaten a great deal of linen, much of my brass, some of my pewter, and now I am come to eat iron, and what will come next I know not." He died in the year 1650, at the age of seventy-two, leaving to his children no legacy but "pious poverty, God's blessing, and a father's prayers," as appears from his last will and testament. His learning was very extensive, his memory prodigious, and he was reputed the best disputant in his time in the university. It is recorded to his honour that he was at the same time "an humble man, of plain and downright behaviour," exemplary in his charity, affable in conversation, and never desirous of concealing his lowly origin. He was often heard to say, "If I could have been clerk of Ugborow, I had never been Bishop of Worcester;" and so far from being ashamed of his original poverty, he kept in the same wardrobe with his rochet, the leather breeches which he wore when he came to Oxford, as a memorial of it.

He was the author of:—*Tabulæ ad Grammaticam Græcam introductoriæ*, 1608, 4to, with which were printed, *Tyrocinium ad Syllogismum contexendum*, and

Heptades Logicæ, sive monita ad ampliores Tractatus introductoria; Lectiones decem de totidem Religionis Capitibus, &c., 1625, 4to; Fasciculus controversiarum theologicarum, &c., 1649, 4to; Theologiæ Scholasticæ Syntagma Mnemonicum, printed in 1651, 4to; Conciliorum Synopsis, printed in 1661, 4to; Manuductio ad Theologiam Polemicam, printed in 1657, 8vo; Hypomnemata Logica, Rhetorica, Physica, Metaphysica, &c., 8vo; Twenty Sermons, 1636, 4to; Nine Sermons on several occasions, 1641, 4to; Histories of Successions in States, Countries, or Families, printed in 1653; Euchologia, or, the Doctrines of Practical Praying, &c., printed in 1655, 8vo; The Doctrine of Conscience, framed according to the Form in the Common Prayer, &c., printed in 1656, 8vo; Sacred Eloquence, or, the Art of Rhetoric, as it is laid down in Scripture, printed in 1656, 8vo; and various other works in Latin and English, the titles of which are inserted in *Wood's Athen. Oxon.*—*Fuller. Wood. Walker.*

PRIDEAUX, HUMPHREY.

THE great work of Dean Prideaux, the Connection of the History of the Old and New Testaments, is still a standard work among us, and gives an interest to his name. A life was published of him in 1748, which contains nothing of any general interest, being merely the narrative of a respectable and learned man, who did his duty respectably in the various places to which he was called, and who rather exaggerated his influence and importance in his own mind. He was born at Padstow, in Cornwall, in 1648, and was educated at Westminster, and Christ Church. At Christ Church he was a diligent and successful student, as is proved by the fact that he obtained the patronage of Fell. Dr. Fell employed him in supplying notes to an edition of

Lucius Florus, and afterwards in completing the notes and explanations on the Arundel Marbles, which had been published in the first instance by Selden. On the latter work he was employed for two years. In 1676, he published his *Marmora Oxoniensia ex Arundellianis, Seldenianis, aliisque constata, cum perpetuo Commentario*, fol. This book, published when he was only twenty-six years of age, gave him a high reputation in the university, and was well received by the learned world, particularly in Germany, France, and Italy. So great was the demand for it, that it soon became scarce, and was only to be obtained at an advanced price. Prideaux, however, is said to have entertained little value for the work himself, owing to its having been drawn up in too great haste, and to the number of typographical errors with which it abounds, through the negligence of the corrector of the University press. A more correct edition was published under the inspection of Michael Maittaire, in 1732, fol. Having, by order, presented one of the copies of the *Marmora* to the lord-chancellor Finch, this introduced him to his lordship's patronage, who soon after placed one of his sons under him, as tutor at Christ Church; and in 1679, presented him to the Rectory of St. Clement's, in the suburb of Oxford, where he officiated for several years. The same year he published *Two Tracts of Maimonides in Hebrew, with a Latin translation and notes*, under the title, *De Jure Pauperis et Peregrini apud Judeos*. This he did in consequence of having been appointed Dr. Busby's Hebrew lecturer in Christ Church, and with a view to teach students the rabbinical dialect, and to read it without points. In 1681, the lord-chancellor Finch, then Earl of Nottingham, presented him to a prebend in the Cathedral of Norwich. In November, 1682, he was admitted to the degree of bachelor in divinity, and on the death of Lord Nottingham, found another patron in his successor, Sir Francis North; who, in February

of the following year, gave him the Rectory of Bladen, with Woodstock Chapelry, in Oxfordshire. He proceeded D.D. in 1686, and having exchanged his living of Bladen for that of Saham, in Norfolk, he went to settle upon his prebend in Norwich. Here he became engaged in some severe contests with the Roman Catholics, the result of which was the publication of his work, *The Validity of the Orders of the Church of England* made out. He also took an active part in resisting the arbitrary proceedings of James II., which affected the interests of the Established Church. In 1688, he was collated to the Archdeaconry of Suffolk, and not without due consideration, took the oaths of allegiance to William and Mary, and acted up to them faithfully; but he always looked upon the nonjurors as honest men, and treated them with kindness and respect. In 1694, he resigned his living at Saham; and in 1696, he was instituted to the Vicarage of Trowse, near Norwich. He published, in 1687, his *Life of Mahomet*. In 1702, he was made Dean of Norwich; and in 1707, he published *Directions to Churchwardens*; a work which has often been reprinted. The best edition is that corrected and improved by Tyrwhitt, London, 1833. In 1710, he published his work upon *Tythes*, 8vo; and in the same year, he resigned the Vicarage of Trowse. He was during the latter part of his life greatly afflicted with the stone, which entirely disqualified him for public duties. But he still pursued his private studies, and at length, in 1715, he brought out the first part of his last and greatest work, *The Connection of the History of the Old and New Testament*, and the second part in 1717, fol. His strength had been long declining, and he died November 1st, 1724, in his seventy-seventh year, and was buried in Norwich Cathedral. About three days before his death he presented his collection of Oriental books, more than 300 in number, to the library of Clare Hall, Cam-

bridge. Several posthumous Tracts and Letters, with a Life of Dr. Prideaux, the author of which is not named, were published in 1748, 8vo.—*Life above referred to.*

PRIESTLEY, JOSEPH.

JOSEPH PRIESTLEY is chiefly known in the theological world for the controversy in which he was engaged with Bishop Horsley; and for an account of which the reader is referred to the Biography of that prelate, who exposed the ignorance and want of scholarship, not less than the bad principles of his opponent. The following notice is taken from Watkins's Universal Biographical Dictionary:—

“Priestley was born at Fieldhead, in Yorkshire, March 18th, 1733. He was educated in an academy at Daventry, after which he became minister to a congregation at Needham Market, in Suffolk; from whence he removed to Nantwich, in Cheshire, and next to Warrington, where the dissenters had formed a seminary, on a plan of liberal sentiment. While tutor in this institution, he published the History of Electricity, which procured his election into the Royal Society, and the degree of doctor of laws from Edinburgh. Soon after this he left Warrington, and went to Leeds, where he made those important discoveries with regard to the properties of fixed air, for which he obtained the Copley medal from the Royal Society in 1772. In 1776, he communicated to the same learned body his observations on respiration, being the first who experimentally ascertained that the common inspired air becomes both lessened and injured, by the action of the blood, as it passes through the lungs. After this he made some curious observations on the food of plants, and the production of the various gases. These pursuits procured him the appointment of com-

panion to the Earl of Shelburne, with whom he resided seven years, and then retired on a pension to Birmingham, where he devoted more attention to polemics than philosophy. He had, indeed, previously published some works in defence of materialism and necessity; but now he made more direct attacks upon the common faith of Christians. In 1783, came out his *History of the Corruptions of Christianity*; which, though a compilation from modern books, had an imposing appearance of learned research. On this account, Dr. Horsley thought it necessary to expose the sources from whence the work was drawn, and to show the fallacy of its positions. He next engaged warmly in the proceedings for a repeal of the corporation and test acts. But it was the French revolution that afforded him the widest field; and he did not fail to display his zeal on that occasion. This, however, gave much offence to the people of Birmingham, among whom party-spirit ran very high, and was excited, beyond doubt, by the writings of Dr. Priestley. At length, an entertainment, on the 14th of July, 1791, to celebrate the destruction of the Bastille, furnished the pretext for a riot, in which many houses were destroyed, and that of the doctor's among the rest. After this he removed to Hackney, where he succeeded Dr. Price; but in 1794, he went to America, and died there, February 6th, 1804.

PRISCILLIAN.

PRISCILLIAN, a heretic of the fourth century, was by birth a Spaniard. The heresy by which his name has been rendered infamous is a modification of Manicheism. It was introduced into Spain by Marcus, a magician of Memphis, but owed its success to the patronage of Priscillian, who was a man of large fortune and gifted with great talent and eloquence. Their followers were called

Priscillianists. Under his patronage, the new doctrines were rapidly extended, and infected even some amongst the bishops, as Instantius and Salvianus. Although condemned by a council at Saragossa, these bishops were not deterred, and presumed so far as to constitute Priscillian Bishop of Avila. The Emperor Gratian expelled them from Spain, and they immediately went to Milan and to Rome, to gain to their interests the pontiff Damasus and the imperial court. They succeeded by their arts in the latter attempt. Their chief opponent, Ithiacus Bishop of Ossonoba, was obliged to leave Spain, but in a short time, laid his complaint before the new emperor, Maximus, who, after the death of Gratian, began to rule from Treves over the western provinces of the empire. The usurper commanded the chiefs of the Priscillianists to appear before a council at Bordeaux. Here Instantius was deposed, but Priscillian appealed to the emperor; and the council which ought not to have been diverted by this artifice from pronouncing over him sentence of deposition and excommunication, granted to him his request. Priscillian therefore and his followers on the one side, and Idiacus, Bishop of Merida, and Ithiacus, on the other, met at Treves. Ithiacus, a short-sighted zealot, persuaded Maximus to violate the promise which he had made to St. Martin of Tours, that he would not shed the blood of Priscillian. The prefect Evodius conducted the examination according to the Roman forms, with the application of the torture, and the emperor signed the sentence of death. Priscillian, the widow Euchrocia, and five others were accused of odious crimes, and beheaded in 385; Instantius and others were excommunicated.

The system of Priscillian had for its foundation the Manichean dualism. It taught that an evil principle, which had sprung from chaos and eternal darkness, was the creator of the lower world: that souls, which are of

a divine nature, were sent by God from heaven, to combat with the powers of darkness and against their kingdom, but were overcome and enclosed within bodies. To free these souls, the Redeemer descended from heaven, clothed with a celestial body, which was, in appearance only, like to the bodies of ordinary men. By his sufferings,—which, according to Priscillian, were only apparent and symbolical,—he erased the mark which the evil spirits had impressed upon the souls, when they confined them within material bodies. The sect prohibited the use of marriage, commanded abstinence from animal food, and rejected the belief of the resurrection. Their mysteries were not less abominable than those of the Manichees. To conceal their own doctrines, and to calumniate the Catholics, by lies and false swearing, they considered perfectly justifiable.—*Dollinger*.

PRITZ, JOHN GEORGE.

JOHN GEORGE PRITZ was born at Leipsic, in 1662, and in 1698, was appointed professor of divinity and metaphysics at Zerbet in Saxony. In 1711, he removed to Frankfort on the Maine, where he died in 1732. He published, *Patris Macarii Ægyptii Homiliæ L. Græcè et Latine*, interprete Zacharia Palthenio; *Macarii Ægyptii Opera*; *Introductio in Lectionem Novi Testamenti*; an edition of the New Testament, in the original Greek, with various Readings, Geographical Charts, &c.; *Sermons*; *Devotional Treatises*; translated from the English into German; and an edition of the Latin Letters of Milton.

PTOLEMY OF LUCCA.

PTOLEMY of Lucca is the historical name of Bartholomew

Fiadoni, which he assumed on entering the order of St. Dominic. He flourished in the 14th century and was superior of the monastery both at Lucca and Florence. He was confessor to Pope John XXII., and in 1318, he was made Bishop of Torcello, under the patriarchate of Venice. He died in 1327. His Annals extend from 1060 to 1303, and were published at Lyons in 1619. But his great work is his *Historiæ Ecclesiasticæ*, Lib. XXIV., commencing with the birth of Christ, and brought down to 1313. This after remaining long in MS. was published at Milan, in 1727, by Muratori, in his *Rerum Italicarum Scriptores*.—*Dupin*.

PYLE, THOMAS.

THOMAS PYLE, a latitudinarian divine, was born at Stodey in Norfolk, in 1674. He graduated at Caius College, Cambridge, and on his being ordained, became curate of St. Margaret's parish in King's Lynn; and in 1701, he was appointed minister of St. Nicolas's chapel. Between the years 1708 and 1718, he published six occasional sermons, chiefly in defence of the principles of the Revolution, and the succession of the Brunswick family. He was violent and impetuous, and having taken the heterodox side in the Bangorian controversy, in which he published two pamphlets in vindication of Bishop Hoadley, he was rewarded by a prebend and a residentiaryship in that cathedral. In 1732, he obtained the vicarage of St. Margaret at Lynn. He died in 1756. He wrote:—Paraphrase on the Acts, and all the Epistles, in the manner of Dr. Clarke. This was followed by his Paraphrase on the Revelation of St. John, and on the Historical Books of the Old Testament. Sixty sermons of his were published in 1773—1783, 3 vols 8vo, by his youngest son Philip.—*Nichols's Bowyer*.

QUADRATUS.

QUADRATUS, one of the earliest Christian apologists, was born or at least educated at Athens, of which city he became the bishop. Eusebius in the history of affairs in the reign of Trajan, writes thus.—“Of those that flourished in these times, Quadratus is said to have been distinguished for his prophetic gifts. There were many others, also noted in these times, who held the first rank in the apostolic succession. These, as the holy disciples of such men, also built up the Churches, where foundations had been previously laid in every place by the Apostles. They augmented the means of promulgating the Gospel more and more, and spread the seeds of salvation, and of the heavenly kingdom, throughout the world far and wide. For the most of the disciples at that time, animated with a more ardent love of the Divine word, had first fulfilled the Saviour's precept, by distributing their substance to the needy: afterwards leaving their country, they performed the office of evangelists to those who had not yet heard the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the holy gospels. After laying the foundation of the faith in foreign parts as the particular object of their mission, and after appointing others as shepherds of the flocks, and committing to these the care of those that had been recently introduced, they went again to other regions and nations, with the grace and co-operation of God. The Holy Spirit also still wrought many wonders through them, so that as soon as the gospel was heard, men voluntarily, in crowds, and eagerly, embraced the true faith, with their whole minds. As it is impossible for us to give the number of the individuals that became pastors or evangelists, during the first immediate succession from the Apostles in the Churches throughout the world,

we have only recorded those by name in our history, of whom we have received the traditional account, as it is delivered in the various comments on the apostolic doctrine still extant."

He also adds in another place; "Trajan having held the sovereignty for twenty years, wanting six months, was succeeded in the imperial office by Ælius Adrian. To him, Quadratus addressed a discourse, as an apology for the religion that we profess; because certain malicious persons attempted to harass our brethren. The work is still in the hands of some of the brethren, as also in our own, from which any one may see evident proof, both of the understanding of the man, and of his apostolic faith. The writer shews the antiquity of the age in which he lived, in these passages: 'the deeds of our Saviour,' says he, 'were always before you, for they were true miracles: those that were healed, those that were raised from the dead, who were seen, not only when healed, and when raised, but were always present. They remained living a long time, not only whilst our Lord was on earth, but likewise when He had left the earth; so that some of them have also lived to our own times.' Such was Quadratus. Aristides, also, a man faithfully devoted to the religion we profess, like Quadratus, has left to posterity, a defence of the faith, addressed to Adrian. This work is also preserved by a great number, even to the present day."

Eusebius also adds in his Chronicle, and he is supported in that statement by Jerome, that this piece produced the wished-for effect upon the emperor's mind, and was the means of procuring a temporary calm for the professors of Christianity. Of this work, we have only a small fragment remaining, preserved by Eusebius. Valesius, Dupin, Tillemont, and Basnage, maintain that Quadratus the Apologist was not the same person with the bishop of Athens; but this

opinion has been refuted by Cave, Grabe, and Lardner.
—*Eusebius. St. Jerome.*

QUESNEL, PASQUIER.

THE life of Quesnel, like those of Arnould, Jansenius and Pascal, is interesting as throwing light on the history of the Gallican Church. The following life is taken from the introductory essay supplied to the English translation of the Moral Reflections by Dr. Daniel Wilson, the present Bishop of Calcutta. Pasquier Quesnel was born at Paris, July 14th, 1634. His grandfather was a native of Scotland; but whether a Roman Catholic or not, does not appear. His father was most probably of that persuasion; and Pasquier after being educated at the University of Paris, entered into the Religious Congregation of the Oratoire, in 1657. He devoted himself from his earliest years, to the study of the sacred Scriptures and of the fathers of the Church. He began soon to compose books of piety, chiefly for the use of the young people intrusted to his care. It was in this course that he was led to write the first portion of those Reflections which, thirty years afterwards, kindled so ardent a controversy. One or two persons of distinction having been much delighted with them, encouraged him to extend his notes to the whole of the Gospels; for at first they comprehended only some portions of our Lord's life, and they thus gradually swelled into a very important work, which gave a character to the age in which it appeared. It was in 1671, that the first edition was published under the sanction of the then Bishop of Chalons sur Marne; for it was not uncommon for persons of that station, if men of piety, to authorize and circulate works of devotion, with the sufferance of their superiors, so long as the peculiar tenets of the Roman Catholic Church

were intermingled, and no great stir was excited about the evangelical truths which they contained. Quesnel continually added to his Reflections during the rest of his life. He embraced the Acts of the Apostles, and the Epistles in his plan; besides enriching by more than one half, the original notes. His last years were dedicated to the preparation of a still more enlarged edition, with much new matter, which was published in 1727. Nearly sixty years were thus employed more or less, upon this pleasing and elevated task—another proof amongst a thousand, that nothing really excellent is the fruit of haste. When you come to understand the real facts, you discover that the books which last, which form eras in theology, which go out with a large measure of the Divine blessing, are the result of much prayer and meditation, of thoughts often revolved and matured by degrees. Thus new and important lights irradiate the mind, the proximate ideas are suggested by time and occasion, errors and excrescencies are detected, topics assume a new face and consistency, prayer brings down the influences of grace, all the powers of the mind are brought to bear upon the inquiry, and something is produced for the honour of God and the permanent welfare of His Church.

One great work is commonly as much as one man produces; and this the result of unexpected incident, rather than of express intention, in the first instance. Pascal left his Thoughts—Bacon, his *Novum Organum*, Butler, his *Analogy*—Quesnel, his Reflections,—a life having been, in each case, devoted to the particular inquiry; and the form and magnitude and importance of each work, having been least of all, in the first intentions of the writers. Pride conceives great designs, and accomplishes little; humility dreads the promise of difficult undertakings, and accomplishes much.

Quesnel's sentiments on religion were now becoming known, as his book spread. His talents, his elegant

style, his brilliancy of imagination, were acknowledged. His deep and penetrating piety was not immediately understood. His whole life seems to have been dedicated to the love of his Crucified Saviour. The fall and total corruption of our nature, the distinct necessity of grace for the production of anything really good, the grateful adoration of the purposes and will of God towards His elect: these formed the foundation of Quesnel's religious principles. They were not held merely as doctrines; they were insisted on, felt, followed out into their consequences. A deep and tender humility appears in his spirit, a deadness of affection as to the world, a perception of joy and peace in the spiritual life, a faith full of childlike simplicity and repose of soul on the grace and power of Christ; a minute conscientiousness in the application of his principles to his whole conduct, a skill in detecting false motives, a bold and uncompromising courage in speaking truth: these were the fruits of the great Scriptural principles which he had imbibed.

Mixed, however, with these sound and elevated principles and habits, were many great errors and superstitions, flowing from his education in the bosom of the apostate Church. His study of the fathers, instead of being confined to a fair and Scriptural consultation of their writings, was cramped by his reliance on them as authoritative guides. They warped his judgment instead of assisting it. The doctrine of Justification was confounded with that of Sanctification; and though both were bottomed upon grace in the most decisive manner, yet so wide a departure from the statements of Scripture, could not but have an unfavourable influence upon the whole tenor of his religion. Thus, like Pascal, Nicole, Arnauld, St. Cyran, and the other great names of the same school, the highest order of excellence on capital points, was combined with some glaring errors. Deep spirituality of mind,

unaffected humility, holy love to the Divine Saviour, a simple repose on the grace of the Holy Spirit, a life of devoted and courageous obedience, were associated with much uncommanded prostration of the understanding to human authority, many dangerous superstitions, and much uncharitable condemnation of Protestants.

It was in 1681, that persecution first burst out against Quesnel. The new doctrines (for truth, when it re-appears in force, is new to fallen man, especially in a very corrupt Church,) began to attract attention. Numbers espoused them. The Jesuits were the first to take the alarm. Harlai, Archbishop of Paris, informed of Pasquier's sentiments, obliged him to quit the capital. He took refuge at Orleans. Three years afterwards, he fled to Brussels, to avoid the necessity of signing an absurd formulary, in which the condemnation of Jansenism was allied with the renunciation of the natural philosophy of Descartes. Here he joined the great Arnauld, and received his last instructions. He devoted himself now to the continuation of his Reflections; and in 1694, published an edition which comprised, for the first time, the whole of the New Testament. The Jesuits had not yet prevailed. Louis-Antoine de Noailles, afterwards Archbishop of Vares, and cardinal, was now Bishop of Chalons-sur-Marne, and scrupled not to recommend the book to his diocese. The Bishops of Limoges, Agen, Montpellier, and Sonez, afterwards did the same.

The celebrated Bossuet likewise joined in defending the book, and the Cardinal de Noailles also, when the Jesuits publicly attacked them. Bossuet, in his earlier life, seems to have inclined more to the sentiments of St. Augustine and Jansenius, than to the contrary notions of the Jesuits. The controversy with Fénelon had not yet soured his mind, nor his elevation at court cooled his piety. An idea may be formed

of the immense circulation of the Reflections, and the prodigious eagerness with which they were sought for, from what the Bishop of Meaux observes:—"This book, which contained at first only the text of the Gospels and the Notes upon them, was received with an avidity and a desire of edification, which seemed to revive in our days, the primitive zeal of Christians for continual meditation on the Word of God night and day. And when the Notes on the rest of the New Testament were added, the complete work had so great a success, that all the countries where the French language is known, and the royal city more particularly, were filled with it,—the booksellers could not meet the eagerness of the faithful—un-numbered editions were published one after another and instantly taken off; so that we may apply to this event what is written in the Acts, that the Word of the Lord grew mightily, and that the number of its zealous readers increased every day."

Such was the effect which the persecution and the extraordinary merit of the work concurred, under the blessing of God, to produce.

But further extremities were resorted to by the Jesuits. The Reflections had been before the world more than twenty years. Some disturbance had been made, and the Author had been driven from his country. But the book had a prodigious sale; influential names were attached to it; it was exciting more and more the hatred of the human heart on the one hand, and gaining converts and readers almost innumerable on the other. Satan would not let this state of things continue. The real grace of God, though mixed with error, was maintained, and maintained boldly, in the Reflections; man was laid low; the Saviour was exalted; the power of fallen nature to recover itself was denied; the Holy Ghost was honoured; the world and its pleasures were uncompromisingly exposed; a

new and holy life was delineated and insisted on; heaven and hell were plainly exhibited. This was enough: nothing could redeem such unpardonable faults in the eyes of the Jesuits. They could not endure the strong light thrown on the nature of man, and the one person of the Saviour. They saw acutely enough, (though perhaps Quesnel did not,) that such principles went to undermine Popery. They began their schemes anew. They attempted to detach the powerful defenders of Pasquier. The Cardinal de Noailles was rudely assailed. Quesnel, undaunted, prosecuted the improvement of his book, and wrote a prodigious number of occasional pamphlets. He composed also several larger treatises, on the Priesthood and Sacrifice of Jesus Christ:—Elevations of Heart towards Jesus Christ in His Passion and Death; The Blessedness of the Christian's Death; Christian Prayers; Prayers to our Saviour Jesus Christ, for Young People and those who desire to read the Word of God, and especially the Gospel; Tradition of the Romish Church on the Predestination of Saints, and on Efficacious Grace.

These productions only augmented the rage of his enemies. The impression of their excellence, as works of piety, may be judged of from what the celebrated Father de Tournemine is reported to have said—“That two pages of the Christian Prayers contained more real unction than all that had issued from the pen of the Jesuits, not excepting Bourdaloue.”

In the meantime, Quesnel kept himself in privacy at Brussels. The Jesuits, however, contrived to discover his retreat; and persuaded Philip V. of Spain (whose conscience they directed,) to send an order to the Bishop of Malines to arrest him. He was now cast into prison for the Name of Christ; and would probably have lingered there the rest of his days, if he had not been rescued by a Spanish gentleman, who succeeded in penetrating the walls of his prison, and

in freeing him from his chains. He fled to Amsterdam, under the protection of the new Protestant States, who had so gloriously succeeded in establishing their liberty. He was soon publicly condemned as a heretic, and a contumacious and seditious person, names ever ready to be attached to the followers of the humble Saviour, especially under a superstitious and despotic government. The court at Rome was next appealed to, and a decree of Clement XI., condemnatory of the Reflections, was obtained. Nothing, however, could stop the sale. The work spread wider and wider. Editions were multiplied. All the world were eager to read a work so loudly denounced by the Papal chair. Thus does persecution promote truth. Never would Quesnel's Reflections have been read by one thousandth part of those, who have now, for a century and a half, been edified by them, unless the Jesuits had pursued the book with so bitter a hatred.

An arrêt of council was afterwards obtained from Louis IV. in order to suppress the work. This was in 1711, after it had been forty years before the world.

At length the Jesuits urged the decrepit and superstitious monarch, through Madame de Maintenon, to force the court of Rome to enter into a detailed examination of the book, and thus settle, as they hoped, the agitated minds of men. Three years were consumed in details. At last, in 1714, the bull, known by its first word UNIGENITUS, was issued, in which 101 propositions were extracted from Quesnel, and specifically condemned as heretical and dangerous,—a step which, like every other since the fatal Council of Trent, (the band and chain of Popish errors,) tended to separate the Church of Rome more and more widely from the true foundation of the Gospel, and to brand upon her forehead the broadest marks of departure from the faith of Christ. The spirit of Rome was never more graphically delineated, than in her selecting all the

most express points of the Gospel, and denouncing them, coolly and avowedly, as heretical and erroneous.

A merely secular policy was so openly followed, both by the Christian King, as he was termed, and the supple court which yielded to his interference, that the truth of the doctrines scarcely came into question. It was the policy of Rome which was consulted. The Abbé Renaudot relates, that, on entering once the cabinet of the pope, who was fond of literary men, he found him reading Quesnel's book.—“This is an extraordinary performance,” said the pontiff; “we have no one at Rome capable of writing in this manner. I wish I could have the author by me.”—Yet this very man issued first the decree, and then the bull, which condemned the work. On the feeble mind of Louis, superstition and the Jesuits had taken up their seat. The prince who revoked the edict of Nantz in the prime of life, was not likely, in the last stage of decrepitude, to resist the influence which sought to overthrow an individual foe.

But it is more lamentable to observe, that Bossuet and Fénelon seemed to have joined in the persecution. The former had, some years before, defended the book; but he appears to have shrunk from protecting it or the author, when popularity took another course. And Fénelon, the amiable, the lovely, the pious Fénelon, took an active part in hastening the condemnation at Rome. His correspondence, lately published, demonstrates the interest he felt, and exhibits the commendations he bestowed, with his own hand, on the divine who drew up the bull. Haughty orthodoxy and mystical devotion are thus found to yield to the torrent of Papal authority, and to lend their aid to support a corrupt and tyrannical Church.

The greatest difficulty was found in obtaining the reception of the bull. Nine French Bishops, assembled under the Cardinal de Noailles, determined to wait for

further information before it was registered. It was not till 1718, that it was definitely accepted. In the meantime, all Christendom rang with the praises of Quesnel's doctrine. Surreptitious editions were multiplied; and the attempt to infix upon the peculiarities of the Gospel the character of impiety and heresy, stamped the deepest mark of reprobation on the Church which issued the condemnation.

Quesnel survived the publication of the bull six years. These he spent in writing works of piety, and in preparing the edition of the Reflections, which, as we have observed, appeared in 1727, with all the new matter which he had noted in the margin of his copy. Admirable was almost every additional thought; and, with an undaunted courage, did the venerable saint persevere in the doctrine of the grace of God. He employed himself, likewise, in forming Jansenist Churches at Amsterdam, where he died, December 2nd, 1719, aged 86.

QUICK, JOHN.

JOHN QUICK was born at Plymouth, in 1636. He graduated at Exeter College, Oxford, in 1657, and entered into holy orders. He officiated at Ermington, in Devonshire, and at Kingsbridge and Churchstow, in the same county; but he afterwards removed to Brixton, whence he was ejected in 1662. In 1679, he was chosen pastor of the English Church at Middleburgh, in Zealand, whence he returned to England in 1681, where he preached privately during the remainder of Charles II.'s reign; and afterwards, taking advantage of James's indulgence, he formed a congregation in Bartholomew-close. He died in 1706.

Quick published:—The Young Man's Claims to the Sacrament of the Lord's Supper; An Answer to that

Case of Conscience, Whether it be lawful for a man to marry his deceased wife's sister? And, Synodicon in Gallia Reformata, or the Acts, Decisions, Decrees, and Law of the famous National Councils of the Reformed Churches in France, &c., London, 1692, fol., composed of very interesting and authentic memorials, collected, probably, while he was in Zealand. It comprises a history of the rise and progress of the Reformation in France down to the revocation of the Edict of Nantes, in 1685.—*Gen. Biog. Dict.*

QUIRINI, ANGELO MARIA.

ANGELO MARIA QUIRINI was born in 1680, or in 1684. He entered early into an abbey of the Benedictines, at Florence. Innocent XIII. created him Archbishop of Corfu; and Benedict XIII. raised him to the cardinalate, after having made him Bishop of Brescia. To the library of the Vatican he presented his own collection of books. He published:—*De Mosaicæ Historiæ Præstantiâ*; *Primordia Coreyræ*; *ex antiquissimis Monumentis illustrata*; *Lives of certain Bishops of Bresse, eminent for sanctity*; *Life of Paul II.*; *Specimen variæ Literaturæ, quæ in Urbe Brixia, ejusque ditone, paulo post incunabula Typographiæ florebat*; *An Account of his Travels*; *Letters*; *Cardinal Pole's Letters*; and an Edition of *St. Ephrem*. He died in 1755.—*Moreri*.

QUISTORP, JOHN.

JOHN QUISTORP was born at Rostock in 1584. He became Professor of Divinity at Rostock in 1614, and in 1645, Superintendent of the Churches in that District. He was the friend of Grotius, upon whose death he

wrote a Latin letter to Calovius, containing an account of the sickness and last sentiments of that great man: which is inserted in the *Bibliothèque Choisie* of Colomies, and in the *Vindiciæ Grotianæ*, under the title of *Grotii manes*. Professor Quistorp died in 1648, about the age of 64. He was the author of *Annotationes in omnes Libros Biblicos*; *Commentarius in Epistolas Sancti Pauli*; *Manuductio ad Studium Theologicum*; *Articuli Formulæ Concordiæ illustrati*; besides numerous Sermons, and Dissertations on a variety of subjects. He had a son of the same name, who was born at Rostock in 1624, and died in 1669. He became pastor, professor of divinity, and rector of the university in that city, and he signalized himself by his controversial writings against the Papists.—*Moreri*.

RABAN, OR RABANUS MAURUS MAGNENTIUS.

THE History of Raban is so connected with that of Gotteschalculus, that the reader is referred to that article for an account of his public life. He was born in 776, and Mayence was his native place. He was educated at the Abbey of Fulda, and thence proceeded to Tours where he had Alcuin for his tutor. On his return to Fulda in 810, he was appointed to teach grammar and rhetoric, and in 822, he was elected Abbot of Fulda. In 847, he was raised to the archiepiscopal see of Mayence. In 848, he summoned a council, in which he procured the condemnation of Gotteschalculus for maintaining the doctrine of St. Augustine respecting Predestination and Grace, and gave him up into the custody of Hincmar, Archbishop of Rheims. Raban died in 856. His writings were so popular that during four centuries, the most eminent of the Latin divines appealed to them as authority in religious matters, and adopted almost universally, the sentiments

which they contained. These writings consist of Commentaries in Latin, on many of the books of the Old and New Testament, and the Apocrypha, which entitle him to be placed in the first rank of those who undertook to illustrate the Scriptures by compilations from the Fathers; Homilies, in Latin, on the Epistles, and Gospels; Scripture Allegories, in Latin, which secure him, an eminent place among the allegorical commentators on Scripture; *Excerptio de Arte Grammatica Priscilliani*; *De Universo, Lib. XX. sive Etymologiarum Opus*; *De Clericorum Institutione, et Ceremoniis Ecclesiæ, Lib. III.*; *De Sacris Ordinibus, Sacramentis Divinis, et Vestimentis Sacerdotalibus, Lib.*; *De Disciplina Ecclesiastica, Lib. III.*; *Lib. III. De videndo Deo, de Puritate Cordis, de Modo Pœnitentiæ*; *De Anima et Virtutibus*; *Martyrologium*; *Pœmata de diversis*; *Glossæ Latino-barbaricæ*; and *De Inventione Linguarum ab Hebræa usque ad Theodiscam, Lib.*; both edited by Goldast in the 2nd vol. of his *Rerum Alamannicar. Script. Vet.*; together with numerous other pieces, the subjects of which may be seen in Cave and Dupin. The greater part of his works were collected, and published at Cologne in 1627, by George Colvenerius, in 6 vols, fol.; and other pieces, not in that collection, may be found in Baluze's *Miscellanea*, among Father Sirmond's publications, and in the eighth volume of the *Collect. Concil.*—*Cave. Dupin. Mosheim.*

RAINOLDS, OR REYNOLDS, JOHN

JOHN RAINOLDS was born in the neighbourhood of Exeter, in 1549, and was educated at Merton College, Oxford, from which college, he removed to Corpus Christi, in 1563, where he became a fellow in 1566. He was distinguished for his anti-popery zeal, and

having taken his D.D. degree, in 1585, he was the next year appointed to a new Divinity lectureship instituted by Sir Francis Walsingham. In 1593, he was made Dean of Lincoln, but in 1598, exchanged the Deanery for the Presidentship of Corpus Christi College.

In 1603, when the Hampton-court conference took place, we find him ranged on the Puritan side; on this occasion he was their spokesman, and it may therefore be necessary to give some account of what he proposed, as this will enable the reader, in some measure, to determine how far the Puritans of the following reign can claim him as their ancestor. At this conference, he proposed, 1. That the Doctrine of the Church might be preserved in purity according to God's Word. 2. That good pastors might be planted in all Churches, to preach the same. 3. That the Church-government might be sincerely administered, according to God's Word. 4. That the book of Common Prayer might be fitted to the more increase of piety. With regard to the first, he moved his majesty, that the Book of Articles of Religion, concluded in 1652, might be explained in places obscure, and enlarged where some things were defective. For example, whereas, (Article XIII.) the words are these, "After we have received the Holy Ghost, we may depart from Grace;" notwithstanding the meaning may be sound, yet he desired, that because they may seem to be contrary to the doctrine of God's Predestination and Election in the 17th Article, both these words might be explained with this or the like addition, "yet neither totally nor finally;" and also that the nine assertions orthodoxical, as he termed them, i.e. the Lambeth articles, might be inserted into that book of articles. Secondly, where it is said in the 23rd Article, that it is not lawful for any man to take upon him the office of preaching, or administering the Sacraments

in the congregation, before he be lawfully called, Dr. Rainolds took exception to these words "in the congregation," as implying a lawfulness for any whatsoever, "out of the congregation," to preach and administer the Sacraments, though he had no lawful calling thereunto. Thirdly, in the 25th Article, these words touching "Confirmation, grown partly of the corrupt following the Apostles," being opposite to those in the Collect of Confirmation in the Communion-book, "upon whom after the example of the Apostles," argue, said he, a contrariety, each to other; the first confessing Confirmation to be a depraved imitation of the Apostles; the second grounding it upon their example, (Acts, viii. 19,) as if the bishop by confirming of children, did by imposing of hands, as the Apostles in those places, give the visible graces of the Holy Ghost. And therefore he desired that both the contradiction might be considered, and this ground of Confirmation examined. Dr. Rainolds afterwards objected to a defect in the 37th Article, wherein, he said, these words, "The Bishop of Rome hath no authority in this land," were not sufficient, unless it were added, "nor ought to have," He next moved that this proposition, "the intention of the minister is not of the essence of the Sacrament," might be added to the book of Articles, the rather because some in England had preached it to be essential. And here again he repeated his request concerning the nine "orthodoxical assertions," concluded at Lambeth. He then complained that the Catechism in the Common Prayer-book was too brief; for which reason, one by Nowell, late Dean of St. Paul's, was added, and that too long for young novices to learn by heart. He requested, therefore, that one uniform Catechism might be made, which, and none other, might be generally received. He next took notice of the profanation of the Sabbath, and the contempt of his majesty's proclamation for reforming

that abuse; and desired some stronger remedy might be applied. His next request was for a new translation of the Bible, because those which were allowed in the reign of Henry VIII. and Edward VI. were corrupt and not answerable to the original; of which he gave three instances. He then desired his majesty, that unlawful and seditious books might be suppressed, at least restrained, and imparted to a few. He proceeded now to the second point, and desired that learned ministers might be planted in every parish. He next went on to the fourth point, relating to the Common Prayer, and complained of the imposing subscription, since it was a great impediment to a learned ministry; and intreated, "that it might not be exacted as formerly, for which many good men were kept out, others removed, and many disquieted. To subscribe according to the statutes of the realm, namely to the articles of religion, and the king's supremacy, they were not unwilling. Their reason of their backwardness to subscribe otherwise was, first, the books Apocryphal, which the Common Prayer enjoined to be read in the Church, albeit there are, in some of those chapters appointed, manifest errors, directly repugnant to the Scriptures. The next scruple against subscription was, that in the Common Prayer, it is twice set down, 'Jesus said to His Disciples,' when as by the text original it is plain, that he spoke to the Pharisees. The third objection against subscription, were, 'Interrogatories in Baptism,' propounded to infants," Dr. Rainolds owned "the use of the Cross to have been ever since the Apostles' time; but this was the difficulty, to prove it of that ancient use in Baptism." He afterwards took exception at those words in the Office of Matrimony, "With my body I thee worship;" and objected against the Churching of women under the name of Purification. Under the third general head, touching Discipline, he took

exception to the committing of ecclesiastical censures to lay-chancellors. "His reason was, that the statute made in King Henry's time for their authority that way was abrogated in Queen Mary's time, and not revived in the late queen's days, and abridged by the bishops themselves, 1571, ordering that the said lay-chancellors should not excommunicate in matters of correction, and anno 1584 and 1589, not in matters of instance, but to be done only by them who had the power of the keys." He then desired, that according to certain provincial constitutions, they of the clergy might have meetings, once every three weeks; first, in rural deaneries, and therein, to have the liberty of prophesying, according as Archbishop Grindal and other bishops desired of her late majesty. Secondly, that such things as could not be resolved upon there, might be referred from thence to the episcopal synods, where the bishop with his presbyteri should determine all such points as before could not be decided.

Notwithstanding our author's conduct at this conference, Dr. Simon Patrick observes, that he professed himself a conformist to the Church of England, and died so. He remarks that Dr. Richard Crakanthorp tells the Archbishop of Spalato, that the doctor was no Puritan, (as the archbishop called him). "For first, he professed that he appeared unwillingly in the cause at Hampton-court, and merely in obedience to the king's command. And then he spake not one word there against the hierarchy. Nay, he acknowledged it to be consonant to the Word of God, in his conference with Hart. And in an answer to Sanders's book of the 'Schism of England' (which is in the archbishop's library,) he professes that he approves of the book of 'consecrating and ordering bishops, priests, and deacons.' He was also a strict observer of all the

orders of the church and university, both in public and his own college; wearing the square cap and surplice, kneeling at the Sacrament, and he himself commemorating their benefactors at the time their statutes appointed, and reading that chapter of Ecclesiasticus, which is on such occasions used. In a letter also of his, to Archbishop Bancroft (then in Dr. Crakenthorp's hands,) he professes himself conformable to the Church of England, 'willingly, and from his heart,' his conscience admonishing him so to be. And thus he remained persuaded to his last breath, desiring to receive absolution, according to the manner prescribed in our liturgy, when he lay on his death-bed; which he did from Dr. Holland, the king's professor in Oxford, kissing his hand in token of his love and joy, and within a few hours after resigned up his soul to God."

Wood says, perhaps justly, that the "best matter" produced by this Hampton-court conference, was the new translation of the Bible, which is now the authorized edition. It was begun in 1604, by forty-seven divines of Westminster and the two universities. Dr. Rainolds had too much reputation as a Greek and Hebrew scholar to be omitted from this list. Some of the prophets appear to have been the portion allotted to him, but his growing infirmities did not, it is thought, permit him to do much. The Oxford translators however used to meet at his lodging once a week, and compared what they had done in his company. During this undertaking he was seized with the consumption of which he died, May 21, 1607, in the fifty-eighth year of his age.—*Wood. Fuller. Gen. Dict.*

RANDOLPH, THOMAS.

THOMAS RANDOLPH was born in 1702, at Canter-

bury, and educated at the King's School there, and at Corpus Christi College, Oxford, of which he became fellow in 1723. Dr. Potter, Archbishop of Canterbury, collated him to the united vicarages of Perham and Waltham in Kent. In 1744, he published, *The Christian's Faith, a rational assent, in answer to the deistical treatise, entitled, Christianity not founded on Argument.* In 1746, his patron, the archbishop, collated him to the Rectory of Saltwood, with the Chapel of Hythe annexed; and he was soon after chosen President of Corpus Christi College. In 1753, he published:—*The Doctrine of the Trinity, in answer to the Essay on Spirit.* From 1756 to 1759, he held the office of vice-chancellor; and in 1768, he was elected to the Margaret professorship of divinity, on the death of Dr. Jenner. In the preceding year, he had been promoted to the Arch-deaconry of Oxford. His last work was on the Citations from the Old Testament in the New. He died in 1783. In 1784, a collection of his principal works was published under the title of, *A View of our Blessed Saviour's Ministry, and the proofs of His Divine Mission arising from thence.—Life prefixed to his Works.*

READING, JOHN.

JOHN READING was born in Buckinghamshire, in 1588, and was educated first at Magdalen Hall, and then at St. Alban Hall, Oxford. In 1616, he was made minister of St. Mary's, Dover, and was afterwards appointed one of the chaplains of Charles I. He was one of those doctrinal Puritans, who opposed, as much as any Churchman of opposite religious sentiments, the violent proceedings of the authors of the rebellion, and had exposed them so frequently

in his sermons, that he was soon marked out for vengeance. In April, 1642, his library at Dover was plundered, and in November following, he was dragged from his house by the soldiers, and imprisoned for one year and seven months. In January of the above mentioned year, Archbishop Laud, then a prisoner in the Tower, had, at his majesty's request, bestowed on him the living of Chartham in Kent; but from that the usurping party took care he should receive no advantage. He was also with as little effect, made prebendary of Canterbury. In 1644, however, Sir William Brockman gave him the living of Cheriton in Kent, which he was not only allowed to keep, but was likewise appointed by the assembly of divines, to be one of the nine divines who were to write Annotations on the New Testament for the work afterwards published, and known by the title of the "Assembly's Annotations."

His sufferings however, were not yet at an end; for soon after this apparent favour, upon a suspicion that he was concerned in a plot for the seizing of Dover Castle, he was apprehended and carried to Leeds Castle, where he was imprisoned for some time. In March, 1650, he held a public disputation in Folkstone Church with Fisher, an Anabaptist, who argued against the necessity of ordination, and quoted as his authority, some passage in Bishop Taylor's "Discourse of the liberty of Prophecyng," which obliged Mr. Reading to write a tract on the subject. On the restoration, when Charles II. landed at Dover, Mr. Reading was deputed by the corporation to address his majesty, and present him with a large Bible with gold clasps, in their name. He was now replaced in the Prebend of Canterbury, and the living of Chartham. Here he died, October 26, 1667, and was buried in the chancel of the church.

He published several occasional sermons from 1623 to

1663; and 1. Brief instructions concerning the Holy Sacrament, London, 1645, 8vo. 2. A Guide to the holy City, Oxon. 1651, 4to. 3. An Antidote to Anabaptism, 1654, 4to. It was in this he animadverted on those passages of Bishop Taylor's Discourse, which seemed to favour irregular preaching. 4. An Evening Sacrifice, or Prayers for a family in these times of calamity. 5. Speech made before King Charles II. on the shore, when he landed at Dover, &c., 1660, single sheet, with verses. Mr. Reading left several manuscripts, partly in the hands of Basil Kennet, whence they passed to his son, White Kennet.—*Wood. Watkins. Fuller.*

REDMAN, OR REDMAYNE, JOHN.

JOHN REDMAN, OR REDMAYNE, was born in Yorkshire, in 1499, and was educated at Corpus Christi College, Oxford, and afterwards at Paris. On returning to England he settled at St. John's College, Cambridge, of which he became a fellow in 1521.

For above twenty years he carefully applied himself to the study of the Holy Scriptures; and always began and ended his studies with humble and earnest prayer to Almighty God, to guide him into the knowledge of the truth, and to preserve him from all dangerous errors and delusions. His prayers found access to the throne of grace; and God opened his eyes to discern those errors which he had been led into by the prejudice of education; and when the truth was thus discovered to him, he embraced it in the love thereof, and continued a stedfast professor, and zealous defender of it, unto the end.

As he found transubstantiation to be the received doctrine, he was for some time very much disturbed, whenever he heard it disputed and contradicted; and

taking up a resolution to write in defence of it, he carefully examined the Scriptures, and made a diligent search into the writings of the fathers, for materials towards his work. The result of his inquiry was, that he found this doctrine to have no foundation in Scripture and the purest antiquity, but to be an invention of the schoolmen in the dark and later ages, and clogged with infinite contradictions, and inexplicable absurdities. Upon this, his zeal for it expired at once, and he preached in the university against it, and against the superstitious custom of carrying the Host in procession.

He was at first a strenuous opposer of the doctrine of justification by faith alone, because he feared it destroyed the necessity of good works, and saw how it had been perverted by some of the Anabaptists, to build most detestable and blasphemous heresies upon. But when he had carefully perused the writings of our reformed divines on that subject, and observed with what exactness they had stated the doctrine of justification, and guarded it from the least tendency to any of those pernicious consequences, he declared himself convinced, and confessed his conviction to King Henry, whose chaplain he then was.

In 1537, he commenced doctor of divinity, and about that time was chosen orator of the university. In 1540, he was made Prebendary of Westminster, of which church he is by several of our historians said to have been dean; but upon careful examination, this seems to be a mistake. He was for some time Master of King's Hall; and in 1546, on the dissolution of that Hall, was advanced to be the first Master of Trinity College, by the Charter of erection. In this station he was a great promoter of the exact knowledge of the Greek and Latin tongues; and was so exceeding liberal to poor students, that there were few industrious men in that university, who did not receive a comfortable support

from his bounty. He was very kind in particular to that learned foreigner, Martin Bucer, notwithstanding their disagreement in some points of religion, in which he thought Bucer's zeal against Popery carried him into the contrary extreme; and in a sermon which he preached at his funeral, did justice to his memory, and detracted nothing from his due praise.

When he was taken ill of his last sickness at Westminster, finding himself decay apace, he sent for Dr. Alexander Nowell, afterwards Dean of St. Paul's, and some other of the reformed divines; and to prevent any misrepresentations after his death, made before them a large declaration of his judgment concerning the chief controversies of those times, which he desired them to attest. The most remarkable particulars of which were these:—

1. That Christ is really present in the Sacrament of the Altar, in an ineffable manner, to those who receive it worthily; that we receive Him in our minds and souls by faith; and that to speak otherwise, savours of the gross error of the Capernäites.

2. That the wicked are not partakers of the Body and Blood of Christ, but that they receive the outward Sacrament only.

3. That nothing which is seen, or perceived by any outward sense, in the Sacrament, is to be worshipped; and that at the Holy Supper we must worship Christ in heaven, but not the visible elements.

4. That purgatory, as taught by the schoolmen, was an ungodly and pernicious doctrine, and that there was no such place.

5. That offering masses is an irreligious, unprofitable, and superstitious usage.

6. That the marriage of the clergy is not prohibited by any law of Christ.

7. That to build our faith on the consent of the pre-

sent Church, is but a weak and sandy foundation; and that the Scriptures are the only rule of faith.

8. That the See of Rome had in many things swerved from God's true religion and worship, and was so grievously and horribly stained and polluted, that without speedy repentance, God's righteous vengeance would suddenly overtake and consume it.

This declaration is a full proof, that Strype is under a great mistake, in asserting that this illustrious ornament of our Reformed Church died in the Roman Communion.

When Dr. Redmayne had finished his declaration, he discoursed more largely on some of these points, and that in so pathetic and affecting a manner, that Dr. Young, one of the divines there present, who was not then entirely come off from the prejudices of his education, declared that he was so moved and convinced, that he now doubted of the truth of some things for which before he would have suffered martyrdom.

After this, Dr. Redmayne's whole discourse was of the joys of heaven, the last judgment, and of our redemption through the merits of Jesus Christ, with Whom he earnestly longed to be. He would often, with tears of joy, praise and extol the ineffable love of our gracious Redeemer to us miserable sinners; and exhorted his friends to be always prepared for Christ's coming, to love one another, to beware of this corrupt world, and entirely to wean their affections from its transitory glories, and deceitful pleasures. He bore his sickness with the greatest patience, and a perfect resignation to the will of God, whether for life or death, yet he wished rather, if it were God's blessed will, to be dissolved and to be with Christ, and to be delivered from the troubles and temptations of this miserable world. He practised, to the utmost perfection, all those virtues and graces, which he was wont to recommend to others in this condition; and when he found his end approaching, he

broke out into this fervent prayer:—"Thy will, O blessed Lord, be fulfilled; O God of all comfort, give me grace to have comfort in Thee, and to have my mind wholly fixed on Thee." And after a short pause, he added, "God grant us grace, that we have a true understanding of His Word, the true use of His Sacraments, and ever preach and maintain the truth, to the glory of His most holy Name." Then he offered up another short petition for the unity of the Church, and soon after resigned his pious and holy soul to God. He died in November, 1551, in the fifty-second year of his age, and was buried in the north isle of Westminster Abbey.

He wrote a Latin Treatise of Justification, and another concerning Grace, which were published after his death.—*Downes.*

REGIUS, URBAN.

URBAN REGIUS, properly called Le Roi, was born at Langenargen, and studied at Lindau, Fribourg, Basle, and Ingoldstadt. At the latter place, he was under the tuition of Eck. (*See his Life.*) Here Regius read lectures, but unfortunately was induced to superintend the education of some youths of noble families, and provided them with books and other necessaries, which their parents neglecting to pay, he was obliged to give up what little property he had for the benefit of his creditors, and in despair of assistance to carry on his studies, enlisted as a common soldier. In this plight, however, he happened to be discovered by Eck, who procured his discharge, and prevailed on the parents of his pupils to discharge all arrears due to him.

Urban then returned to his studies, and became so distinguished, that the Emperor Maximilian, passing through Ingoldstadt, made him his poet-laureat

and orator; and he was afterwards made professor of poetry and oratory in that university. But, having applied to the study of divinity, he engaged with warmth and assiduity in the controversies of the times, particularly in that between Luther and Eck, in which he inclined to Luther; but unwilling to give personal offence to his preceptor and good friend Eck, he left Ingoldstadt and went to Augsburg, where, at the importunity of the magistrates and citizens, he undertook the government of the Church. Here he departed farther and farther from the errors of Popery, and soon joined with Luther in preaching against them. In his opinion, however, concerning the Lord's Supper and original sin, he sided, for a time, with Zuinglius, in consequence of a correspondence in which that reformer explained to him the grounds of his belief. In his preaching against errors so general as those of Popery then were, he met with much opposition, but appears to have been supported by some of the principal citizens, one of whom bestowed on him his daughter, by whom he had thirteen children. Eck, both by letters and by the intervention of friends, endeavoured to gain him back to the Church, but his principles were fixed, and he resisted both flatteries and promises.

In 1530, there was a Diet held at Augsburg, at which the Duke of Brunswick was present, who prevailed on Regius to go to Lunenburg in his dominions, to take care of the Church there. The duke highly esteemed him, and declared to the people of Augsburg, who petitioned for his return, that he would as soon part with his eyes as with Regius, and made him chief pastor of all the Churches in his dominions, with an ample and liberal salary. Here he passed the greater part of a useful and active life in preaching, writing, and religious conferences. He died May 23rd, 1541, when on a journey with the Duke to Haguenau; the place of his death is said to be Zell; but we have no

account of his age. He had often wished that he might die a sudden and easy death, which happened to be the case. His works were collected in 3 vols., folio. The first two contain the pieces he published in Latin, the other his German compositions. The last volume was afterwards translated into Latin, and published under the title of "*Vita et Opera Urbani Regii, reddita per Ernest. Regium*," Norib. 1562. Some of his pieces were translated in the 16th century into English, as "The Sermon which Christ made on His way to Emmaus &c." 1578, 4to; "A Declaration of the Twelve Articles of the Christen Faythe, &c." 1548; "An Instruceyon of Christen Fayth, &c." 1588, translated by Fox the martyrologist; "The Olde Learnyng and the New compared, &c." 1548, 8vo; "Exposition on the 87th Psalm," 1594, 8vo; "A Homily of the good and evil Angell, &c." 1590, 8vo, and others. Besides what are included in the three volumes mentioned above, John Freder of Pomerania published, after the author's death, a work of his, entitled "*Loci Theologici ex patribus et scholasticis neotericisque collecti*."

REMIGIUS.

REMIGIUS was a native of Gaul, and was made grand almoner to the Emperor Lotharius. About 853 or 854, upon the death of Amolo, that monarch promoted him to the archiepiscopal See of Lyons. He was one of the most strenuous and able defenders of the doctrine of Gotteschalchus, or rather of St. Augustine, on the subjects of Grace and Predestination, among the contemporaries of that monk. In 855, he presided in the Council at Valence, which confirmed that doctrine, and passed a sentence of condemnation on the canons against Gotteschalchus, (*see his life*), which had been decreed by the Council of Quiercy six years before. In

859, he presided in a Synod at Langres, which confirmed the canons of the Council of Valence, and condemned the propositions of John Scotus Erigena, relating to Predestination. He died in 875. Such of his works as are extant, may be found in the fifteenth volume of the *Bibl. Patr.*, and the first volume of Maguin's *Collect. Script. de Prædestinat. et Gratia*. To Remigius, Archbishop Usher has attributed that Commentary upon the Epistles of St. Paul, which is given with his name in the *Bibl. Patr.*, but which ought rather to be ascribed to Haymo.

REMIGIUS OF AUXERRE.

REMIGIUS OF AUXERRE derived his surname from the Abbey of St. Germain at Auxerre, where he was placed at the head of the schools belonging to his monastery. About 822, he was called to Rheims by Foulques, the successor of Hincmar in that see, who gave him the direction of the literary seminary which he had founded in his metropolitan city. He is said to have afterwards gone to Paris, where he opened the first public school in that city. He died about 900. He was the author of *Commentarius in omnes Davidis Psalmos*, which was published at Cologne in 1536, and chiefly consists of the opinions and explications of St. Ambrose, St. Augustine, and Cassiodorus, reduced into one mass; *Enarratio in posteriores XI. minores Prophetas*, published at Antwerp in 1545, with the Commentaries of Oecumenius upon the Acts of the Apostles and their Epistles, and those of Arethas upon the book of Revelation; and *Expositio Missæ*.

RENNIGER, MICHAEL.

MICHAEL RENNIGER was a native of Hampshire, where

he was born in 1529. He was a fellow of Magdalen College, Oxford, whence he was expelled by Bishop Gardiner, on account of his attachment to the principles of the Reformation. He was an exile for religion in Mary's reign and resided chiefly at Strasburg. On the accession of Elizabeth, he was made one of her chaplains, and proved a zealous champion for the Reformation. He became a prebendary of Winchester, and obtained the Rectory of Crawley, near that city. In 1567, he was installed precentor and prebendary of Lincoln. In 1573, he took his degrees in divinity, and in 1575, was made Archdeacon of Winchester. In 1583, he had the prebend of Reculverland, in the Church of St. Paul, London. He died in 1609. His works are:—*Carmina in mortem duorum Fratrum Suffolciensium, Henrici et Caroli Brandon; De Pii V. et Gregorii XIII. furoribus contra Elizabetham Reginam Angliæ; An Exhortation to True Love, Loyalty, and Fidelity to Her Majesty; Syntagma hortationum ad Jacobem Regem Angliæ.* He also translated from Latin into English, Bishop Poynet's *Apology or Defence of Priests' Marriages.*—*Strype.*

REYNOLDS, EDWARD.

EDWARD REYNOLDS was born of humble parents, at Southampton, in the year 1599. His education began in the Free Grammar School of his native town. At the usual age, he was removed to Merton College, Oxford, of which society, he became a postmaster in 1615, and in 1620, a probationed fellow. The latter preferment he obtained by his proficiency in the Greek language, and his eminent talents as a disputant and orator. After he had taken the degree of master of arts, he entered into orders, and was

chosen preacher to the honourable society of Lincoln's Inn. He was also preferred to the Rectory of Braunston, in Northamptonshire.

When the unhappy differences between Charles the First and his parliament, issued in the civil war which for many years afflicted the nation, Mr. Reynolds joined the Presbyterian party, and in 1643, was appointed one of the assembly of divines which met at Westminster, avowedly to settle the controversies that distracted the people, but in fact to establish Presbyterianism on the ruins of the Episcopal Church. During this period, he was a frequent preacher before the long parliament, and stood so high in their estimation, that he was named one of the seven divines, who were sent to Oxford with authority to supersede the preachers appointed by the university, and to bring that city to a more favourable view of the parliamentary cause. In the following year he became one of the visitors of the university and soon afterwards, he was chosen vice-chancellor, and, by a mandate from the parliament, was created doctor in divinity. His next promotion was to the Deanery of Christ Church.

Hitherto Dr. Reynolds had acted with the adherents of the parliament, but he was neither their servile, nor an unprincipled instrument. When called on to subscribe to the engagement, "to be true and faithful to the commonwealth of England, without a king and a house of lords," he refused to give the disloyal pledge, and was consequently deprived of his recently acquired honour. From this time, he appears to have resided chiefly in London, where, as vicar of St. Lawrence, Jewry, he faithfully discharged his ministerial duties, and though neglected by the independent rulers of the state, was very highly esteemed by his Presbyterian brethren, and by the country at large.

When General Monk marched his troops to London, with the design of establishing a free parliament and restoring the monarchical government, Dr. Reynolds entered heartily into his views, and used his interest, which was now very considerable, to bring about the desired change. After the vote for recalling the king, had passed the new parliament, the Presbyterian ministers deputed a number of their body to wait on his majesty in Holland. Of this number Dr. Reynolds was one, and his zeal in the royal cause was not forgotten. On the king's arrival in England, he was appointed one of his chaplains, and in 1660, was elected warden of Merton College, and consecrated Bishop of Norwich. As soon as the government was peaceably settled, he retired to his diocese, in which he constantly resided till his death, which took place at Norwich, in 1676, in the seventy-seventh year of his age.—*Life prefixed to Sermons.*

RIBADENEIRA, PETER.

PETER RIBADENEIRA was born at Toledo in 1527, and in 1540, he became a favourite disciple of the founder of the Jesuits, (*see Life of Loyola.*) In 1542, he studied at Paris, and was afterwards employed in promoting the interests of the Jesuits, in various parts of Europe. He accompanied the Duke of Feria to England in 1558; and his inquiries here, or what he made subsequently, encouraged him to publish a treatise, *On the English Schism*, 1594, 8vo. He is, however, chiefly known for his *Lives of various Saints and Jesuits*, and as the founder of that biography of the Jesuits, which Alegambe and others afterwards improved into a work of some importance. One of his principal *Lives*, published

separately, is that of the founder, St. Ignatius de Loyola. His Lives of the Saints, (Ignatius Loyola, Francis Borgia, Lainez, Salmeron, &c.) were translated into English, and published in 2 vols. 8vo. He also wrote, The Christian Prince, a refutation of The Prince of Macchiavelli. He died at Madrid in 1611.—*Biog. Universelle.*

RIBERA, FRANCIS DE.

FRANCIS DE RIBERA was born at Villacaslin in 1537, and was educated at Salamanca. He became a Jesuit in 1570. From this time he was employed by his superiors in interpreting the Scriptures, and filled the chair of professor of divinity in their seminary at Salamanca till his death in 1591. His works are:—Commentarii in XII. Prophetas Minores; Sensum eorumdem Prophetarum historicum et moralem, sæpe etiam Allegoricum complacentes; Commentarii Historici selecti in XII. Prophetas Minores; In Sacrum Jesu Christi Evangelium secundum Joannem; In Epistolam ad Hebræos; In Sacram B. Joannis Apostoli et Evangelistæ Apocalypsin; De Templo et iis quæ ad Templum pertinent, Lib. V. 1592, 8vo; and, The Life of St. Theresa, foundress of the reformed order of the barefooted Carmelites.—*Moreri.*

RICCI, MATTHEW.

MATTHEW RICCI was born in 1552, at Macerata in the March of Ancona. He became a Jesuit at 19 years of age. He had not completed his theological studies, when he followed to the East Indies his preceptor father Valignan. During his abode at Goa he applied assiduously to the language of China, to which

country he was destined. He was furnished with another branch of knowledge necessary in that mission, that of mathematics, which he had acquired at Rome, under the celebrated Clavius. In 1583, he arrived at Caoquin, in the province of Canton, where he settled with some brethren. To ingratiate himself with the Chinese, he made a map of the world, in which, whilst he corrected their prejudices with respect to the relative dimensions of their country, he complied with them by altering the meridian, so as to place it in the centre. With a similar spirit of compliance, he drew up a Chinese catechism, containing only the precepts of morality and natural religion; judging that to present to them the mysteries of the Catholic faith, without previous preparation would only serve to inspire them with repugnance. His policy, however, did not prevent him from undergoing some persecutions in consequence of Chinese suspicion; and it was not till 1600, that he was able to gain access to the emperor at Peking, employing the pretext of bringing him a present of curiosities from Europe. He was well received, and permitted to settle in that capital, where his mathematical skill rendered him acceptable to the court and men of letters. He purchased a house there and built a church; and the progress, such as it was, which Christianity made in the metropolis of China, was greatly owing to his exertions. He died there in 1610, leaving curious memoirs on China, of which Father Trigault made use in his work "*De Christiana expeditione apud Sinas.*" In the "*Lettres Edifiantes*" is a dialogue between a lettered Chinese and an European, on the necessity of a first cause. Father Orleans, in a life of this missionary, speaks of him as an apostle, a saint, another Xavier. He seems indeed, to have possessed all the indefatigable zeal of his profession, joined to the peculiar policy of his order.—*Moreri. Aiken.*

RICHARD OF ARMAGH.

RICHARD, Archbishop of Armagh, whose real name was Fitz-Ralph, and whose historical name is Armachanus, was born, according to some, in Devonshire, and according to others, at Dundalk, in the county of Louth. He was educated at Oxford, first at University and then at Balliol Colleges. He commenced D.D., and in 1333 was commissary-general of that university. His first Church promotion was to the chancellorship of the Church of Lincoln, in July, 1334; he was next made Archdeacon of Chester in 1336, and Dean of Lichfield in the following year. While at Oxford he had distinguished himself by his opposition to the Mendicant friars, whose affectation of poverty, and other superstitions and irregularities, he exposed in his lectures. In 1347, he was advanced to the Archbishopric of Armagh. The friars were so incensed at this exposure of them, that they procured him to be cited before Innocent VI. at Avignon, where he defended his opinions with great firmness.

He wrote two Tracts against the Friars Mendicant; one of them entitled, A Defence of the Curates against the Mendicants; and the other, *De Audientia Confessionum*. His Treatise in the Defence of Parish Priests is nothing but the Discourse which he made before the pope and cardinals at Avignon. It begins with this text: "Judge not according to the appearance, but judge righteous judgment." And here, the archbishop declares, he had no intention to oppose any doctrine of the Church, neither did he desire the dissolution of the Friars' order, but only to bring up their practice to their institution. From hence he proceeds to relate the subject and occasion of the dispute. He reports, that being at London, he met with some doctors engaged in a discourse about the poverty of our Saviour and His

Apostles. That being invited to preach upon this subject, he laid down nine conclusions in seven or eight sermons, at which the Friars Mendicant took check, and brought a frivolous complaint against him before his holiness. His nine conclusions are these :—

First,—That if a question be moved about making confessions with respect to place; in this case, the parish church is to be preferred before that of the friars.

Secondly,—That the parishioners ought rather to apply to a parson or curate for confession than to a friar.

Thirdly,—That notwithstanding our Lord Jesus Christ was poor when He conversed upon earth, yet it does not appear that He affected poverty.

Fourthly,—That our Lord Jesus Christ did never beg, nor make profession of voluntary poverty.

Fifthly,—That our Saviour never taught people to make a choice and profession of beggary.

Sixthly,—That Christ our Lord held the contrary, that men ought not to beg by inclination, nor without being forced to it by necessity.

Seventhly,—That there is neither sense nor religion in vowing voluntary and perpetual beggary.

Eighthly,—That it is not agreeable to the rule of the Friars Minorites to be under engagements of voluntary poverty.

Ninthly,—That the Bull of Alexander IV., which condemned the Libel of the Masters of Paris, censured none of these seven last conclusions.

This Discourse is followed with a sort of Memorial which he delivered in to the pope's commissioners. The purport of it is to reply to the reasons which the priors alledged to justify their begging. He likewise laid another Paper before the cardinal commissioners, containing a recital of the abuses committed by the begging friars in their preaching, confessions, and devotions.

He died in 1360, at Avignon, not without suspicion of poison. Fox says that a certain cardinal, hearing

of his death, declared openly, that a mighty pillar of Christ's Church was fallen. His works are:—*Sermones quatuor, ad Crucem Londinensem*; *Defensio Curatorum adversus Fratres Mendicantes*, Paris, 1496. Fox, in his *Martyrology*, asserts that the whole Bible was translated into Irish by him, and preserved in the sixteenth century; and Archbishop Usher says that there were several fragments of this translation in Ireland in his time.—*Collier. Wharton's Appendix to Cave.*

RICHARD OF ST. VICTOR.

RICHARD OF ST. VICTOR was a native of Scotland, educated at Paris, when he studied under Hugh de St. Victor, and became one of the canons regular of St. Augustine of the Abbey of St. Victor. In 1164, he was elected prior of his monastery; where he died in the year 1173, equally respected for his virtues as for his learned attainments. Concerning his merits as a writer Dupin observes, "that he shews a great deal of subtlety in his theological treatises, and argues methodically, with an exactness becoming an able logician. His critical pieces are very accurate, for the time in which he lived. His style, however, is not very elevated; on which account his pious treatises, though abounding in excellent matter, are greatly deficient in weight and energy."

His works consist of critical observations and remarks on some of the historical parts of the Old Testament, relating to the tabernacle, and the temple of Solomon: allegorical and moral "Commentaries" on several of the Psalms, the Song of Songs, and the Apocalypse; Questions on certain difficult passages of St. Paul's Epistles and other parts of the Bible, part of which is printed among the works of Hugh St. Victor; and numerous critical, doctrinal, and practical treatises, which are par-

ticularized in the two first of our authorities. The whole of them have been frequently printed in a collective form ; and the best edition is said to be that of Rouen, in 1650, in 2 vols. folio.—*Cave. Dupin.*

RICHARDSON, JOHN.

JOHN RICHARDSON was an Irish prelate, of whose early life little is known, except that he was born in Chester and educated at Dublin. He was consecrated to the See of Ardagh in 1633. In 1641, being in dread of the rebellion which broke out in October of that year, he removed to England, and died in London in 1654. He was a man of profound learning, well versed in the Scriptures, and skilled in sacred chronology. His works are :—A Sermon of the doctrine of Justification ; and Choice Observations and explanations upon the Old Testament, 1655, fol. These Observations, which extend to all the books of the Old Testament, seem intended as a supplement to the Assembly's Annotations, in which he wrote the Annotations on Ezekiel ; and they were prepared for publication by him some time before his death, at the express desire of Archbishop Usher, with whom he appears to have long lived in intimacy.—*Harris's Ware.*

RICHARDSON, WILLIAM.

WILLIAM RICHARDSON was born in 1698, at Wilshamstead, near Bedford, and educated at Westminster, and at Emmanuel College, Cambridge. He was appointed Curate of St. Olave's, Southwark, which he held until 1726, when he was chosen lecturer of that parish. He published in 1727, the *Prælectiones Ecclesiasticæ* of his uncle, John Richardson, author of a *Vindication of the*

Canon of the New Testament, against Toland. In 1724, he was collated to the Prebend of Welton-Rivall, in the Cathedral of Lincoln. In 1730, he published, *The Usefulness and Necessity of Revelation*; in four Sermons, preached at St. Olave's, Southwark, 8vo; and in 1733, *Relative Holiness*, a Sermon preached at the Consecration of the Parish Church of St. John's, Southwark. He next undertook, at the request of Bishops Gibson and Potter, to publish a new edition of *Godwin de Præsulibus* (which appeared in 1743, fol.) He then returned to Cambridge, for the convenience of the libraries, and more easy communication with his learned contemporaries; and in 1735, he proceeded D.D. In 1736, he was chosen master of Emmanuel College; and he served the office of vice-chancellor in 1738, and again in 1769. In 1746, he was appointed chaplain to the king. He was named in the will of Archbishop Potter to a precentorship of Lincoln; which however, was contested with him by Archbishop Potter's chaplain Dr. Chapman. The lord-keeper Henley decided in favour of Chapman; but on Dr. Richardson's appeal to the House of Lords, the decree was reversed. Burn has inserted a full account of this cause in his *Ecclesiastical Law*. Dr. Richardson died in 1775. He was a member of the Society of Antiquaries, and left in M.S. some valuable collections relative to the constitution of the university; many biographical anecdotes, preparatory to an *Athenæ Cantabrigienses*, which he once intended to publish; and an alphabetical list of all the graduates of the university from 1500 to 1735 inclusive.—*Gen. Biog. Dict.*

RICHER, EDMUND.

EDMUND RICHER was born at Chaource, in the diocese

of Langres, in the year 1560. He studied divinity at the University of Paris, where he was admitted a member of the house and society of the Sorbonne, and performed the exercises for his licentiate in 1587, with great reputation. At the same time he taught the logical class in the College of Cardinal le Moine. Possessing a bold and impetuous spirit, he was enticed to join the party, and to embrace the sentiments of the league; and he had even the hardihood, in one of his theses, to express his approbation of the murder of Henry the Third by James Clement. His opinions, however, soon underwent a radical change, and he was induced from motives of genuine patriotism, to espouse the cause of Henry IV. No sooner had he taken the degree of doctor, in 1590, than he openly declared in favour of that prince, and distinguished himself by his activity and success in bringing back the faculty to their duty. In 1594, he was made grand master and principal of the College of Cardinal le Moine. In 1600, he made his first appearance from the press, as editor and translator into French, of Tertullian's book "*De Pallio*." About the year 1605, he began to print an edition of the works of John Gerson, or Charlier, that bold defender of the authority of general councils above that of the Pope, (*see his Life*;) but he was prevented from publishing them for some time, by the interposition of the papal nuncio at Paris. This circumstance did not deter him from defending the opinions of Gerson, for whom he wrote an "Apology," which he caused to be published in Germany, and which was afterwards connected with his edition of that author's works. In the year 1608, Richer was elected syndic of the faculty of divinity at Paris; and while he held that office, he distinguished himself by the zeal and spirit which he discovered in support of the ancient privileges of the Gallican clergy. In the year 1611,

at the request of Nicholas de Verdun, first president of the Parliament of Paris, he published his treatise "*De Potestate Ecclesiæ in Rebus Temporalibus*," 4to. by way of answer to the thesis of a Dominican of Cologne, who maintained the infallibility of the Pope, and his superiority to a general council. This production made a considerable noise, and excited against Richer the intrigues of the nuncio, and of some doctors devoted to the Court of Rome, who endeavoured to procure his deposition from the syndicate, together with the condemnation of his book by the faculty of divinity; but the parliament prevented the faculty from passing their censure upon it. Notwithstanding the interference of that body, Cardinal du Perron assembled eight bishops of his province at Paris, in the year 1612, who condemned the work. Against their judgment as partial and improperly obtained, Richer entered an appeal before the parliament, which was registered according to the customary forms; but no further proceedings on the subject took place in that court.

That Richer's book should be proscribed at Rome, was naturally to be expected; and the papal anathema was speedily followed by that of the Archbishop of Aix, and of three of his suffragans. Immediately afterwards, a crowd of writers entered the lists against the obnoxious work, whose patrons procured an express order from court, that the author should not publish anything in its defence. Not satisfied with having thus silenced him, his enemies availed themselves of their influence with the higher powers, to obtain letters of command from the king and queen regent to the faculty of divinity, enjoining them to choose another syndic. Against this arbitrary attack on the privileges of the faculty, Richer publicly protested; after which having first read a written defence of himself and his opinions, he withdrew from his post. From this

time he ceased to attend the meetings at the Sorbonne, and shut himself up chiefly in solitude, occupied in study and the composition of works which were not published before his death. His enemies, however, would not suffer him to pursue his labours in peace, but by their interest procured his arrest, and commitment to the prison of St. Victor. They would even have delivered him up to the Pope, had not the parliament and the Chancellor of France prevented them, on the complaint of the University against their proceedings. Still his enemies continued their persecution; and in the year 1620, he was pressed to publish a declaration condemning his book. This he was determined not to do; but he made a declaration of his readiness to explain the propositions which it contained in a catholic sense, adding, moreover, that he submitted his work to the judgment of the holy see and of the Catholic Church. Afterwards he made a second declaration to the same purport. In 1629, he reprinted his treatise "*De Potestate*," accompanied with such a comment as he thought might prove satisfactory, and the two declarations just mentioned. The Court of Rome, however, demanding a more explicit retractation of his doctrine, Cardinal Richelieu determined that he should sign a third declaration drawn up by an apostolic notary who was sent to Paris for that purpose by the pope. Violence, it is said, was resorted to, to compel compliance, which hastened the old man's death, which occurred in 1631. He left behind him several works, which discover extensive learning, great discernment, much critical skill, and a commendable boldness in exploding the prejudices of the schools. Mosheim honourably distinguishes him from his contemporaries, by observing that he "was the only doctor in the University of Paris who followed the literal sense and the plain and natural signification of the words of

Scripture; while all the other commentators and interpreters, imitating the pernicious example of several ancient expositors, were always racking their brains for mysterious and sublime significations, where none such were, nor could be designed by the sacred writers." Besides the articles already mentioned, he was the author of *Vindiciæ Doctrinæ Majorum, de Auctoritate Ecclesiæ in Rebus Fidei et Morum; De Optimo Academiæ Statui; and Obsterix Animorum*. After his death were published from his M.S.S., Notes on the Censure of the Books of Mark Anthony de Dominis by the Sorbonne; A History of General Councils in Latin, printed at Cologne in 1682, in 3 vols. 4to; and a History of the Syndicate of Edmund Richer, written by himself. He also left behind him in M.S. A History of Joan of Arc, or The Maid of Orleans, in 4 vols. fol., of which the Abbé Lenglet made free use in composing his History of Joan of Arc.—*Moreri. Aiken.*

RIDLEY, NICHOLAS.

It is a matter of regret that within the compass of an article in this work, it is impossible to give an adequate account of this illustrious saint and martyr of the Church of England. Suffice it to say that in every relation of life, the power of his intellect, the integrity of his principles, and the piety of his heart were conspicuous. For the public affairs and general history of the Church at this period, the reader is referred to the Life of Cranmer. Welmontswick, in Tynedale, in the county of Northumberland, had the honour of being the birth place of Nicholas Ridley, at the beginning of the sixteenth century. He was educated in a grammar school at Newcastle-upon-Tyne, and thence proceeded to Pembroke Hall, Cambridge. When he came

to Cambridge, about the year 1518, he found it in some disturbance, occasioned by setting up the pope's indulgences upon the school-gates, over which was written this verse of the Psalmist, "Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies." (Psa. xl.) The person who stuck it up, (though then unknown) was excommunicated by the chancellor of that university, Bishop Fisher; it seems it was one Peter de Valence, a Norman. Here Ridley had an opportunity of learning the Greek tongue, at the public lectures of Richard Crook, who about that time began to teach it in Cambridge; to which all the scholars equally contributed, whether they attended it or not. As to religious opinions, his first prejudices, the public discredit of Lollardy before he came to Cambridge, and the diligent and severe prosecution of Lutherans after he came there, were all in favour of the established superstitions. Nay more, his uncle, Dr. Robert Ridley, at whose expense and under whose influence he was now educating at Pembroke Hall, would keep him steady in that tract: for in the year 1520, or 1521, when the cardinal held a kind of convocation in his house, for the discussing and refuting Luther's doctrines, Dr. Ridley (with others) was sent from the University of Cambridge to assist in them.

In 1522, he took the degree of B.A., and in 1524, he was chosen fellow of his college. As his studies were now directed to divinity, his uncle, at his own charge, sent him for farther improvement to the Sorbonne, and thence to Louvain. In 1530, he was chosen junior treasurer of his college, and about this time appears to have been more than ordinarily intent on the study of the Scriptures. For this purpose he used to walk in the orchard at Pembroke Hall, and there committed to memory almost all the Epistles in Greek; which walk is still called Ridley's Walk. In 1533, he was chosen senior proctor of the university.

While he was proctor, the important point of the pope's supremacy came before the university to be examined on the authority of Scripture. For this purpose they appointed public disputations for sifting the question thoroughly. In these it is probable that Ridley's education at Paris had given him an ability to assist with great success; as he might have learned there to overcome the chief difficulty in that question, which was to get over the prejudice of human authority in the decrees of popes and councils, and their false interpretations of Scripture. Their famous appeal from the pope's repeal of the acts of the Council of Basle was yet fresh in memory, and the writings of two of their members, Gerson and Occam, were then diligently read there. The latter of these determines, that neither the pope nor the clergy are exempt from the emperor's jurisdiction; and that whatever greater privileges they enjoy, they hold of human right only. Grounding his determination on this Scripture, that each, after embracing Christianity, was to remain in the same condition in which he was before he was called. (1 Cor. vii. 20.) If therefore, says he, before ordination, every priest was subject to his own prince; after priesthood taken, he was to continue in the same subjection: and consequently the pope, if before he was called to the Papacy he was subject to the emperor, his being called to the Papacy does not discharge him from being under the imperial jurisdiction. The University of Cambridge therefore following the judgment of that at Paris, after mature deliberation came to this resolution: "That the Bishop of Rome had no more authority and jurisdiction derived to him from God, in this kingdom of England, than any other foreign bishop." Signed in the name of the university, May 2nd, 1534, by Simon Heynes, vice-chancellor; Nicholas Ridley, Richard Wilkes, proctors.

In 1534, he took the degree of B.D., and was chosen chaplain of the university, and public reader. In 1537,

his great reputation as a preacher, and his intimate acquaintance with the Scriptures and fathers, led Cranmer, Archbishop of Canterbury, to appoint him his domestic chaplain. As a farther mark of esteem, he collated him in April, 1538, to the vicarage of Herne in Kent. Here he preached the principles of the Reformation, excepting that he still adhered to the doctrine of the corporal presence in the Eucharist; and among other converts whom he made to them, was the Lady Fienes. In 1539, when the act of the Six Articles was passed, Ridley who had now the character of a zealous Scripturist, bore his testimony against it in the pulpit. In 1549 he went to Cambridge, and took his degree of D.D. Soon after this he was preferred to the mastership of Pembroke Hall, and about the same time, through the archbishop's influence was appointed chaplain to the king, and was nominated to a prebend in the Cathedral Church of Canterbury, which was now made a collegiate church with a deanery, twelve prebendaries, and six preachers.

How honestly and prudently the new prebendary behaved himself, appears in good measure from his endeavours in the pulpit to set the abuses of Popery so open before the people's eyes in his sermons, as to provoke the prebendaries and preachers of the old learning to exhibit articles against him, at the Archbishop's Visitation for preaching contrary to his testimony against any error he had discovered; yet, the statute of the six articles. He feared not to bear with respect to the authority by which the six articles were enjoined, delivering his opinion so cautiously, as that his accusers could prove nothing but the malice of their accusation.

His subjects, and his manner of handling them, we learn from his adversaries. His subjects were chosen to recommend a sensible spirit of devotion; maintaining that prayer ought to be made in a language which

the people understood, and not in an unintelligible tongue, "for so it were but babbling"; and for this end he introduced in his own parish church at Herne a translation of the excellent hymn of St. Ambrose, *Te Deum*; directing at other times not to build any security upon mere ceremonies, for that no meeter term could be given them than beggarly ceremonies: and though he had a very high opinion of the usefulness of Auricular Confession, as in a letter written by him in prison he declares he always had, and it was now appointed by statute, that of the six articles, yet he ingenuously and faithfully declared the truth in that matter, that it was but a mere positive law, and ordained as a godly mean for the sinner to come to the priest for counsel; as such he recommended and wished the use of it; but then he declared, that as to the doctrine of its being absolutely necessary to salvation, he could not find it in Scripture. These points we find urged against him by the prebendaries and preachers of Canterbury two years after. The manner in which he treated his subjects we learn from the acknowledgment of Winchester in a letter to Ridley in King Edward's reign, when his authority and reputation might have emboldened him to be more dogmatical. He says, "You declared yourself always desirous to set forth the mere truth, with great desire of unity, as you professed; not extending any of your asseverations beyond your knowledge: but always adding such like words, *as far as you had read, and if any man could shew you further, you would hear him*; wherein you were much to be commended." Such was the meek and gentle spirit of him, whom a late Popish writer is pleased to brand for "his virulent temper in matters of religion."

Hitherto Dr. Ridley had been an unsuspecting believer in the doctrine of transubstantiation; but in the year 1545, while spending a considerable time in retirement at Herne, he employed himself in carefully and dis-

passionately examining into its truth and evidence. To this subject his attention appears to have been drawn, by the apology of the Zuinglians for their doctrine respecting the Eucharist in opposition to Luther, which had been lately published, and was very generally and eagerly read. He had also procured the treatise of Bertram or Ratramn, (*see his Life*) a monk of Corbie in the ninth century, written against Paschasius Radbert, at the request of the Emperor Charles the Bald, of which we have made particular mention in our life of the author. From this book Dr. Ridley learned, that the doctrine of the corporal presence, or transubstantiation, was for the first time advanced so lately as about the year 840, and that it met with the strongest opposition from some of the firm supporters of the Catholic Church. This discovery razed at once that foundation of authority on which he had been accustomed to establish that doctrine, and prepared him to consider without prejudice what the writers above mentioned had published. He now determined to search the Scriptures more accurately upon the subject, as well as the doctrine of the primitive fathers. As he proceeded, he honestly communicated his discoveries and his scruples to his friend and patron Cranmer, who, knowing the sincerity of the man, and his cool judgment, was prevailed upon to examine this doctrine himself with the utmost care. The result was, that both Dr. Ridley and the archbishop became fully convinced, that the doctrine in question was not a doctrine of Scripture. The setting aside this absurd tenet was a very important article of the Reformation; for, as Cranmer expressed himself, "the taking away of beads, pilgrimages, pardons, and such like Popery, was but the lopping a few branches, which would soon spring up again, unless the roots of the tree, which were transubstantiation and the sacrifice of the mass, were pulled up." And this he acknowledged was owing to

conference with Dr. Ridley, "who, by sundry persuasions and authorities of doctors, drew him quite from his old opinion." Towards the close of the year 1545, Cranmer procured for his friend the eighth stall in the Church of St. Peter at Westminster. Upon the accession of Edward VI. in 1547, Dr. Ridley, being appointed to preach before the king on Ash-Wednesday, took that opportunity, after confuting the Bishop of Rome's pretended claims to authority and power, to discourse concerning the abuses of images in churches, and ceremonies, particularly the use of holy water for driving away devils; which Gardiner, Bishop of Winchester, who was among his auditors, made an unsuccessful attempt to defend, in a letter which he sent to him on the following Monday.

In 1547, Dr. Ridley was consecrated Bishop of Rochester. This year, the Archbishop of Canterbury, Dr. Cranmer, communicated to Latimer, (released from his confinement, but refusing the episcopal charge, and residing with the archbishop) those truths with regard to the Lord's Supper, with which Ridley had brought him acquainted the year before. The idolatrous veneration of that Sacrament in the Church of Rome, in worshipping the elements, as converted into the very substantial and natural Body and Blood of Christ; and the extreme reverence paid to them by the Lutherans, as comprehending and containing in them the same substantial and natural Body and Blood, were now openly opposed: but the Anabaptists, who fled from Germany hither; the extravagant among ourselves, who leap from one extreme, over the truth, to the other; and some Protestants, who confounded truth and error by their scurrility, carried this opposition so far as to bring this Sacrament into great contempt. Railing bills against it were fixed upon the doors of St. Paul's Cathedral, and other places, terming it *Jack in the box*, *the Sacrament of the Halter*, *Round Robin*, and such

like irreverent terms. The new Bishop of Rochester, who, was as far removed from profaneness as from superstition, set his face strenuously against this impiety; and publicly rebuked it in his sermon at St. Paul's Cross, with great earnestness asserting the dignity of the Sacrament, and the presence of Christ's Body there; reproving with great freedom those who did irreverently behave themselves with regard to it; bidding them, who esteemed the Sacrament no better than a piece of bread, to depart, as unworthy to hear the mystery; as the Pœnitentes, Audientes, Catechumeni, and Energumeni, in the primitive times were not admitted when the Sacrament was administered. He observed to them (as Fecknam reports) that the devil believed better than some among them; for he believed that Christ was able of stones to make bread, but they would not believe that Christ's Body was in the Sacrament: but to the receivers, the *Sancti*, he so explained the Presence, that he asserted, that the material substance of the bread did still remain, and that Christ called it His Body, Meat, and Flesh, giving it the properties of the Thing of which it beareth the name. Here we find the same lines of his character continued in the preacher, which were observed before in the disputant; modest in proposing his opinions to persons whose judgments only were mistaken, meekly instructing those who were in error: but earnest and severe wherever he discovered a fault in the will, boldly rebuking vice. Yet, notwithstanding all his care and caution, this sermon was afterwards very untruly and unjustly represented, as he himself complained, as if he had in it asserted the presence of Christ's *natural* Body.

We may mention here a disputation held at Cambridge on this subject, at which Bishop Ridley presided. The Protector Somerset, presuming probably on the favours lately shewn to the Bishop of Rochester, and

the expectation of further favours in time to come, endeavoured to persuade or intimidate him to countenance one of those foul jobs which disgraced so many of the lay reformers, by which he desired, under pretence of Reformation, to rob the University of Cambridge and to enrich himself. Ridley could be neither persuaded nor intimidated, and the proud and grasping protector was obliged to drop the affair. The commissioners to whom the Protector Somerset intended to assign this job, were appointed also to preside at the disputation just alluded to, and this part of the commission was executed. Two positions were appointed to be the subjects of this public disputation; and after they had been sufficiently ventilated, a determination of the matters debated was to be made by the Bishop of Rochester. The two positions were:—

1. Transubstantiation cannot be proved by the plain and manifest words of Scripture, nor can thereof be necessarily collected, nor yet confirmed by the consents of the ancient fathers for these one thousand years past.

2. In the Lord's Supper is none other oblation or sacrifice, than one only remembrance of Christ's death, and of thanksgiving.

The first disputation was on Thursday the 20th of June, Dr. Madew of Clare Hall, respondent, maintaining the above positions: Dr. Glyn, Master Langdale, Sedgwick and Young, opponents. The second disputation was held on Monday the 24th, Dr. Glyn, respondent, maintaining the contrary positions: Master Parker, (not Matthew, who was afterwards Archbishop of Canterbury) Pollard, Vavasor, and Young, opponents. There is one difference observed between the disputations at Oxford and at Cambridge: Peter Martyr admitted a change in the elements; and Langdale, one of the opponents, the first day at Cambridge, asked, supposing a change admitted, "Whether that change

was wrought in the substance, or in the accidents, or else in both, or in nothing?" Ridley interposed and answered, "There is no change, either of the substances or of the accidents, insomuch, that whereas the bread and wine were not sanctified before, nor holy, yet afterward they be sanctified, and so do receive then another sort or kind of virtue, which they had not before."

After the disputations were finished, the bishop determined:—

First,—Against Transubstantiation, on these five principal grounds:

1. The authority, majesty, and verity of Holy Scripture: "I will not drink hereafter of the fruit of the vine." St. Paul and St. Luke call it bread after consecration. They speak of *breaking*, which agrees with bread, not with Christ's Body. It was to be done in remembrance of Him. "This is the Bread that came down from heaven;" but Christ's Body came not down from heaven. "It is the Spirit that quickeneth, the flesh profiteth nothing."

2. The most certain testimonies of the ancient Catholic fathers, who (after my judgment) do sufficiently declare this matter. Here he produced many fathers, Dionysius, Ignatius, Irenæus, Tertullian, Chrysostom, Cyprian, Theodoret, Gelasius, Austin, Cyril, Isychius and Bertram, who call it bread after consecration, sacramental bread, the figure of Christ's Body: and expressly declare that bread still continues after consecration, and that the elements cease not to be the substance of bread and wine still.

3. The nature of a Sacrament. In this he supposes natural symbols to represent like spiritual effects, which in the sacrament of the Lord's Supper are unity, nutrition, and conversion. They who take away the union of the grains making one bread, of which partaking we become one mystical Body of Christ; or they who

deny the nutrition, or substance of those grains, by which our bodies being nourished is represented the nourishment of our souls by the Body of Christ, these take away the similitude between the bread and the Body of Christ, and destroy the nature of a Sacrament. As neither is there any thing to signify our being turned into Christ's Body, if there be no conversion of the bread into the substance of our bodies.

The 4th ground was, that Transubstantiation destroys one of the natures in Christ.

They which say that Christ is carnally present in the Eucharist, do take from Him the verity of man's nature. Eutyches granted the divine nature in Christ, but His human nature he denied. So they that defend Transubstantiation, ascribe that to the human nature, which only belongeth to the divine nature.

The 5th ground is the most sure belief of the article of our faith, "He ascended into heaven."

He quotes from St. Austin on St. John, "The Lord is above, even to the end of the world: but yet the verity of the Lord is here also. For His Body wherein He rose again must needs be in one place, but His verity is spread abroad everywhere."

By verity he means an essential divine presence by His invisible and unspeakable grace, as he distinguishes on Matthew xxviii., "As touching His majesty, His providence, His invisible and unspeakable grace, these words are fulfilled, which He spake, 'I am with you unto the end of the world: ' but according to the flesh which He took upon Him, so 'ye shall not have Me always with you.' And why? because as concerning His flesh He went up into heaven, and is not here, for He sitteth at the right hand of the Father: and yet concerning the presence of His divine majesty He is not departed hence." And from Vigilius he quoted, "Concerning His flesh we look for Him from heaven; Whom, as concerning the *Word* (or divine nature) we

believe to be with us on earth." And again, "the course of Scripture must be searched of us, and many testimonies must be gathered, to shew plainly what a wickedness and sacrilege it is, to refer those things to the property of the divine nature, which do only belong to the nature of the flesh: and contrariwise, to apply those things to the nature of the flesh, which do properly belong to the divine nature." This he observes the Transubstantiators do, who affirm Christ's Body not to be contained in any one place, and ascribe that to His humanity, which properly belongs to His divinity.

Second,—Against the oblation of Christ in the Lord's Supper he determined on these two grounds :—

1. Scripture; as Paul saith, Hebrews, ix., "Christ being become an High Priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this building: neither by the blood of goats and calves, but by His own Blood, entered once into the Holy place, and obtained eternal redemption for us. And now in the end of the world He hath appeared *once* to put away sin by the sacrifice of Himself." And again, "Christ was *once* offered to take away the sins of many." Moreover he saith, "With *one* offering hath He made perfect for ever those that are sanctified." These Scriptures do persuade me to believe that there is no other oblation of Christ (albeit I am not ignorant that there are many sacrifices) but that which was *once* made on the cross.

2. The testimonies of the ancient fathers. Austin ad Bonif. Epist. 23. Again, in his book of forty-three questions, question forty-one, contra Transubstan. lib. 20. cap. 21, 28., where he writes how the Christians keep a memorial of the sacrifice past, with an oblation, and participation of the Body and Blood of Christ. Fulgentius in his book de Fide, calls the same a commemoration. And these things are sufficient at this time for a scholastic determination of these matters.

In 1548, Bishop Ridley was employed with Archbishop Cranmer, and others, in reforming, translating, and compiling the Book of Common Prayer. (*See the Life of Cranmer.*)

On the suspension of Bishop Bonner, Bishop Ridley was translated to London, and was enthroned in April, 1550. Nothing could exceed the piety, zeal, sound judgment, and decorum with which he conducted himself in this high office. We have a minute account of his domestic arrangements, which are interesting, as throwing light upon the customs of the time, while it is for all time instructive. When, in 1551, the sweating sickness prevailed in England, and made its appearance in London in the month of June, while all the nobility and men of wealth fled, Bishop Ridley remained at his post, braved all danger, and while hundreds were dying daily around him, he laboured in the discharge of his pastoral functions and endeavoured to improve the public calamity to the reformation of the manners of the people.

In 1551, occurred the controversy between the Bishop of London and Dr. Hooper, the elect of Gloucester, who was anxious to accept the episcopal office and revenues, but demurred to the use of the episcopal vestments. There were long arguings between them, and at last the dispute kindled into some heat. The Bishop considered it as a refractory disobedience to laws and government, which it is necessary at all times to support, but was then more particularly so, in those days of faction; for the doctrine of Lady Mary's court was, that the king's laws during his minority were not to be obeyed; Bonner and Gardiner had refused to preach that obedience was due to them; and the kingdom was scarcely quieted from insurrections in all parts of it from the same principle: nay even among the Gospellers, as they were called, their whims and enthusiasm had introduced great disorder; not only Munster had

taught to withdraw all obedience from the civil powers to erect an unscriptural kingdom of Christ, but Calvin's own opinions, to which Hooper inclined, were probably too well known, which he afterwards published in his *Prelections upon Amos* ; where he says, " We are sensible of the consequence of that unhappy principle, which gives the civil magistrate a sovereignty in religion. The complimenting Henry the Eighth with such a sovereign authority in all matters shocked me extremely. They who call him the supreme head of the Church under Christ, were plainly guilty of blasphemy." On these accounts Ridley looked upon it as a point of importance that Hooper should comply, and learn obedience before he took upon him the office of a governor, while Hooper endeavoured to represent it as a contest only about habits, indifferent at best, but in his judgment sinful. Hence grew a warm controversy about religious vestments ; and what was begun by Cranmer on account of the *Premunire* was now called the Bishop of London's Controversy *de re vestiaria*. The pulpits and the schools engaged in the dispute ; for Peter Martyr in a letter to Bucer mentions disputations at Oxford, about the middle of October, on this question, " whether it were lawful to recall the Aaronic ceremonies into the Christian Church ?" In which letter he blames Hooper for not coolly canvassing the point among his friends, which would have prevented that heat of preaching, which then could hardly be allayed. Hooper himself, who was a popular preacher, and soon after silenced, declaimed liberally on the subject. Nor was he without seconds in his cause ; John à Lasco was entirely of his opinion, and many of the court (as Martyr heard) favoured him. Nay he boasted, that the foreign Churches, and particularly the two professors, Bucer and Martyr, sided with him : but in this he was mistaken, for John à Lasco, who warmly espoused Hooper's cause, acknowledges that he counselled Hooper

to give out confidently, that all the foreigners then in England were of his opinion ; for being so straitened in time, that he had no opportunity of asking their judgment, he boldly ventured to strengthen his cause by the patronage of their names: but in this both Hooper and à Lasco were greatly too forward, and disappointed in the event. These flames of contention alarmed the council ; they knew not how far they might reach, nor what confusion might be introduced by them. Therefore, October 3rd, they sent for Hooper, and required him to cease the occasion of this controversy, by conforming himself to the laws. Hooper humbly besought them, that, for declaration of his doings, he might put in writing such arguments as moved him to be of the opinion which he held. This was granted him ; and he offered a Book to the Council against the use of those habits which were then used by the Church of England in her sacred ministries. The next Sunday, October 6th, the Council wrote to the Bishop of London, that “whereas there had been some difference between him and the Elect of Gloucester, upon certain ceremonies belonging to the making a Bishop, wherein their lordships desire is, because they would in nowise be stirring up of controversies between men of one profession, that he would cease the occasion thereof. The bishop humbly required that as the Elect of Gloucester had leave to offer in writing his reasons for dissenting, he also in his own justification might put in writing such arguments as moved him to be of the opinion which he held.” This was granted, and he had orders to attend the council the next Sunday, and to bring with him such answer as he thought convenient.

Part of Hooper's Book, says Dr. Gloucester Ridley, I have by me in M.S., but Ridley's Answer I have never seen : yet by a Letter from John à Lasco, I find that it was not only defensive ; for, besides answering Hooper's arguments, some objections were added ; which

Hooper by another writing endeavoured to refute. And this refutation was again refuted in a pretty long answer from the bishop and it appears that the council were so well satisfied that Hooper's stiffness was more than reasonable, in standing out still against any compliance, that even his great friends forsook him, and forthwith commanded him to keep his house, unless it were to go to the Archbishop of Canterbury, or the Bishops of London, Ely, or Lincoln, for counsel and satisfaction of his conscience.

In June, 1550, the Bishop of London held his primary visitation, and directed that the Romish altars should be taken down, and tables substituted in their room.

The reasons assigned for this injunction were:—

1. That the end of this sacrament was to eat of Christ's body, and to drink His blood, not to sacrifice and crucify Him again: the end therefore required a table rather than an altar.

2. It is sometimes indeed called altar in the Book of Common Prayer, as that on which the sacrifice of praise and thanksgiving is offered; but it is also called the Lord's table, and the Lord's board indifferently, without prescribing any particular form. So that this injunction is not contrary to the Book of Common Prayer.

3. The Popish opinion was that an altar was necessary for the celebration of the mass, which superstitious opinion was kept alive by the continuance of altars: therefore the removal of altars was necessary for abolishing that superstitious opinion.

4. An altar was ordained for the sacrifices of the law; but now both the law and the sacrifices ceasing, the altar should also cease.

5. Christ instituted His last supper at a table, and not upon an altar. Nor did either the Apostles or the primitive Church, as we read of, ever use an altar in the ministration of the Holy Communion. Therefore

a table, as more agreeing with Christ's institution and primitive practice is rather to be used than an altar.

6. Because the Book of Common Prayer leaves it to the diocesan to determine, if any doubt arises about the practice of it.

He was soon after engaged with the archbishop in drawing up the forty-two articles. (*See Life of Cranmer.*) In the year following, he visited his old college at Cambridge, and on his return called at Hansdon, to pay his respects to the Princess Mary, afterwards known as the bloody queen. The arrogance, insolence, and bitterness of her nature she displayed on this occasion, in the insults she offered to the venerable prelate. In 1553, the bishop preached before Edward VI., and so effectually did he insist upon the duty of almsgiving, beneficence, and charity, that the king sent for him to inquire how he might best put into practice the duties so strongly enforced. The bishop conferred upon the subject with the lord mayor and corporation of London. The result was such a representation of the different classes of objects which called for the attention of humanity, as determined the king to found, or incorporate anew, and endow with ample revenues, those noble charitable institutions, Christ's, Bartholomew's, Bridewell, and St. Thomas's hospitals.

When, after the death of King Edward VI., an attempt was made to raise Lady Jane Grey to the throne, Bishop Ridley was induced heartily to concur in it by his attachment to the principles of the Reformation. Being commanded by the council to preach at St. Paul's, and to recommend Queen Jane to the people, he obeyed the order with great zeal and earnestness, pointing out the dangerous and ruinous consequences which must follow, should the Princess Mary succeed, who was a rigid Papist, determined to subvert the true religion as already established, and to betray the kingdom again into slavery under a foreign power.

After the design in favour of Lady Jane had miscarried, and the Princess Mary had been acknowledged and proclaimed queen, Ridley was obliged as Bishop of London to wait upon her majesty, expecting doubtless to be accused of treason. By the command of that bigotted princess he was sent back from Framingham on a lame horse, and committed to the Tower on the 26th of July, 1553, to be proceeded against, not as a state prisoner for treason, but for heresy. Notwithstanding this treatment, the bishop might have delivered himself from the danger which threatened him, and recovered the queen's favour, if he would have brought the weight of his learning and authority to countenance her proceedings in religion. With the hope of winning him, therefore, he was treated with more respect and indulgence than the other prisoners in the Tower, having the liberty of walking about in it, to try if he would voluntarily go to mass. In the meantime, he was very desirous of conferring with Cranmer and Latimer, who were his fellow prisoners, that he might bring his own opinions to the test, and either correct or strengthen them from the experience of those veterans. For this purpose they had several conferences, exchanging papers and letters on these subjects. When Ridley had been about eight months in the Tower, he was conveyed from thence to Oxford, together with Cranmer and Latimer, to be present at a disputation, when it was pretended that the controversy between the Papists and Protestants would be determined by a fair debate between the most eminent divines of both parties. Of the gratuitous and heartless insults offered to the martyrs, an account is given in the Lives of Archbishop Cranmer, and Bishop Latimer. The important point of the controversy turned on the subject of transubstantiation. The Papists represented their doctrine of transubstantiation as founded on these three firm pillars, Scripture, the interpretation of the primitive writers, and the determination of the Church.

The Scripture in express terms affirms, in the words of Christ Himself, "This is My body;" consequently, say they, *this* was transubstantiated from the bread it had been, into the body of Christ. And Christ being Truth itself and the Wisdom of the Father, to refuse credit to His declarations, or to suppose that when He said one thing He meant another, is impiety and infidelity.

If the Protestants expressed, as indeed they did, the greatest reverence for Christ's words, and maintained that they themselves understood His words in the true sense, while the adversaries dishonour Him by interpreting them in an absurd one; the Papists urged:—

The consent of antiquity; for that all the primitive writers interpret the words as the Papists do, and submitting their imaginations to the wisdom of God, boldly insist upon that sense which the Protestants call absurd; and expressly avow that *Christ bare Himself in His own hands: that he did eat Himself*, ipse cibus et conviva: that *He took His flesh to heaven, and left it at the same time on earth. And that while He sitteth at God's right hand, He is in a thousand places at once on earth. Unus in multis, idem, in diversis locis.* Therefore that the Protestants who fly to a figurative interpretation, convict themselves of holding new fangled doctrines, which they lick out of their own fingers, contrary to all the ancient doctors; and contrary—

To the determination of the Church, the pillar and ground of the truth, for popes, synods, and general councils had decreed transubstantiation; which the Protestants themselves do not deny.

Now would it have been a sufficient defence in these bishops to have contented themselves with disavowing the authority of all the ancient fathers and the Church through all ages; and to have insisted that although they were all against the Protestant opinion, yet the Protestant opinion was right, and all the fathers and the Church quite mistaken from our Saviour's time

down to the middle of the sixteenth century? Or would it have been as wise a part in them, by their silence, or by disavowing the authority as insufficient, to have conceded to their adversaries, that all this authority was against them, when they *could*, and *did* prove the contrary? as may be seen in Cranmer's "Defence of the true and Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ;" and Ridley's "Brief Treatise of the most Blessed Sacrament of the Body and Blood of Christ;" and in his Preface to the Disputation.

As to Scripture, Ridley observes the four evangelists and St. Paul do agree, saying, that "Jesus took bread, gave thanks, brake and gave it to the disciples, saying, take, eat, this is My body." Here it appeareth plainly that Christ called very bread His body: but say the Papists, (that is, Innocent III., Duns Scotus, and their followers) when He gave thanks and blessed the bread, He changed its substance; so that He brake not bread, which then was not there, but only the form thereof. But St. Paul saith it still continueth bread after the consecration; "the *bread* which we break is it not the partaking or fellowship of the Lord's body?" Whereupon it followeth, that after the thanksgiving it is bread which we break. And how often in the Acts of the Apostles is the Lord's Supper signified by *breaking of bread*? And that the natural substance of the wine continues is proved from the words of Christ; for after he had said of the cup, "This is My blood of the New Testament," he says expressly, "I will not drink henceforth of this fruit of the vinetree, until that day when I shall drink it new in My Father's kingdom." Here note, how Christ calleth plainly His cup the fruit of the vinetree: but the fruit of the vinetree is very natural wine: wherefore the very natural substance of the wine doth remain still in the Sacrament of Christ's blood.

And as they are not transubstantiated at all, but con-

tinue in their substance what they were before consecration, that is, bread and wine, so neither can they be transubstantiated into the natural body and blood of Christ, but are received *in remembrance of Him*, namely of His body given for us, and of His blood shed for the remission of sins. They (the Protestants) deny the presence of Christ's body in the natural substance of His human and assumpt nature, and grant the presence of the same by grace, that is, they affirm and say, that the substance of the natural body and blood of Christ is only remaining in heaven, and so shall be unto the latter day, when He shall come again in glory accompanied with the angels of heaven to judge the quick and the dead: but by grace the same body of Christ is here present with us; as we say the sun, which in substance never removeth his place out of the heavens, is yet present here by his beams, light, and natural influence, where it shineth upon the earth. For all grant that St. Paul's words require, that the bread which we break should be the communion of the body of Christ; and that the cup of blessing should be the communion of the blood of Christ; and also that he who eateth of that bread and drinketh of that cup unworthily, should be guilty of the Lord's death, and that he eats and drinks his own damnation, not considering the Lord's body. Wherefore the Papists did most falsely and injuriously accuse the Protestants with making the Sacrament no better than a piece of common broken bread, and but a bare sign and figure to represent Christ. Of this great injustice and misrepresentation Ridley complains, and says, Alas! let us leave lying, and speak the truth every man not only to his neighbour, but also of his neighbour; for we are all members one of another.

Ridley was quite as successful in refuting the Romish heresy by reference to the teaching of the fathers of the primitive Church, although there is not space to quote his references in this article.

His letters written during his confinement are of the deepest interest, and it is only for want of space that we reluctantly omit the various notices which have come down to us of the truly Christian way in which this godly man met the persecutions to which he was subjected. No sign of fanaticism did he ever exhibit; he never lost his presence of mind; and his affectionate heart was to the last solicitous for the welfare of all who were near and dear to him. His farewell address is one of the most affecting productions in our language, and for unpretending eloquence can bear comparison with that of Gregory Nazianzen.

During the fortnight in which he continued in prison after his condemnation, the Popish party, as though they were ashamed to sacrifice a man of such acknowledged piety and learning, tried all their means of persuasion to gain him to their cause. Brookes, Bishop of Gloucester, in great simplicity pointed out to him the only method of being reclaimed to the Church of Rome, which was, to "captivate his senses, and subdue his reason;" and then, "he doubted not but that he might be easily induced to acknowledge one Church with them." About the same time, Lord Dacres, who was kinsman to Ridley, offered ten thousand pounds to the queen, if she would preserve so valuable a life. But to this proposal she would not agree, on any other condition than that of the bishop's recantation; and Ridley, with the spirit of a primitive martyr, nobly refused life on such terms.

On the 15th of October, which was the day preceding that appointed for his execution, our excellent prelate was degraded from priest's orders by the Bishop of Gloucester, who seems to have considered him as having before invalidated his consecration by abjuring the pope. When the mummary of this scene was finished, Ridley prepared himself for his approaching death, which a sound judgment and a good conscience enabled him

to regard as a subject of joy and triumph. He called it his *marriage*, and in the evening washed his beard and legs, and supped in company with his brother-in-law, Mr. Shipside, and some other friends, behaving with the utmost cheerfulness. When they rose from table, Mr. Shipside offered to watch all night with him; but he would not suffer him, saying, that he intended (God willing) to go to bed, and to sleep as quietly that night, as ever he did in his life. On the following morning dressed in the habit which he used to wear in his episcopal character, he walked to the place of execution between the mayor and one of the aldermen of Oxford; and seeing Latimer approach, from whom he had been separated after their condemnation, he ran to him with a cheerful countenance, embraced him, and said, "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it." Then going up to the stake, he kneeled down, and kissing it, prayed with great fervour. He was now compelled to hear a sermon from a Popish doctor, as we have seen in the life of Latimer; and, after it was ended, being refused permission to speak a few sentences, unless he recanted, he said, "Well, so long as the breath is in my body, I will never deny my Lord Christ, and His known truth. God's will be done in me!" He was then stripped to his shirt, and fastened by an iron chain to the same stake with Bishop Latimer. At this instant, when a cruel death awaited him, Ridley shewed a wonderful greatness of mind and self-possession, in being so regardless of his own sufferings, as to spend some of his last moments in solicitations for the interests and happiness of others. He made it his dying request to Lord Williams, that he would support by his interest a supplication which he had made to the queen on behalf of his sister; and that his lordship would also interfere in favour of some poor men, who had taken leases of Ridley, under the see of London, which his successor

had unjustly and illegally refused to confirm. All preparations having now been made, a kindled faggot was laid at Ridley's feet, who, when he saw the fire flaming up towards him, with a loud voice commended his soul to God. Latimer soon expired; but, by some mismanagement of the fire on Ridley's side of the stake, the flames were prevented from reaching the upper part of his body, and his legs were consumed before the fire approached the vital parts, which made him endure dreadful torments for a long time. At length his sufferings were terminated by the explosion of a bag of gunpowder which had been suspended from his neck, after which he did not discover any remaining signs of life. Such was the end of Bishop Ridley! In his private character, he was a pattern of piety, humility, temperance, and regularity, to all around him. His temper was cheerful and agreeable; his manners courteous and affable; and of the benevolence of his heart he gave abundant proofs, in his extraordinary generosity and liberality to the poor. Anthony Wood says of him, that "he was a person small in stature, but great in learning, and profoundly read in divinity." Among other pieces he was the author of "A Treatise concerning Images, not to be set up nor worshipped, in Churches," written in the time of King Edward VI.; "Brief Declaration of the Lord's Supper," first printed in 1555, 8vo, written during his imprisonment at Oxford, and translated into Latin by William Whittingham; "Certain godly and comfortable Conferences" between him and Latimer, during the time of their imprisonment, first printed in 1555, 8vo.; "A friendly Farewell unto all his true Lovers," written during his imprisonment, a little before his death, and printed in 1559, 8vo; "A pious Lamentation of the miserable State of the Church of England, in the Time of the late Revolt from the Gospel," 8vo; "A Comparison between the comfortable Doctrine of the Gospel and the Traditions of the Popish

Religion," printed with the former; "An Account of a Disputation at Oxford in 1554," written in Latin, and published from the original manuscript in 1688, 4to, by Dr. Gilbert Ironside, warden of Wadham-college; "A Treatise of the Blessed Sacrament," published with the former; and "A Letter of Reconciliation written to Bishop Hooper," published by Samuel Johnson, in 1689, 4to. Many of his "Letters," and also some of the pieces mentioned above, have been published by Fox in his "Acts and Monuments," and may likewise be seen in Gloucester Ridley's Life of Bishop Ridley.—*Ridley's Life of Ridley. Strype.*

RIDLEY, GLOUCESTER,

GLOUCESTER RIDLEY was born on board the Gloucester, East Indiaman, whence his Christian name, in 1702, and was educated at Winchester and New College. For a great part of his life he had no other preferment than the small living of Weston Longueville, in Norfolk, and the donative of Poplar, in Middlesex, where he resided. To these his college added, some years after, the donative of Romford, in Essex.

In 1740 and 1742 he preached eight sermons at Lady Moyer's lecture, which were published in 1742, 8vo. In 1763 he published the Life of Bishop Ridley, in 4to. In 1765 he published his Review of Philip's Life of Cardinal Pole. In 1761, in reward for his labours in this controversy, and in another which the confessional produced, he was presented by Archbishop Secker to a golden prebend at Salisbury. He died in 1774. Two poems by Dr. Ridley, one styled, Jovi Eleutherio, or an Offering to Liberty, and the other called Pysche, were printed in Dodsley's Collection. Melampus, the sequel of the latter, was afterwards published by subscription. In 1761 he published, in 4to,

De Syriacarum Novi Fœderis Versionum indole atque usu, Dissertatio, occasioned by a Syriac version, which, with two others, were sent to him nearly thirty years before, by one Mr. Samuel Palmer from Amida, in Mesopotamia. His age and growing infirmities, the great expence of printing, and the want of a patron, prevented him from availing himself of these MSS. ; yet at intervals he employed himself on a transcript, which was published by professor White, with a literal Latin translation, in 2 vols., 4to, at the expense of the delegates of the Clarendon Press.—*Gent. Mag.*

RINALDI, ODORIC.

ODORIC RINALDI was born in 1595 at Treviso, and was educated at Parma under the Jesuits. He became an Oratorian at Rome in 1618. Of the congregation of the Oratory, Baronius was a member, after whose death, Rinaldi was employed in continuing his Ecclesiastical Annals, from 1198, with which the work of Baronius terminated, to 1564, when the council of Trent was dissolved. This continuation consists of ten large volumes in folio, which made their appearance in Rome at different periods from 1646 to 1677. Rinaldi published a sufficiently copious abridgment, in Italian, of the whole annals compiled both by Baronius and himself, which is said to be a masterly performance.—*Biog. Universelle.*

ROBERTS, FRANCIS.

FRANCIS ROBERTS, a Puritan, was born in Yorkshire in 1609. He took his degrees in arts, at Trinity College, Oxford; after which he became minister of St. Augustine, Watling-street, and rector of Wrington, in Somersetshire. In 1672, he went to Ireland with the Earl of

Essex; and while there was made doctor of divinity. He died at Wrington in 1675. His principal work is entitled "Clavis Bibliorum, the Key of the Bible," 2 vols. 8vo, 1649; and again in folio, 1675. He published besides some single sermons, "The Believer's Evidence for Eternal Life;" "The Communicant Instructed;" "Clavis Bibliorum, the Key of the Bible, including the order, names, times, penmen, occasion, scope, and principal matter of the Old and New Testament;" "Mysterium et Medulla Bibliorum, or the Mystery and Marrow of the Bible;" and, "The True Way to the Tree of Life."—*Watkin's Universal Biog. Dict.*

ROELL, HERMANN ALEXANDER.

HERMANN ALEXANDER ROELL was born in 1653, at Doelberg, in Westphalia. He was educated first at Unna, and then at Utrecht. In 1686, he accepted the offer of a professorship in divinity from the University of Franeker. In 1704, he was appointed to the divinity chair of Utrecht, and he retained that post till his death, in 1718. Among his publications are:—"A Commentary upon the Commencement of the Epistle of St. Paul to the Ephesians;" "the second part of the same, with An Analysis of the Epistle to the Colossians;" "An Analysis and Abridgment of the Prophetical Books of the Old and New Testament;" and, "An Explication of the Catechism of Heidelberg.—*Chaufepie.*

ROGERS, JOHN.

JOHN ROGERS, the first who suffered martyrdom for the principles of the English Reformation in the days of Mary, was educated at Cambridge; the time and place of his birth are not mentioned. Soon after he was

ordained, the company of merchant adventurers, as they were then called, appointed him their chaplain at Antwerp, where he remained for many years. This proved also the means of his conversion from Popery, for meeting there with Tyndale and Coverdale, he was induced by their conversation to examine the points in controversy more closely, the result of which was his embracing the sentiments of the Reformers. He also joined with these colleagues in making the first translation of the Bible into English, which appeared at Ham-burgh, in 1532, under the name of Thomas Matthew. Rogers was corrector of the press on this occasion, and translated that part of the Apocrypha which was left unfinished by Tyndale, and also contributed some of the marginal notes. At Antwerp he married, and thence went to Wittemberg, and was chosen pastor of a Dutch congregation there, which office he discharged until the accession of Edward VI., when Bishop Ridley invited him home, and made him prebendary and divinity reader of St. Paul's. Mary made her triumphal entry into London, August 3, 1553; and Rogers had the boldness to preach a sermon at St. Paul's Cross on the following Sunday, in which he exhorted the people to abide by the doctrine taught in King Edward's days, and to resist Popery in all its forms and superstitions. For this he was immediately called before the privy council, in which were several of the restored Popish bishops; but he appears to have defended himself so ably, that he was dismissed unhurt. This security, however, was not of long duration, and two days before Mary issued her proclamation against preaching the Reformed doctrines, (August 18) he was ordered to remain a prisoner in his own house at St. Paul's; thence after six months he was removed to Newgate; and in January, 1555, he underwent an examination before Gardiner, Bishop of Winchester, an interesting account of which is given by Fox.

It is impossible within our prescribed limits to transcribe the whole, but the following conversation will give his view of the subject of the royal supremacy. The Lord Chancellor Gardiner asked him whether he would conform to the Catholic Church :—

Rogers.—“ The Catholicke Church I never didde nor will dissent from.”

Lord Chancellor.—“ Nay, but I speak of the state of Catholicke Church, in that wise in which we stand now in England, having received the pope to be supreme head.”

Rog.—“ I knowe none other head but Christ of His Catholicke Church ; neither will I acknowledge the Bishop of Rome to have any more authoritie than any other bishop hath by the word of God, and by the doctrine of the olde and pure Catholicke Church four hundred yeares after Christ.”

L. Chan.—“ Why didst thou then acknowledge King Henrie the Eighth, to be supreme head of the Church, if Christ be the onlie head ? ”

Rog.—“ I never granted him to have any supremacie in spirituall things, as are the forgivenessse of sinnes, giving of the Holie Ghost, authoritie to be a Judge above the word of God.”

“ Yea, saide hee, and Tonstall Bishop of Duresme, and Heath Bishop of Worcester, if thou hadst said so in his daies (and they nodded the head at me with a laughter) thou hadst not beene alive now.”

On another occasion, to use his own words, “ being asked againe by the Lord Chancellor, whether I would come into one Church with the bishops and whole realme, as now was concluded by parliament, (in the which all the realme was converted to the Catholicke Church of Rome) and so receive the mercy before profered me, rising again with the whole realme, out of the schisme and errour in which we had long been, with recantation of my errors : I answered, that before

I could not tell what his mercy meant, but now I understood that it was a mercy of the Antichristian Church of Rome, which I utterly refused, and that the rising which hee spake of, was a very fall into error and false doctrine. Also that I had and would be able by God's grace, to prove that all the doctrine which I had ever taught, was true and catholicke, and that by the Scriptures, and the authority of the fathers that lived four hundred yeares after Christ's death."

The issue of his trial was his condemnation, and having been degraded from his ministerial orders by the hands of Bishop Bonner, in Newgate, he was summoned to the stake on Monday, the 4th of February. Before he left the prison, one of the sheriffs urged him "to revoke his abominable doctrines and his evil opinion of the sacrament of the altar." The victim answered firmly: "That which I have preached I will seal with my blood." "Thou art an heretic, then," said the magistrate. The reply was: "That will be seen at the day of judgment." "Well then," rejoined the sheriff, "I will never pray for thee." Rogers meekly said: "But I will pray for *thee*." On entering the street, he found an immense crowd waiting to see him, by whom he was received with every demonstration of pious respect and gratitude. He passed along repeating the fifty-first psalm, and in his way he suffered the momentary pain of observing among the afflicted spectators, his wife and ten of his children: an eleventh hanging unconsciously at its mother's breast. Being arrived in Smithfield, a pardon was offered to him, if he would recant. But his holy magnanimity forsook him not, and he refused the proffered clemency.—*Strype. Soames.*

ROGERS, JOHN.

JOHN ROGERS was born, in 1679, at Ensham, in Ox-

fordshire. He was educated at New College School, at Oxford, and in 1693, became a scholar of Corpus Christi College. He was presented to the vicarage of Buckland, in Berkshire; and in 1712, he went to London, where he was chosen lecturer of St. Clement Danes. He afterwards became lecturer of the united parishes of Christ Church, and St. Leonard's, Foster-lane. In 1716, he was presented to the Rectory of Wrington, in Somersetshire; and some time after he was elected canon residentiary of the Cathedral of Wells, in which he also bore the office of sub-dean. In 1719, he engaged in the Bangorian controversy, and published, "A Discourse of the visible and invisible Church of Christ: in which it is shown, that the powers claimed by the officers of the visible Church, are not inconsistent with the supremacy of Christ as head, or with the rights and liberties of Christians as members, of the invisible Church," 8vo. Dr. Sykes having published an answer, Mr. Rogers replied to him in "A Review of the Discourse of the visible and invisible Church of Christ." In 1722, the University of Oxford conferred on him, by diploma, the degree of D.D. In 1726, he was made chaplain to the Prince of Wales, afterwards George II.; and in the following year he published, against the attacks of Anthony Collins, in his "Scheme of Literal Prophecy," a volume of sermons, entitled, "The Necessity of Divine Revelation, and the Truth of the Christian Religion, asserted;" to which he prefixed, "A Preface, with Remarks on the Scheme of Literal Prophecy." Collins having written "A Letter to the Rev. Dr. Rogers, on occasion of his eight Sermons concerning the necessity of Divine Revelation, and the Preface prefixed to them," Dr. Rogers published, "A Vindication of the Civil Establishment of Religion, wherein some positions of Mr. Chandler, the author of the Literal Scheme, &c., and an Anonymous Letter on that subject, are occasionally considered. With an Appendix, containing a Letter

from the Rev. Dr. Marshall, and an Answer to the same, 1728, 8vo."

In 1728, Rogers reluctantly accepted the vicarage of St. Giles', Cripplegate, in London. He did not enjoy his new preferment above six months; for he died May 1, 1729, in the fiftieth year of his age. After his decease several of his sermons were published; and two tracts—Reasons against Conversion to the Church of Rome, and, A Persuasive to Conformity, addressed to Dissenters.—*Life by Burton, prefixed to his Sermons.*

ROMAINE, WILLIAM.

WILLIAM ROMAINE, the son of a French Protestant who came to England on the Revocation of the Edict of Nantes, was born at Hartlepool, in 1714, and was educated at the Grammar School of Houghton-le-Spring. Thence he went to Hertford College, Oxford; but removed from thence to Christ Church, where, in 1737, he took his degree of master of arts. One of his first sermons before the university, was directed against Warburton's Divine Legation of Moses, which produced a bitter reply from that powerful writer. After this, Mr. Romaine engaged in an edition of Calasio's Hebrew Concordance, into which he introduced some alterations, to serve the Hutchinsonian system. In 1748, he obtained the lectureship of St. Botolph, Bishopgate; the year following he was chosen lecturer of St. Dunstan, in the West; and in 1750, he was appointed assistant morning preacher at St. George's, Hanover-square. Soon after this he was elected Gresham professor of astronomy, which situation he soon resigned. He obtained such popularity by his opposition to the bill for the naturalization of the Jews, that his publications on that subject were printed by the corporation of London.

In 1764, he was chosen rector by the inhabitants of

St. Andrew's by the Wardrobe, and St. Anne's Blackfriars. This election produced a suit in Chancery, which was decided in his favour in 1776. In this situation he continued for thirty years. He died on the 26th of July, 1795. Besides the works already mentioned, he wrote a Comment on the 107th Psalm; Twelve Sermons upon Solomon's Song; Twelve Discourses upon the Law and Gospel; The Life of Faith.—*Life by Cadogan.*

ROQUES, PETER.

PETER ROQUES was born at Caune, in Languedoc, in 1685. He was minister of a French congregation at Basle, being appointed in 1719, and at Basle he died in 1748.

He wrote:—The Evangelical Pastor; this is a popular work: Elements of the Historical, Dogmatical, and Moral Truths contained in the Sacred Scriptures; and Genuine Pietism. He also edited Moreri's Dictionary; Saurin's Discourses on the Old and New Testament; Martin's Translation of the Bible, with prefaces, corrections, notes, and parallel passages, in 2 vols. 4to; Basnage's Dissertation on Duelling, and Orders of Chivalry; various theological and critical Dissertations; controversial Treatises; and numerous papers inserted in the Journal Helvetique, and the Bibliothèque Germanique.—*Moreri.*

ROSCELLIN, OR ROUSSELIN, JOHN.

JOHN ROSCELLIN, OR ROUSSELIN, a Schoolman, the founder of the Nominalists, flourished at the end of the eleventh and the beginning of the 12th century, and was a native of the French Province of Bretagne. Having distin-

guished himself in the literature of the times, he was appointed to a canonry of the Church of Cornelius, at Compiègne, in the Diocese of Soissons.

The practice of Dialectics, and the questions arising out of a disputed passage in Porphyry's Introduction to the Organum of Aristotle, respecting the different metaphysical opinions entertained by the Platonists and Peripatetics of the nature of General Ideas, were the causes which led to the division between the Nominalists and Realists, the latter adhering to Plato, the first to Aristotle: disputes which stirred up frequent and angry debates in the schools, without any other result than that of sharpening their powers of argumentation. This long discussion was begun by Roscellin, who, (on the testimony of his adversaries,) maintained that the ideas of Genus and Species were nothing but mere words and terms (*flatus vocis*,) which we use to designate qualities common to different individual objects. He was led on by this doctrine to some heretical opinions respecting the Trinity, which he was ultimately compelled to retract at Soissons, A.D. 1092. It is certain that Roscellin is the first author who obtained the appellation of a Nominalist, and from his time the school previously established, which held the creed that Genus and Species were real essences, or types and moulds of things, (*Universalia ante rem* according to the phrase of the Schoolmen,) was throughout the present period perpetually opposed to Nominalism, whose partisans maintained that the *Universalia*, subsisted only *in re*, or *post rem*: nor was the difficulty ever definitively settled.

With respect to the doctrine of the Trinity, he held it to be inconceivable and impossible that the Son of God should assume the human nature alone, that is, without the Father and the Holy Ghost becoming Incarnate also, unless by the Three Persons in the Godhead were meant three distinct objects or natures existing

separately (such as three angels or three distinct spirits,) though endued with one will and acting by one power.

Having visited England he here excited a controversy of another kind, by maintaining, among other things, that persons born out of lawful wedlock ought to be deemed incapable of admission to holy orders. Some even of the prelates being in this condition, Roscellin made very powerful enemies, among whom was Anselm, Archbishop of Canterbury; and he was finally obliged to quit England. He then went to Paris, and by propagating his doctrine concerning the Trinity, occasioned such contests as made him glad to retire to Aquitaine, where he passed the rest of his days unmolested. He is supposed to have died about 1106. None of his writings are extant.—*Tennemann. Moreri. Mosheim.*

ROSE, ALEXANDER.

ALEXANDER ROSE. (*See the Life of Sage.*) Of this venerable and excellent prelate we have the following brief memoir in the Life of Bishop Sage, published by the Spottiswoode Society:—"Born of an ancient family in the North of Scotland, he was educated and graduated at King's College, Aberdeen; but went through a theological course at Glasgow under the tuition of Dr. Gilbert Burnet, afterwards minister of Saltoun, in Haddingtonshire, and the well-known Bishop of Salisbury. Having been admitted into holy orders, his first preferment was the parish of Perth, which he left for the appointment of professor of divinity in the University of Glasgow. In 1684, through the influence of his uncle, the Primate of all Scotland, he was nominated by the crown to the Principality of St. Mary's College, in the University of St. Andrews. But his piety and talents recommended him for elevation to a higher

sphere of usefulness. Accordingly, in 1687, the royal mandate was issued for his consecration to the See of Moray, in the room of Bishop Colin Falconer deceased; but the Diocese of Edinburgh becoming vacant in the same year by the translation of Bishop Patterson to Glasgow, Dr. Rose was selected as his successor, and was translated to Edinburgh 'before,' says Keith, 'he had taken possession of the See of Moray.' Of this illustrious prelate in his high position in the episcopate, much has been already written by various authors; and his journey to London at the Revolution of 1688, his affecting interview with the Prince of Orange, by which the destiny of the Episcopal Church as an Establishment was sealed, and his noble answer when asked to follow the example of those English Bishops who joined the standard of William, are so well known that they need not be repeated here. Deprived of his cathedral, spoiled of his revenues, and stripped of his civil dignities, this excellent man continued after the Revolution and overthrow of the Church in Scotland, to exercise the authority of a successor of the Apostles, of which no efforts of man could deprive him; and under his auspices the sacred ark was directed during those trying and stormy times, when the face of the civil power was turned against the Church, and the 'arm of flesh' was lifted up in the vain endeavour to root out Catholicity from Scotland. He is described by a contemporary as 'a sweet-tempered man, and of a venerable aspect;' and these things, his excellent disposition and benign appearance, combined with his discretion, seem completely to have disarmed the Presbyterians, even in those days of keen party spirit, and incautious malevolence between persons attached to opposite and hostile interests, for we do not find that the enemies of the Church ever ventured to assail with false and malicious aspersions the character of this genuine servant of God. Having outlived all the brethren of his order, and like-

wise all the Bishops of England who had possessed sees before the Revolution, he remained as the remnant of a band hallowed by their sufferings for conscience sake ; and his grey hairs went down to the grave with the respect of the clergy of his own communion, and of the laity of both nations, who, whatever were their opinions upon the question, admired the firm integrity of principle which actuated the Scottish prelates in their refusal to recognize the government of William and Mary, and the dignified patience with which they submitted to the loss of all those things which absorb and engage men's attention and time. He died in March, 1720, and his mortal remains were interred in the Church of Restalrig, near Edinburgh, the cemetery of which, from its retired situation and other causes, was much used by the persecuted Episcopalians as a resting-place for their departed friends."

ROTHERAM, (*see Scott.*)

RUE, CHARLES DE LA.

CHARLES DE LA RUE. There are two French divines of this name ; the first, a Jesuit, was born at Paris, in 1643, and died in 1725. He determined to become a popular preacher. He took lessons in the art of declaiming from the celebrated actor Baron, with whom he was well acquainted. He became the favourite preacher at court and in the capital. Voltaire says that he had two sermons, entitled, "The sinner dying," and "The sinner dead," which were so popular, that public notice was given by bills when they were to be delivered. It was thought extraordinary that one who so much excelled in reciting should set the example of reading his discourses, instead of repeating them from

memory; but he asserted that not only time was saved by the indulgence, but that the preacher, at ease with his notes before him, could deliver himself with more animation. He was sent, after the dragoons had done their part, to make converts among the Protestants in the Cevennes, and had considerable success. Like many of his society, he joined talents for conversation, and the manners of the polite world, to the qualifications of a scholar and a divine, and he was chosen by the Dauphiness and the Duke of Berry for their confessor. His Latin poems in four books, consisting of tragedies and miscellaneous pieces, have been several times printed. His French works are, Panegyrics of Saints, Funeral Orations, and Sermons. He was one of the learned men employed in the Delphin editions of the classics, and Virgil fell to his share, first printed in 1675, 4to.

The other Charles de la Rue was a Benedictine of St. Maur, and was born, in 1684, at Corbic, in Picardy. Becoming a friend of Montfaucon he was persuaded by him to prepare an edition of all the works of Origen, the Hexapla excepted. Accordingly de la Rue applied himself to this task with becoming diligence, and in 1733 published the two first volumes, in folio, with prolegomena, and learned and useful notes. The third volume was ready for the press in 1737, when he was compelled to devolve the superintendence of the impression on his nephew Vincent de la Rue, a learned member of the same order, whom he had chosen as an assistant in his labours. Charles de la Rue was carried off by a paralytic attack in 1739, in the fifty-sixth year of his age. From his papers his nephew carefully printed the third volume of Origen; and with the aid of his materials he completed and published the fourth in 1739. Vincent de la Rue died in 1762.—*Biog. Universelle*.

RUFINUS.

RUFINUS, called by some TORANIUS, flourished in the fourth century, and is supposed to have been a native of Aquileia. He was baptized in 369, and retiring to a monastery in Aquileia, devoted himself to theological studies. He became a presbyter of the Church, and becoming acquainted with St. Jerome, they vowed eternal friendship, a vow they were not destined to keep. Partaking of the Ascetic fanaticism of the time, he dedicated himself in 371 to the monastic life, and to the study of the Ascetic discipline, under the monks of the deserts of Egypt. Visiting Rome on his way thither, his design recommended him to the confidence of Melania, a widow of a noble family and great wealth, who resolved to accompany him to that country, and to expend her riches on the establishment of monastic and charitable institutions. From Egypt he was compelled by the Arians to flee into Palestine, where, with Melania, he took up his residence at Jerusalem. Here he built a monastery on Mount Olivet, where he lived for many years.

At Jerusalem, he found Jerome, the friend of his youth, and with him and Bishop John, he formed a union for the advancement of theological science. All these at that time shared in the same love for the writings of Origen. Jerome had indeed sought to make several of his works more widely known in the Western Church by means of translations, and had in his prefaces spoken of him with the greatest admiration. But when, in 390, the controversy concerning the opinions of Origen was started between Epiphanius and John the Bishop of Jerusalem, (*see the lives of Epiphanius and St. Jerome*) Jerome sided with the opponents of Origen, while Rufinus maintained vehemently the cause of the bishop which was in defence of Origen.

The friends were now separated, both being persons of excitable temper, until the year 396, when they became reconciled at the altar. But although the friendly relations between Jerome and Rufinus seem outwardly to have been restored again, yet the communion of spirits which had once been disturbed, certainly could not be so easily renewed, especially in the case of so irritable and suspicious a person as Jerome. It needed but a slight occasion to tear open again the slightly healed wound; and this was given by Rufinus, though without any intention on his part, yet certainly not without his fault. In the year 397, he returned from his travels back to the West, and repaired to Rome. There he was induced, as he says, by the wishes of his friend Macarius (who being engaged in writing a work against the astrological fate, was desirous of learning the views of Origen on this subject) to translate Origen's work *Περὶ ἀρχῶν* into Latin. Now this, after what had taken place before, was manifestly a very unwise undertaking. This book, of all others, was directly calculated to stir up anew the narrow-minded zealots of the Roman Church against Origen; and as the peculiar ideas of this work were so perfectly alien from the theological spirit of the Roman church, no good whatever would result from making it known by a translation. But Rufinus did not even furnish the means for studying and understanding Origen as a historical phenomenon. He himself was too much carried away with wonder at the great man, and too much fettered by the dependence of his own mind on the dominant scheme of the Church, to be able rightly to understand Origen in his theological development. He was too little acquainted with the relation of the hidden depths of the Christian life and consciousness to the progressive evolution of the conception of them in time, to be able to form any correct judgment of the relation of Origen's theology to the Church scheme of doctrine in his own age. He took the liberty to modify

the doctrines of Origen, especially in those passages which had reference to the Trinity, according to the decisions of the Council of Nice. But he frankly confesses, also, in the preface to his translation, that in such places he has not rendered the sense of Origen according to the existing readings. Only he affirms, that he had introduced no foreign matter, but had simply restored the original reading, which had been corrupted by heretics, as the harmony with other passages required. But, then, as he did not consistently carry through even this method, but left many passages unaltered, which sounded no less heretical to these times, so he exposed himself none the less to be accused by the zealots of having found then in those passages nothing which would be considered as heretical,—in spite of his protestations, that, in this translation, it was not his design to exhibit his own views, but the original doctrines of Origen, and that nothing else was to be learned from it but these. At the same time, though perfectly aware of Jerome's excitable temper, and of the narrow and passionate spirit which characterized his principal friends at Rome, he was still imprudent enough to refer in his preface to the praise bestowed on Origen by Jerome, and to the similar plan of translating his works into Latin, which the latter had adopted.

Scarcely was there time for this translation and preface to become known in Rome, when it excited among those people the most vehement feelings of surprise and displeasure. Two noble Romans, Pammachius and Oceanus, who had kept up a correspondence with Jerome ever since the period of his residence in Rome, were extremely concerned for the reputation of his orthodoxy, and hastened to inform him of the scandal given to the Christians at Rome by Rufinus. They called upon him, by a faithful translation of that work, to exhibit Origen in his true colours, and to clear himself from the suspicion of entertaining the same doctrines of Origen,

which Rufinus had cast upon him. Jerome wrote back in a tone of high-wrought excitement to his two friends and to Rufinus. Even at present, however, he continued to express himself with the same moderation concerning Origen; he spoke highly of his great gifts, of his Christian ardour, of his merits as an expounder of the Scriptures:—and he pronounced those to be the worst enemies of the great man, who had taken pains to publish those writings of his which ought to have remained concealed. “Let us not,” said he, “imitate the faults of the man whose excellencies lie beyond our reach.” But the relations betwixt Jerome and Rufinus grew continually more hostile, and both of them in controversial, or more properly speaking, abusive tracts, full of passionate language, forgot their dignity both as theologians and as Christians; as Augustine had the frankness to tell Jerome, when he called upon him for their own sakes, and out of respect to the weak, for whom Christ died, to put an end to these revilings. The influence of Jerome’s powerful patrons, in Rome, however, could not hinder Rufinus from being justified by a letter addressed to him from the Roman Bishop Siricius. The more zealously, therefore, did they exert themselves to excite a more unfriendly feeling towards Rufinus in the mind of Anastasius, who, in the year 399, succeeded Siricius. But it was chiefly the influence of Marcella, a widow, and ancient friend of Jerome, which contributed to inspire in the mind of this Roman bishop (who, according to his own confession, had until now heard but little or nothing about Origen) great anxiety and solicitude with regard to the spread of the Origenistic heresies. Rufinus was summoned before his tribunal. He excused himself, it is true, on account of his great distance, and for other reasons, from personally making his appearance at Rome. But he sent in a letter of defence and justification, containing a full and explicit confession of his faith, appealing to the fact that on the question

respecting the origin of the soul nothing had as yet been determined by the Church; and declaring that he, as a translator, was in nowise responsible for the assertions of the writer translated by him. Anastasius, in the public declarations which he thereupon made, expressed himself with great violence against Origen, and also unfavourably towards Rufinus.

In the year 410, the ravages of the Visigoths in Italy, under Alaric, compelled him to take refuge in Sicily, where he appears to have died the same or the succeeding year. He is now chiefly known as an ecclesiastical historian, and the continuator of Eusebius. Having made a Latin version of the work of Eusebius, he continued the history of the Church to the death of the elder Theodosius (392). Both his translation and his original work are still extant. The former, through which Eusebius was for many ages known to the West, like his other translations, is only remarkable for the liberties which he has taken with the original: and the latter possesses so very little historical value, that it has been completely superseded by the labours of succeeding writers. But, defective as it was, the "Ecclesiastical History" of Rufinus no sooner appeared, than it was translated into Greek.

His original works, besides the pieces in controversy with Jerome, already noticed, consist of, *De Benedicti-
onibus Judæ et Reliquorum* XI. *Patriarcharum*, Lib. II.; *Commentariorum in Hoseam* Lib. III. cum Prefatione in xii. *Minores Prophetas*; *Comment in Prophetas Joel et Amos*; *Expositio Symboli*, ad Laurentium Episcopum; *Historiæ Ecclesiasticæ* Lib. II., added by him to his Latin version of Eusebius, and continuing the history of the Church to the death of the emperor Theodosius. He is by some thought to have been the author, but by others only the translator from some lost work of the *Vitæ Patrum*, which constitute the second and third Books of Rosweide's collection. His *Explânation*

of the Apostle's Creed is of great importance, inasmuch as it contains a complete catalogue of the books of the Old and New Testaments. All his works, excepting his Apologies for Origen, and declaration to Anastasius, were published at Paris by Sonnius, in 1580, fol. He translated from the Greek into Latin, The Works of Josephus; Eusebius's Ecclesiastical History, reduced into nine books; The Ten Books of the Recognitions of St. Clement of Rome; The Epistle to James, the Brother of our Lord; and, The Book of Anatorius concerning Easter.—*Cave. Dupin. Neander. Dowling.*

SA, OR SAA, EMANUEL.

EMANUEL SA, or SAA, was born at Villa de Conde, in Portugal, in the year 1530, and at fifteen years of age became a Jesuit. After having filled the philosophical chair at Gandia, in Valentia, he was called to Rome in 1557, and appointed interpreter of the sacred writings and professor of divinity in the seminary belonging to his order. Here he commenced preacher, and for many years attracted crowded audiences by his pulpit oratory. By Pope Pius V. he was employed in superintending, conjointly with Peter Parra, another Jesuit, a new edition of the Bible. Afterwards he was sent to regulate the seminaries at Loretto, Milan, Genoa, and other principal cities in Italy, where he was as much admired and followed as a preacher as he had been at Rome. By his exertions, however, his health became so much injured, that he was obliged to decline all public engagements, and to retire to Arona in the diocese of Milan, where he died in 1596, in the 66th year of his age.

He was the author of, *Scholia in Quatuor Evangelia*, 1596, 4to, consisting of short, but learned and ingenious notes on the Four Gospels, partly original and partly selected from the labours of preceding commentators;

Notationes in totam Sacram Scripturam, quibus tum omnes ferè Loci difficiles, tum variæ ex Hebræo, Chaldæo, et Græco, Lectiones explicantur; these were published after his death, in 1598; and, Aphorismi Confessoriorum ex Doctorum Sententiis collecti, 1595, 12mo.—*Dupin. Moreri.*

SABELLIUS.

SABELLIUS, an heresiarch of the third century, was born at Ptolemais, and was a disciple of Noetus. He resided either as bishop or as a presbyter in the Pentapolis of Cyrenaica. It was in the Pentapolis, about the year 255, that he began to excite troubles in the Church by propounding his heresy. In the formation of his system, he employed the apocryphal (but which was considered by him the genuine) gospel of the Egyptians, in which Christ reveals to His disciples, that the Father, the Son, and the Holy Ghost, are all one and the same. Sabellius, like his predecessors, proceeded with the idea, that the distinction of persons or hypostases in God, would lead to the belief of a plurality of Gods, and his disciples were wont to inquire of those whom they wished to win over to their party, "Have we one God, or have we three Gods?" His doctrine was the following. In the beginning, God was the hidden, formless, unrevealed Monas, who afterwards manifested Himself in a Trinity. For when God, revealing Himself externally by the work of creation, came from His hidden primeval state, and entered into a relation with the world as its ruler and preserver, He was named the Father: when to effect the redemption of mankind, a second emanation from the Deity (immediately from the Father) went forth, it united itself in power and might (*ἐνεργείᾳ μόνῃ, οὐχι δὲ οὐσίας υποστάσει*) to the man Christ, Who had been formed by the Father in the womb of the virgin: in this

union, and on account of the same, He was called the Son. Lastly, a third power proceeded from God, working in the body of the faithful, the Church, enlightening, regenerating them, and perfecting their redemption: this power was named the Holy Ghost. Sabellius, it will therefore be seen, admitted a distinction between the Father, the Son, and the Holy Ghost, but not a distinction of persons, nor extending to eternity: His is no other than a distinction of three names, of three appellations of one and the same God, in the threefold relation of Creator, Redeemer, and Sanctifier. The Redeemer is, indeed, different from the Creator, another *appearance* (*προσωπον*); not another hypostasis or person, only another power, another representation, another emanation from the Godhead, which, however, does not continue in its individuality, but, like the emanation named the Holy Ghost, returns, after the completion of its office, to the Father, from Whom it had proceeded, as a ray shot forth from the sun may be attracted back, and again received into it. It is only an expansion, occurring in time, and transitory, of the Father in the Son and in the Holy Ghost. Sabellius compared his Trinity to the union of the body, of the soul and of the mind in one person; to the sun, in which, in one substance, there are three distinct properties—the power of heating, the power of enlightening, and its circumference; and, lastly, to the distinction of graces which flow from one spirit. This Trinity is, therefore, not *immanent*, as is the Trinity of the Catholic Church, but *emanent*, consisting only of external relations of God with the world and with the Church. Sabellius fell into error by confounding the interior with the exterior,—the eternal with the temporal manifestation of God.—*Cave. Dollinger.*

SACHEVERELL, HENRY.

HENRY SACHEVERELL. The history of Sacheverell be-

longs rather to civil than to ecclesiastical history, and our notice of him, therefore, need be but short. He was born about 1672, was the son of a poor clergyman at Marlborough, and was educated by the kindness of his godfather, and placed at Magdalen College, Oxford, of which he became fellow. His regularity and polite manners rendered him a favourite tutor in the college, and his Latin poems, some of which appeared in the *Musæ Anglicanæ*, proved him an elegant scholar and a man of respectable talents. He was, at Oxford, chamber-fellow with Addison, who inscribed his Farewell to the Muses to him, as his friend and colleague. He took his degree of M.A. in 1696, and that of D.D. in 1708. His first preferment was the living of Cannock, in Staffordshire, to which, in 1705, was added the preaching of St. Saviour's, Southwark.

In a sermon, preached at St. Paul's on the fifth of November, 1709, he inveighed against the ministry, the Dissenters, and the Low Church; against toleration, the revolution, and the union; while he asserted the doctrines of non-resistance, and the divine right of kings. This sermon, entitled, "The Perils of false Brethren," being printed, although a worthless composition, and allowed, even by the Tories, to be a rhapsody of raving and nonsense, gave offence to the ministry, who complained of it to the Commons; in consequence of which, the prisoner was taken into custody and impeached. After a solemn trial, which lasted three weeks, Atterbury, Smallridge, and Friend, assisting in the defence, he was declared guilty, and suspended for three years. His sermon was burnt before the Lord Mayor, in whose presence it had been delivered; and another book of the author's, with a decree of the University of Oxford, on the indefeasible right of kings, were consigned to the same bonfire.

This sentence of the Peers, designed as a punishment, was converted by the heat of party into a triumph. On

proceeding to North Wales, the preacher was everywhere, but particularly in Oxford, greeted with the honours due to a conqueror. In some places troops of horse lined the road, and the corporations went forth to meet him; in others, the hedges were festooned with garlands, the steeples decorated with standards, flags, and colours, and every man was marked out for vengeance and aggression, who refused to raise the cry of "The Church and Sacheverell." At the expiration of his suspension, in 1713, these popular congratulations were renewed; he was requested to preach before the Commons, and the Queen presented him to the living of St. Andrew's, Holborn.

On his return to St. Saviour's, he preached in the Christian Temple, on the duty of praying for our enemies, and published his discourse. He now again appeared as an author. He was a political tool, and not a divine, and was one of those who set the example which was followed for nearly a century afterwards of correcting the Church of England, which belongs of right to all parties in the state, with one particular faction. Hence the Church, ill supported by that faction, has been an object of hatred to all other factions, and especially to the Whigs, whose hatred to the Church of England is an hereditary prejudice. Sacheverell died on the 5th of June, 1716.—*Howell's State Trials. Grant.*

SADEEL, ANTHONY.

ANTHONY SADEEL was born at the Castle of Chabot, in the Maconais, in 1534. He was educated at Paris in Calvinistic principles. He studied also at Toulouse and Geneva, and became acquainted with Calvin and Beza. At twenty years of age he was appointed as preacher at Paris. Here, he and his congregation were subjected to various persecutions and misrepresentations,

and he first appeared as an author in defence of these proceedings. In 1558, he was cast into prison, from which he was released by the intervention of the King of Navarre.

He now removed to Orleans; and when the danger seemed to be over he returned, and drew up a Confession of Faith, first proposed in a synod of the reformed clergy of France, held at Paris, which was presented to the king by the famous admiral Coligni. The king dying soon after, and the queen and the family of Guise renewing with more fury than ever the persecution of the reformed, Sadeel was obliged again to leave the metropolis. In 1562, he presided at a national synod at Orleans; and he then went to Berne, and finally to Geneva, where he was associated with the ministers of that place. Henry IV. gave him an invitation to his court, which he accepted, and was chaplain at the battle of Courtray, and had the charge of a mission to the Protestant princes of Germany; but unable at length to bear the fatigues of a military life, which he was obliged to pass with his royal benefactor, he retired to Geneva in 1589, and resumed his functions as a preacher, and undertook the professorship of Hebrew. He died in 1591. His works are entitled, *Antonii Sadeelis Chandaï Nobilissimi Viri Opera Theologica*, Geneva, 1592, fol.; reprinted 1593, 4to; and 1599 and 1615, fol. They consist, among others, of the following treatises, *De Verbo Dei Scripto*; *De Verâ Peccatorum Remissione*; *De Unico Christi Sacerdotio et Sacrificio*; *De Spirituali et Sacramentali Manducatione Corporis Christi*; *Posnaniensium Assertionum Refutatio*; *Refutatio Libelli Claudii de Saintes, intitulati, Examen Doctrinæ de Cœnâ Domini*; *Histoire des Persécutions et des Martyrs de l'Eglise de Paris, depuis l'an 1557, jusqu'au Règne de Charles IX.*; this was printed at Lyons, in 1563, 8vo, under the name of Zamariel; and, *Métamorphose de Ronsard en Pretre, in verse.*—*Melchior Adam. Chalmers.*

SAGE, JOHN.

IN the life of this amiable and learned prelate, we shall be enabled from his Life published by Bishop Gillan, but more particularly from that prefixed to his works, published by the Spottiswoode Society, to present our readers with a view of the Church in Scotland in its transition state as it passed from an establishment into its present freedom from state control. Sage was born at Creich, in Fifeshire, in 1652, being the son of Captain Sage, and was educated at St. Andrew's. He became M.A. in 1669, and became parish schoolmaster, at Ballingray, in Fife, and afterwards at Tippermuir, in Perthshire. He was afterwards tutor to the children of Mr. Drummond of Cultmalundie, and accompanied his sons to the University of St. Andrew's. He was not ordained till 1686, when he officiated as a presbyter in the city of Glasgow till the Revolution. What cure he held is not known, but he was diocesan or Synod-clerk. He had been noticed kindly by Dr. Rose, afterwards Bishop of Edinburgh, and was ordained by the Archbishop of Glasgow, the uncle of Dr. Rose. He discharged his duties so well, that while his conduct gained for him the esteem of members of the Church, it procured for him also the good-will and respect of those without her pale. There was a remarkable instance of this in the treatment which he received at the hands of the Hillmen, who persecuted and insulted the clergy just before the Revolution broke out.

These disorderly fanatics, who were generally of the lower orders, were unswerving adherents to the Solemn League and Covenant, violently opposed to the "*usurping*" government of the Stuarts, and animated by a deadly hatred to every thing in any way connected with bishops and their authority. Such being the main features in the character of these zealots, they only wanted a good

opportunity for shewing their antipathy to the Church, and inflicting injury and insult upon her ministers. In the palmy days of the Covenant, after the famous 1638—those days when Henderson, and Loudon, and Johnston of Warriston, were in the zenith of their popularity and powers—they enjoyed *such* an opportunity, and they did not fail to improve it. The day of their triumph happily soon came to an end—Scotland was subdued by Cromwell, and even Scottish Presbyterianism had to bow down beneath the galling yoke of English Dissent. “Greek had met Greek” in this case, and the result was, that Cromwell ruled Scotland with a rod of iron, and the Covenanters, in lamenting their own misfortunes, were drawn off from persecuting the unfortunate Prelatists. At the Restoration, the government of Charles II., for its own security, kept a watchful eye upon the movements of the Covenanters, and restrained their irregularities by the strong arm of the law. At the commencement of the reign of the ill-fated James, the lawlessness of these disaffected persons was effectually kept in check; but upon the news of the landing of the Prince of Orange in England, the king was obliged to order all his standing forces in Scotland to repair to the royal standard in the South. This, while it weakened the Scottish government, left the country in a defenceless state, and furnished a splendid occasion to the discontented and fanatical for creating disturbances, and punishing those whom they chose to consider *Malignants*. The Hillmen, or Cameronians, seized the precious moment, and began a shocking system of persecution and cruelty against the incumbents of the different parishes, by which about two hundred ministers and their families were driven from their houses in the winter season, and cast upon the precarious benevolence of their neighbours. Their method of procedure has been thus narrated by a contemporary, and a sufferer from their violence:—“They assembled themselves in the

night time, and sometimes in the day, in small bodies, armed ; and in a hostile way went through the countries, forcing their entry into private men's houses, against whom they had any private quarrel, but most ordinarily into ministers' houses, where they with tongue and hands committed all outrages imaginable against the ministers, their wives and children ; where, having ate and drank plentifully, at parting they used to carry the minister out of his house to the churchyard, or some public place of the town or village, and there expose him to the people as a condemned malefactor—gave him strict charge never to preach any more in that place, but to remove himself and his family out of it immediately ; and for the conclusion of all this tragedy, they caused his gown to be torn over his head in a hundred pieces—of some they spared not their very clothes to their skirts. When they had done with the minister, they called for the keys of the church, locked the door and carried the keys with them ; and last of all they threw the minister's furniture out of his house in many places, as the last act of this barbarous scene. This was the most general method when the minister was found at home, but in case he was absent, they entered his house, made intimation of their will and pleasure to his wife and servants, bidding them tell him to remove from that place. If they found not a ready obedience, they would return and make him an example to others."

Such was the real character of the system of "rabbling," which the clergy had to endure about the period of the Revolution. It seems, however, that the disorderly mob treated Mr. Sage with more mercy than they displayed generally to the rest of his brethren in the Diocese of Glasgow ; for, as his venerable biographer quaintly informs us—"the *saints* contented themselves by giving him a *warning* to depart from Glasgow, and threatenings if he should ever adventure to return thither again." This forbearance on their part was singular enough,

when it is considered that Mr. Sage was a strenuous opponent and an avowed disapprover of their principles and conduct. As a minister of the everlasting Gospel, which contains rules of faith and practice, he felt himself imperatively called upon both by argument and pathetic exhortation, to enforce the duty of loyalty and obedience to the "powers that be," which he saw was much depreciated by his countrymen. Being firmly persuaded in his own mind of the truth of the Apostolical Succession, and convinced of the invalidity of Orders which do not emanate from duly consecrated bishops, he was careful in his sermons to set forth the necessity of communicating with the Episcopal Church. Having marked in the sacred Scriptures that striking feature of external unity by which the Church of the blessed Redeemer is traced by the pens of the inspired writers, and the warnings which are thickly strewn upon the pages of the New Testament against "divisions," and instability in matters of religion, he was wont loudly to censure the prevalent disposition for "change," and to insist that separation from the Church of Scotland—receiving the Sacraments from other hands than those of her bishops, and inferior clergy—and frequenting places of worship, offered to God by unauthorised men, were acts, which constituted the sin of schism, and involved those who practised them in the serious consequences which the Word of God denounces against it. In these his discourses, he had respect to two opposite parties by which the Church was at that time attacked—1st, To the disciples of the Covenant, who, besides setting at nought the command to "give unto Cæsar the things that are Cæsar's," i.e. to obey the existing laws, and reverence the persons of those in whom authority was invested, carried their notions of "*Gospel liberty*" so far as to reject every sort of restraint upon their religious opinions, and to regard themselves as the only true interpreters of the meaning of the Bible, and the late discoverers of the

Scriptural model of the Church of Christ. What the pious and amiable Leighton used to say to them was strictly characteristic—"That they made themselves the standards of opinions and practices, and never looked either abroad into the world, to see what others were doing, nor yet back into the former times, to observe what might be warranted or recommended by antiquity." 2nd,—To the members of the Romish schism, who, though loyal so far as civil politics were concerned, were the open enemies of the Church in Scotland. Believing that the Bishop of Rome is, *jure divino*, the Supreme Prelate of the Christian Church, and that all spiritual authority must flow through him, they regarded the Scotican Church, which rejected the Pope's authority in Scotland, as schismatical, and zealously strove to effect her overthrow both by secret stratagem and open opposition.

To both these classes of men, the discourses of Mr. Sage were directed, and he wielded against them "the sword of the Spirit, which is the Word of God,"—the Word of God, not as interpreted by Scottish Covenanting Presbyterians, nor by those who own the sway of an Italian Bishop, but by the Catholic Church, making herself heard in general Councils, the decrees of which were afterwards universally received by Christians both in the East and West—both in the Latin and Greek Churches. It is easy to imagine that discourses of such a nature were by no means palatable, and that a clergyman, who in the "west" of Scotland was so bold as to preach them, stood a very fair chance of raising up a host of enemies against himself. There is, however, an intimate charm in consistency and earnestness, which cannot fail to make an impression on all who are not totally blinded by prejudice, and cause them, even though they do not coincide with a man's opinions, to have respect to his character. This was the case with Mr. Sage, at this memorable crisis of our national ecclesiastical

history. An uncompromising Catholic himself, he endeavoured to persuade his schismatical countrymen to come within the pale of the Church, because he firmly believed her to be the only lawful dispenser of the Word and Sacraments. But his exhortations breathed the spirit of Christian charity, and evinced his affectionate earnestness for the souls of the people. Thus the malice of the enemies of the Church was disarmed, and they were compelled to esteem the bold asserter of the Apostolical claims. "To this," says Gillan, "it may in some measure be imputed that he escaped those outrageous insults and cruelties which the rabblers (after the example of their schismatical forefathers—the *Circumcilliones* in Africk) acted against others of his brethren, especially those who had trimmed."

Before the Revolution had occurred it was intended to place him in the divinity chair at St. Andrew's, but in the turmoil of the times the appointment was not effected. It has been already stated, that by the withdrawal of troops from Scotland at the outbreak of the Revolution, the Cameronians, or Hillmen, were enabled to exercise unheard of cruelties and insults towards the members of the then Scottish Establishment, and that by their illegal proceedings and fanatical violence, about two hundred incumbents were ejected from their parishes. We must now inquire in what light the new government viewed the conduct of those zealots, and whether they took any steps for restoring the unfortunate clergy to their benefices, of which they had been unjustly deprived. The sufferings of the clergy were so severe, that various accounts were sent up to London concerning them, in order to induce the authorities there to interfere in their behalf. The Bishop of Edinburgh, and many of the Scottish Episcopal Nobility, who were then in London, applied to their friends in high stations about the court, in the hope of persuading them to use their influence for the afflicted clergy. But these representations and

private appeals were all in vain. At last the clergy resolved to send up a public petition, properly attested, to the prince, and to depute one of their number to go to court and present it. Dr. Scott, Dean of Glasgow, was the person selected for this purpose. Having arrived in London, he laid the petition before the Prince, who saw at once the reasonableness of its prayer, and issued a proclamation on the 6th February 1689, ordering the peace to be kept, and forbidding any one from being persecuted or disturbed in the exercise of his religion, whatever that might be. But this proclamation was disregarded by the rabblers, and a serious riot occurred in the Cathedral of Glasgow on the very next Sunday after it was issued. Another representation therefore was made to the Prince of Orange through Dr. Fall, the Principal of Glasgow College, who was then in London; but the only satisfaction, which he obtained, was an assurance that the case of the persecuted clergy should be referred to the Meeting of Estates, which was to be held on the 14th of March.

The helpless ministers and their friends looked forward with much anxiety to the approaching day. The Estates were convened, and the first business of importance which they transacted was hearing a letter from William read, recommending them "to enter with all speed upon such consultations with regard to the public good, and to the general interests and inclinations of the people as may settle them on sure and lasting foundations of peace." The macer entered the convention, bearing a letter from the king, dated on board the St. Michael, 1st March, 1689, enjoining them to loyalty, and threatening them with punishment if they were disobedient. This epistle, however, was "thrown aside with cool indifference," and they passed a vote declaratory of their determination "to continue undissolved until they settle and *secure the Protestant religion, the government, laws, and liberties of the kingdom.*" This

declaration raised the hopes of the ejected ministers, who were not conscious of having any tendency to Popery, and who had *rights* and *liberties* sanctioned by law, which required the protection of their legislators. But, alas! the bright prospects which had cheered them, became speedily overcast with a gloomy and portentous cloud. It soon became evident that *theirs* were not the "rights and liberties" which were to be protected. For numbers of the West Country mob came flocking into Edinburgh, and took their station about the place of meeting, where they insulted the Episcopal nobility and gentry, and especially the bishops, who claimed a seat in the Convention. The lives of the members were endangered by their tumultuous and violent proceedings, and accordingly the most *obnoxious* were obliged to retire from the meeting, and many of them, Lord Dundee among others, to leave the city, in order to escape the plots formed for their destruction. Having by this method of intimidation cleared the house of all "suspected" persons, and having obtained a body of standing troops under General Mackay, the Convention passed a vote of thanks to those very persons who had rabbled the ministers, and complimented them as being "well affected to the *Protestant* interest." This was extremely disheartening to the ejected clergy, and greatly diminished their chance of redress. But the death-blow to their hopes was yet to be inflicted. On the 4th of April the Meeting of Estates passed a vote that King James had "forfaulted" his right to the Crown, and declared the throne vacant. On the 11th they brought in their Claim of Right, in which the "Article" controverted by Bishop Sage in the Fundamental Charter occurs, and proclaimed William and Mary King and Queen of Scotland. As yet nothing was directly done either for or against the clergy, and the Hillmen were amusing themselves, as usual, in rabbling them from their livings; but the minister of Ratho, near Edinburgh, having had

a visit from these rioters, his case, which was specially referred, brought the subject of their sufferings before the Convention. And now came the fatal thrust. On the 13th it was resolved, that King James should be disowned—that all ministers of the Gospel should pray by name for William and Mary, as the *de jure* sovereigns of the realm—and that the proclamation to this effect should be read by all ministers in Edinburgh after sermon next morning to their people, and by others on such days as appointed, threatening them with deprivation of their benefices if they refused to comply, and promising protection to all “then in possession and exercise of their ministry” who should obey it. It was proposed as an amendment by the Duke of Hamilton, the president, that those who had been forcibly extruded from their parishes should be included in this conditional protection of the government; but this motion was overruled, upon the ground that, if carried, it would “disoblige the Presbyterians,” and might have very fatal (political) consequences.” Accordingly, the “rabbled” ministers and their starving families were omitted.

The Convention of Estates, to which they had been taught to look for redress, turned a deaf ear to their cry, and by drawing away the shelter of the law, gave fresh encouragement to the mob to persevere in their lawless course against them. While this was the case with them, matters were not much better with their brethren, who still held their livings. The suddenness of the proclamation, and the importance of the duty required of them, took the Edinburgh clergy quite by surprise, and threw them into a state of perplexing doubt. They did not receive the astounding command till late on the Saturday evening, and they were ordered next morning to dethrone a sovereign, and transfer their allegiance to, and invoke the Divine blessing upon, another. As was to have been expected, many of them shrank from this difficult point of obedience, and begged

for time to consider. But those who did not comply with the edict were called before the Council on the following day, and forthwith deprived, although they offered many substantial pleas in justification of their conduct, in addition to that of the shortness of time afforded them for consideration—as for instance that the order to make public prayers for the new king and queen did not come to them through their ordinaries, whom alone, as conscientious ecclesiastics, they were bound to obey—that William and Mary had not accepted the crown—and other equally good reasons. All these arguments, however, were of no avail. By a hasty severity, unparalleled in Scottish history, the clergy in all the surrounding neighbourhood, who refused to obey the proclamation of the 13th of April, were ejected from their benefices, and the rabble in the meanwhile were anticipating the sharpness of the law. This posture of affairs continued until the Convention was converted into a parliament, which met under the authority of William and Mary, June 5th, 1689. Henceforth the “work” went more rapidly on. On the 19th of July, the doom of the Church as an establishment was sealed, by the passing of an act “abolishing prelacie.” The Parliament adjourned on the 2nd of August; and on the 22nd of the same month an edict was set forth by the privy council, at the instigation of the Earl of Crawford, “allowing and inviting parishioners and other hearers to inform against ministers who had not read the proclamation of the Estates, and prayed for King William and Queen Mary.”

Such a general invitation, proceeding from such an authority, had a very ready obedience given to it by an inflamed populace; and as few men are without their secret enemies, it afforded an ample opportunity for the gratification of private revenge. The result of it was, that in the course of a short time almost all the parochial clergy in the Merse, Lothians, Fife, Stirlingshire, Perth-

shire, besides some in Aberdeen, Moray, and Ross, were expelled. But the most iniquitous of all the irregular proceedings which occurred at this time, was an inhibitory act of the privy council, passed 29th December, by which the civil courts were enjoined not to take up the cases of the rabbled clergy, who should appeal to them for the recovery of their stipends, which had not been paid before their expulsion. It must be remembered that they had actually done the amount of labour, for which they were justly entitled to remuneration, and the law, if it had been permitted to have free course, would undoubtedly have decided in their favour; but the act of council precluded this, and shut their last remaining door of relief. Such were some of the main features of the proceedings which took place at this time.

Sage appears to have taken up his residence in Edinburgh after his having been "rabbed" out of Glasgow. Here he eagerly embraced every opportunity which presented itself of applying the culture of true religion to the souls of his countrymen, and of supporting the cause of the Church. While any of the parochial incumbents in the Scottish metropolis retained possession of their churches, he was in the habit of assisting them in the performance of Divine service, and of occasionally relieving them from the burden of a sermon; and afterwards, when the "inquisitorial tribunal" of the Kirk, acting upon the authority delegated to them by the parliament of 1690, had "purged out all *insufficient, negligent, scandalous, and erroneous ministers*," i. e. had by a system of continual vexation and insult, deprived all the Episcopal clergy in the city, both compilers and noncompilers, of their livings, Mr. Sage was appointed to the pastoral care of one of the principal "meeting-houses" in Edinburgh. The members of the Church, when they saw the clergy expelled from their parish churches, very properly fitted up places of worship or chapels in different parts of the city, in which they

might enjoy the benefit of authorized preaching, and have the Sacraments "rightly and duly administered."

But he was not permitted long to pursue the even tenor of his way, in fulfilling his pastoral duties to the honour of God and the benefit of his fellow-Christians. The relentless jealousy of the Presbyterians, not content with driving the ministers from the parish churches, pursued them even into the privacy of the "meeting-houses;" and with that selfish intolerance which was the main feature of all their proceedings, they resolved that the faithful people who adhered to the Church, should be deprived of the valued privilege of hearing the Word and receiving the Sacraments from those persons, whom they had been taught to regard as the authorized priests of God. Accordingly, Mr. Sage and others of his brethren were dragged before the privy-council, and ordered to take the oath of allegiance and assurance; and when they candidly avowed that their conscientious scruples would not permit them to comply with the mandate, they were not only "forbidden to exercise any part of their ministerial function within the city, but also banished thence by an act of the council." It must be remembered, that those respectable men had already suffered the "loss of all things" without complaint, and passively obeying the rigorous laws of the Convention, had retired into private life that they might possess "a conscience void of offence;" but even here they were not allowed to remain in peace. This is mentioned merely to show that Presbyterianism has not always been that friend of "civil and religious liberty," and "freedom of conscience," which its warm supporters and advocates in later times would persuade us to believe.

From Edinburgh he retired to Kinross, and was afterwards chaplain in the family of the Countess of Callendar, and tutor to the young earl. When his engagement with Lady Callendar terminated, he became chaplain to

Sir James Stewart, of Grandtully. While officiating in the "meeting house" at Edinburgh, he had commenced the polemical warfare which ended only with his life, and had sent forth some of those controversial works which are such lasting monuments of his learning, abilities, and zeal. It seems to have been a principle with this eminent defender of Episcopacy to suffer no assailant, in the least worthy of an opponent, to remain long unmatched in the arena of controversy, and to permit no public circumstance to pass by in silence, if, by interfering, there was the slightest chance of either vindicating or advancing "the suffering Church." Thus, wherever he was, his watchful eye was intently fixed upon the movements of the enemy, and closely following them through all their torturous paths; while his ready pen, directed by learning and zeal, was exerted in providing a counteracting remedy against their erroneous statements and hostile designs. Although, therefore, he had previously written one or two able pamphlets, which seemed to be called for by passing events, his leisure and retirement at Kinross, afforded him an opportunity of executing a larger and more important work. Accordingly, at this time, he devoted himself to writing a treatise entitled "The Fundamental Charter of Presbytery, &c. examined and disproved;" and when it was finished, he sent it to London to be published; for as he says himself in another place "it were easier to pluck a star from the firmament than to get anything published in Scotland against the tyranny of Presbytery, or in vindication of Episcopacy." The utmost care was used to conceal the name of the author of these *offensive* works, and it was hoped that the distance of the place of publication would have assisted to screen him from the notice of his enemies. In this, however, his friends were disappointed, and upon an early occasion he had a tolerably strong proof given him, that he was a "marked

man," and had stirred up the wrath of the Presbyterians against himself.

Being actuated by a great desire to see some dear friends in Edinburgh, and having some private business to transact there, he ventured to revisit the metropolis; but he had no sooner appeared upon the street than a privy-councillor, "whose greatest pleasure was to persecute the Episcopal clergy," lodged intimation against him, and being apprehended, he was held to bail to quit the town forthwith, although the authorities connived at many of those who had been previously banished with him, remaining in it. Expelled again from Edinburgh by this severe order, he returned to Kinross, and still further employed his learned and eloquent pen in defence of the Church, and in confirmation of her principles. At this time he reared that invincible bulwark of Diocesan Episcopacy, entitled the "Cyprianic Age," the appearance of which sharpened the resentment of the Presbyterians, and made them doubly anxious to secure and silence so strenuous and powerful an opponent.

The most severe blow inflicted upon the Episcopal clergy was dealt to them in 1695. An act of parliament was then passed "prohibiting and discharging any Episcopal minister from *baptizing any children*, or solemnizing marriage betwixt any parties in all time coming, under pain of imprisonment" and perpetual exile! Like the Apostles when prohibited to preach any more in the Name of Jesus of Nazareth, the clergy chose rather to obey the voice of God than the commands of men, and using every precautionary method for avoiding detection, they went about administering the Sacraments of religion, and preaching the Gospel to those, who knew the value of their spiritual authority, and adhered through "evil report and good report" to their ministry. In vain did the Episcopalians expostulate against the severity of the enactment, and represent it as striking at

the very root of their faith, which required them at least to have the Sacraments performed by proper administrators—the government was deaf to their earnest entreaties, and their religious opponents exulted over their depressed condition. In this state they remained until the death of William in 1702, when a brighter day dawned, and induced them to hope that the time was now approaching when they would obtain “gentler and more equitable treatment.” Queen Anne ascended the throne of her father, and her known attachment to the doctrine and discipline of the Anglican Church, led the members of the suffering sister Church in Scotland to expect that she would sympathize with them, and shelter them under her powerful protection, from the tyranny of their schismatical countrymen; nor were they altogether disappointed. Although the expected relief did not arrive so soon as they could have wished, the soothing answer which the queen gave to their address and petition in the beginning of her reign, and her pointed discouragement of all legal prosecutions against them, greatly ameliorated the distressed state of the Church, and revived the drooping spirits of her members. The bare idea of toleration being granted to the fallen Church—an event to which the course of things pointed as likely to happen—roused the fears and animosity of the Presbyterians: and their leading ministers, in their sermons on public occasions, and through the press, inveighed loudly against it. Hence in 1703, a fierce polemical strife raged on this subject, and various combatants appeared on the field—such as the renowned David Williamson and Mr. George Meldrum, on the side of the Kirk. Among the foremost of the defenders of the Church, and of the rights of conscience on this occasion, Mr. Sage came forth, and seizing upon Mr. Meldrum’s “Reasons against Toleration,” he overturned them by that masterly reply so well known under the title of the “Reasonableness of Toleration,” which

demonstrates not only the sound uncompromizing Church principles of our author, but the solidity of his learning, and the acuteness of his reasoning powers. Though Mr. Sage did not live to reap the full reward of his labour, his writings had an effect even at the moment. The Church for a year or more "had rest" from outward persecution, and a mighty change was working in the human mind with regard to the futility of the endeavour to fetter the conscience by acts of parliament, and to coerce a man against his convictions to own whatever system of religion the civil powers may choose to establish.

During this brief period of tranquillity, the attention of the governors of the Church was turned upon themselves, and one of the most anxious subjects which occupied their minds was the duty of providing for the future succession of the Episcopal Order. By the death of the aged primate, Dr. Ross, in 1704, the number of bishops was reduced to five, most of whom, worn out with years and calamity, were tottering on the brink of the grave. In order, therefore, that the Apostolic line might not be interrupted, the venerable survivors resolved to commit the sacred "Deposit" with which they had been entrusted, to "other faithful men, apt to teach and govern." In consequence of this determination, Mr. Sage, and Mr. Fullarton the ejected ministers of Paisley, were selected by the fathers of the Church, as persons fit to be elevated to the episcopate, and were duly and canonically consecrated "*in sacrario*" of the house of Archbishop Paterson, at Edinburgh, on the 25th of January, 1705; the Archbishop, Bishop Rose of Edinburgh, and Bishop Douglas of Dunblane performing the holy rite.

While those persons were thus solemnly invested with the episcopate, an agreement was entered into that they were not to have diocesan authority, or to interfere at all in the government of the Church. Expediency and the

exigency of the Church were the inducements which led the bishops to insist on this stipulation, and to make a temporary deviation from the usual rule. It answered, indeed, the immediate purpose, for which it was designed by those excellent men, but like all other plans founded upon a short sighted policy, it was at length productive of great evil, and involved the Church in confusion and unseemly disputes. The controversies between the "College Party" and the assertors of "Diocesan Episcopacy," are too well known to require further notice here.

Being raised to the episcopate, Bishop Sage seems to have continued in the Grandtully family, executing his high and useful duties for the benefit of the limited circle around him.

Bishop Sage died in Edinburgh, 17th June, 1711. His works are :—The Fundamental Charter ; The Cyprianic Age ; The Vindication of the Cyprianic Age ; An Account of the late Establishment of Presbytery by the Parliament of Scotland in 1690 ; Some Remarks in a Letter from a Gentleman in the City to a Minister in the Country, on Mr. David Williamson's Sermon before the General Assembly, Edinburgh, 1703 ; A Brief Examination of some things in Mr. Meldrum's Sermon preached on the 6th of May, 1703, against a Toleration to those of the Episcopal Persuasion ; The Reasonableness of a Toleration of those of the Episcopal Persuasion inquired into purely on Church Principles, 1704 ; The Life of Gawin Douglas, 1710 ; and an introduction to the Works of Drummond of Hawthornden, to which publication his friend the learned Ruddiman lent his assistance. Bishop Sage also wrote the second and third Letters concerning the persecution of the Episcopal Clergy in Scotland, and left several unfinished MSS., one intended to have been a system of Divinity, in which the Church and the Sacraments, as the channels of grace, were to have occupied their proper place ;

another containing a review of the Westminster Confession—a Treatise on the Culdees, and a History of the Commission of the General Assembly.—*Life prefixed to Works. Bishop Gillan. Bishop Russell.*

SAGITTARIUS, GASPAR.

GASPAR SAGITTARIUS was born at Lunenburg, in 1643, and in 1674, became professor of history at Halle. He died in 1674. He wrote :—On Oracles ; On the Gates of the Ancients ; The Succession of the Princes of Orange ; History of the City of Herderwich ; Tractatus Varii de Historiâ Legendâ ; Historia Antiqua Noribergæ ; Origin of the Dukes of Brunswick ; History of Lubeck ; Antiquities of the Kingdom of Thuringia ; History of the Marquises and Electors of Brandenburg, and many others, enumerated by Nicéron.—*Nicéron. Moreri.*

SAINCTES, CLAUDE DE.

CLAUDE DE SAINCTES, in Latin SANCTETIUS, was born at Perche, in 1525, and was admitted a canon regular of St. Cheron, near Chartres, at the age of fifteen. After passing through various preferments he was, in 1561, appointed principal of the College of Boissy, at Paris, and was employed as a champion for the Romish cause at the Conference of Poissy. He was one of the twelve French doctors sent to the Council of Trent, and in 1575, he was made by Henry III. Bishop of Evreux. Forgetful of the royal favour he had received, he supported with vehemence the interests of the League. Having been made prisoner by the troops of Henry IV. his papers were examined, and were found to contain an attempt to justify the assassination of Henry III.; for

which he was tried and condemned to be put to death as a traitor. However, in consequence of the intercession of the Cardinal de Bourbon, and some other prelates, his life was spared, and his sentence commuted for perpetual imprisonment. He died at the Castle of Crevecœur in 1591, when about sixty-six years of age. The most considerable of his works are :—a Treatise in Latin On the Eucharist, forming a large volume in folio, which was printed in 1576, and has been much used by subsequent writers on the Catholic side of the question; and an edition of a curious collection, entitled, *Liturgiæ, sive Missæ Sanctorum Patrum: Jacobi Apostoli, et Fratris Domini, Basilii magni, Johannis Chrysostomi, &c.*, 1560, 8vo, including several chapters of his own composition. Excepting The Acts of the Council of Rouen in 1581, which he published in Latin and French, and his own Synodal Statutes, his other works were all controversial.—*Dupin. Moreri.*

SALMERON, ALPHONSO.

ALPHONSO SALMERON was born at Toledo, in 1516. Going to Paris to complete his studies, he, with his friend James Laynez, surrendered himself to the guidance of Ignatius Loyola, underwent the initiating discipline of the spiritual exercises, and came forth from the process fired with zeal to carry forward the intentions of his master. He died at Naples, in 1585. His works which contain Commentaries on the Scriptures, were published in 8 vols. fol. (*See the Life of Loyola.*)

SALTMARSH, JOHN.

JOHN SALTMARSH was a Yorkshireman, and educated at

Magdalen College, Cambridge. He was a chaplain to the army of Fairfax, a rebel in politics, and an Antinomian in religion. He died at Elford, in Essex, in 1647. He published:—Free Grace, or the Flowings of Christ's Blood freely to Sinners; Shadows flying away; The Smoak in the Temple; Dawnings of Light; Sparkles of Glory; and, Wonderful Predictions. These books made a great noise, and were answered by writers of no ordinary name, particularly by the learned Thomas Gataker.—*Gen. Dict.*

SAMPSON, THOMAS.

THE public history of Sampson is so closely connected with that of Humphrey, that to the Life of Humphrey the reader is referred. (*See also the Life of Parker.*) Thomas Sampson was born at Playford, in Surrey, about the year 1617, and, according to Strype, was educated at Pembroke Hall, Cambridge, according to Wood, at Oxford. He objected to the habits at his ordination by Archbishop Cranmer, who seems to have yielded to the scruples expressed by himself and some others. In 1551, he was presented to the living of All Hallows, Bread Street, London, which he resigned in 1553. In 1554, he was promoted to the Deanery of Chichester. On the accession of Mary, he at first concealed himself, and then fled to Strasburg, where he found a refuge. He had some share in the Geneva Bible. On the accession of Elizabeth he returned home, not only confirmed in his aversion to the habits, but with such a dislike to the episcopal office, that he refused the Bishopric of Norwich. He continued, however, to preach, particularly at St. Paul's Cross, where his wonderful memory and eloquence were greatly admired. In September, 1560, he was made a prebendary of Durham; and in Michaelmas term, 1561, he was installed Dean of Christ

Church, Oxford. At this time Sampson and Humphrey were the only Protestant preachers at Oxford of any celebrity. In 1562, he resigned his prebend of Durham, and became so open and zealous in his invectives against the habits, that, after considerable forbearance, he was cited, in 1564, with Dr. Humphrey, before the high commission court at Lambeth, and was deprived of his deanery, and for some time imprisoned. Notwithstanding his nonconformity, however, he was presented, in 1568, to the mastership of Wigston Hospital, at Leicester, and had likewise, according to Wood, a prebend in the Cathedral of St. Paul, London. The queen also permitted him to hold the theological lectureship at Whittington College, in the metropolis, to which he had been elected by the Cloth Workers' Company.

Mr. Soames observes that Sampson and Humphrey have left an authentic record of their sentiments, on the vesture question, in a letter to Bullinger, conjointly signed. The learned Swiss had argued for the habits on civil grounds. His English correspondents consider this reasoning unsound. Usages derived from the enemies of their religion, they contend could not be adopted without injuring it. Against such apparel, too, they protested, as a revival of abrogated Mosaic ceremonies, and an unsuitable adaptation to the simple ministry of Christ, of that which had served the Popish priesthood for theatric pomp. To that body and its friends they represent this concession as a triumph: occasioning exulting appeals to Otho's Constitutions, and the Pontifical, in proof that Protestants had been glad of dresses borrowed from their adversaries. This concession is lamented also as redolent of monkery, no less than of Popery and Judaism, as savouring of Pharisaical precision; as the first step by which a conceit of sanctity in garments may again creep over men. Bucer is afterwards mentioned as an authority for denying that prescribed apparel agrees with Christian liberty.

He wished all such distinctions abolished, mindful of present abuse, anxious for a fuller declaration of detesting Antichrist, for a removal of all dissension among brethren. Such were the reasons why they strove to have every trace of Antichristian superstition buried in eternal oblivion; why they could not agree to the obtrusion of that which does not edify the Church; why they felt unable to join sound doctrine with halting worship; why they would not maim Christ, when He might be entire, pure, and perfect; why they preferred a pattern from reformed brethren, to one from Popish enemies; why they shrank from dishonouring the service of that heavenly leader whom they and their foreign friends equally obeyed, by raising hostile banners, which it was their duty to demolish and detest.

Everything from such men as Sampson and Humphrey, must at least be specious. Their objections have but slender chance of winning any higher character in modern times. But ability, aided by perseverance, will command attention from any age. In this case, too, were high moral worth, considerable station, and recent sufferings. Opposition to power and established authority is, besides, always popular. The dean of Christ Church, and the president of Magdalen, became, accordingly, the leaders of a powerful, energetic, and uncompromising party. This must, however, be considered as accidental, neither of these remarkable men, apparently, having ever calculated upon any such distinction, or being likely to desire it. Humphrey's disposition was, indeed, eminently mild and moderate. Sampson showed himself more unbending, but his temper was very different from that of many who continued the resistance that he and his brother-head began.

He died in 1589. He married Latimer's niece, by whom he had two sons. His works are:—Letter to the professors of Christ's Gospel, in the parish of All-hallows in Bread-street, Strasburg, 1554, 8vo; this is

reprinted in the Appendix to Strype's Ecclesiastical Memorials: A Warning to take heed of Fowler's Psalter, London, 1576 and 1578, 8vo; this was a Popish Psalter, published by John Fowler, once a Fellow of New College, Oxford, but who went abroad, turned printer, and printed the Popish controversial works for some years; Brief Collection of the Church and Ceremonies thereof; and, Prayers and Meditations Apostolike; gathered and framed out of the Epistles of the Apostles. He was also editor of Two Sermons of John Bradford, on Repentance, and the Lord's Supper. Baker ascribes to him a Translation of a Sermon of John Chrysostome, of Pacience, of the End of the World, and the Last Judgment, 1550, 8vo; and of An Homelye of the Resurrection of Christ by John Brentius, 1550, 8vo.—*Strype. Wood. Soames.*

SANCROFT, WILLIAM.

WILLIAM SANCROFT was born at Fresingfield, in Suffolk, in 1616. He received his primary education at Bury School, and proceeded thence to Emanuel College, Cambridge, of which he became a fellow in 1642. Several Letters addressed by him to his father have been published by Dr. D'oyley, and they impress us with the great amiability of the writer, especially one which relates to the death of a college friend. The Dissenters being in the ascendant in 1649, they deprived him of his fellowship. But though driven from the university, and silenced in the pulpit, he knew that the press was still open to him, and through it he sought to further the cause of social order and true religion. Two important publications proceeded about this time from his pen, which were extensively circulated and read with great avidity; both admirably adapted as prescriptions to heal the distempers of the times, and to induce a more healthful state of the political body.

The first of these, in Latin, was called *Fur Prædestinatus*, being intended to expose the doctrines of rigid Calvinism, the extensive prevalence of which had advanced very far in destroying all just and sound views of religion. The second, entitled "*Modern Policies*, taken from Machiavel, Borgia, and other choice authors," was designed to hold up to deserved contempt the hollow and false policy which had been too successful in raising many worthless and profligate persons to stations of authority.

He seems to have supported himself on his small paternal property, and out of that he saved something to assist poor Churchmen worse off than himself. In 1659, he went abroad, but did not stay long, as at the Restoration he was appointed chaplain to Dr. Cosin, now appointed to the Bishopric of Durham, and at the consecration of his patron, with six other new bishops, he was selected to be the preacher. The Convocation assembled on the 8th of May, 1661, in which the last revision of our Prayer Book took place. It is well known that Mr. Sancroft was eminently useful in assisting in these alterations, although it is not easy to ascertain on what particular parts of the work, or to what extent, his services were employed. As he was not a member of the Convocation at the time, for he then held no preferments, his name does not appear among those to whom the preparation of any portion of the work was committed; and it seems that he was only privately employed, probably by the recommendation of Bishop Cosin, who bore a considerable share in this business, and in consequence of the confidence reposed in his talents, learning, and judgment.

However it is specially recorded that he assisted in rectifying the calendar and the rubrics, and that, after the work was completed, he was one of those appointed by an order of the Upper House of Convocation for the supervision of the press. In the common accounts of

his life, it is stated that he was the author of the Forms of Prayer prepared for the 30th of January and 29th of May. But this does not appear from any competent authority. Bishop Burnet gives a remarkable account of this matter: he states, that when the new offices for the 30th of January and the 29th of May were under preparation, Sancroft drew them up in too high a strain; that those which he produced were in consequence rejected, and others of a more moderate character adopted in their room. He adds, that, afterwards, when Sancroft was advanced to the See of Canterbury, he procured the substitution of his own offices in the place of those formerly adopted, and got them "published by the king's authority, at a time when so high a style as was in them did not sound well to the nation."

As Burnet himself had no concern in the transaction, and does not state the authority from which he derived his information, it is impossible to ascertain in what degree there is any foundation for his representation. Two circumstances, however, should be mentioned to show that his statements are not strictly accurate. The first is, that, in the office for the 30th of January, no alteration of the slightest importance was made when Sancroft held the primacy, or has been made at any period subsequently to the first preparation of it: for it stands now, with very immaterial exceptions, precisely in the same form as it did at first. The second is, that the office for the 29th of May, as it was adopted with alterations after the death of Charles II. and during the primacy of Archbishop Sancroft, could not have been precisely that which he first proposed but which was rejected. For the 29th day of May being the day of King Charles's birth, as well as of his return, the office during his life-time was adapted to both these events. After his death, alterations were necessarily required, in order to make the office commemorative solely of the

Restoration of the royal family. It is true that some further alterations and substitutions took place at this time; and perhaps it may be allowed that mention is made in the new office of the Rebellion, and those concerned in it, in stronger terms than had been done in the former office, and this is probably the foundation of Burnet's assertion, that an office was adopted "of a higher strain." These alterations were of course made under Archbishop Sancroft's authority, although the fact of their having been introduced by himself, rests only on the statement of Bishop Burnet.

The rapidity of Sancroft's rise seems to be surprising, as industrious mediocrity rather than great talents or profound learning was his characteristic. In 1662, he was elected master of Emanuel College, Cambridge; in 1664, he was appointed Dean of York, and soon after he was removed to the Deanery of St. Paul's. In this new situation he contributed much to the repairing of the cathedral; and when it was destroyed by the fire of London, he gave £1400 towards rebuilding it. In 1668, he was presented to the Archdeaconry of Canterbury by Charles II., who, in 1677, raised him to the See of Canterbury.

A more meek and gentle spirit few persons have possessed than Archbishop Sancroft, but he was called to take his part in stirring times, when his firm principles enabled him to act a part which, if not the wisest according to our present notions, was certainly such as to command universal respect. And occasions were not wanting, on which Archbishop Sancroft maintained the discipline of the Church with a just degree of dignity and firmness. A remarkable and unusual instance of this occurred in his suspension of Dr. Thomas Wood, Bishop of Lichfield and Coventry, from his episcopal functions, on account of his neglect of his diocese and other misdemeanours. In this bishop we have an unhappy example of a very undeserving person raised to

that important and dignified station in the Church by most unworthy and disgraceful means. It is recorded that he obtained his bishopric immediately from Charles II., through the interest of the Duchess of Cleveland, and that he recommended himself to her, by contriving that his niece, a wealthy heiress, to whom he was guardian, should marry the Duke of Southampton, son of the duchess. After he was placed in the bishopric, he grossly neglected the concerns of the diocese, residing entirely out of it, and performing none of the functions. In addition to this, he refused to build an episcopal house, although he received money for this purpose from the heirs of his predecessor, and although he cut down from the estates of the see, as for this building, timber, which he afterwards sold. The Archbishop of Canterbury considered that a case of this flagrant nature demanded the interference of his metropolitan authority. He accordingly, in April, 1684, suspended Bishop Wood from his episcopal dignity and functions. The bishop submitted some time after, and the suspension was taken off in May, 1686. However, this exercise of authority, tempered with mildness, unfortunately seems to have failed in producing the desired effect ; for the bishop appears to have continued in the habit of residing at a distance from his diocese, and of neglecting its concerns.

Archbishop Sancroft, though enthusiastically loyal, was devoted to the cause of true religion and the Church of England, and when a traitor king was on the throne, who sought to use his prerogative for the purpose of introducing Popery, he dared to defy him and to maintain the sacred cause at the head of which he was providentially placed. He certainly acted too cautiously at first. When James appointed illegally an ecclesiastical commission, Archbishop Sancroft refused to act upon it, though nominated its head, but he only pleaded ill-health, though by his being forbidden the court, it is clear that his real feeling was understood.

We must enter into further detail in regard to the events of the reign of James II., and we shall avail ourselves of the brief but spirited sketch of the iniquitous proceedings of the traitor king, given by Mr. Chermiside, in his lecture on the trial and acquittal of the Seven Bishops.

In 1688, a bill was drawn up and prepared to be laid before the parliament, entitled "An act for granting of Liberty of Conscience, without imposing of oaths and tests,"—but before any parliamentary steps were taken in the matter, the king on the 27th of April, thought fit to republish his declaration of indulgence, and immediately thereupon appeared the following announcement in the Gazette :—

"At the Court at Whitehall, May 4th.

"It is this day ordered, by his majesty in council, that his majesty's late gracious declaration, bearing date the 27th of April last, be read at the usual time of divine service, on the 20th and 27th of this month, in all churches and chapels, within the cities of London and Westminster, and ten miles thereabout: and upon the 3rd and 10th of June next, in all other churches and chapels throughout this kingdom. And it is hereby further ordered, that the right reverend the bishops cause the said declaration to be sent and distributed throughout their several and respective dioceses to be read accordingly."

This was a blow well struck—well struck, that is, if it should prove successful; but if not, then most disastrous for the striker, as the event shewed beyond a doubt. Every eye in England, Churchman's, Nonconformist's, Romanist's, must needs be fixed upon the Bishops of the Church: the breathless anxiety of a whole nation awaited their decision, and the decision must be speedy, that is, if we remember the difficulties which then impeded communication, and seemed likely to preclude a

ready concert between the prelates. The clergy of London in those days enjoyed, as a body, a great reputation for worth and learning. Fowler and Patrick, Stillingfleet, Sherlock, and Tillotson, were of their number; they met in consultation, and determined for their part to refuse the reading of the king's declaration. This resolution they made known to the archbishop, who had been busy in the meantime to summon to his council as many of his brethren as it was possible. A copy of the letter which he despatched to them on the occasion is preserved in his own hand-writing.

"My LORD,—This is only in my own name, and in the names of some of our brethren, now here upon this place, earnestly to desire you immediately upon the receipt of this letter to come hither with what convenient speed you can, not taking notice to any that you are sent for. Wishing you a prosperous journey and us all a happy meeting.

"I remain your loving brother."

On the 12th of May, a meeting took place at Lambeth, where there were present, besides Sancroft, the Earl of Clarendon, three bishops, Compton, Turner, and White, together with Tenison; and it was then resolved not to read the declaration; but to petition the king to dispense with the obedience of the prelates, and to entreat all those within reach of London to repair to the aid of their brethren forthwith. On the 18th another meeting took place at the archbishop's; the proposed petition was drawn up, written in the primate's own hand, and subscribed as well by him as by the following:—Dr. Lloyd, Bishop of St. Asaph, Dr. Ken, of Bath and Wells, Dr. Turner, of Ely, Dr. Lake of Chichester, Dr. White, of Peterborough, and Sir Jonathan Trelawney, of Bristol.

“THE humble petition of William, Archbishop of Canterbury, and of divers of the suffragan bishops of that province (now present with him,) in behalf of themselves and others of their absent brethren, and of the clergy of their respective dioceses, humbly sheweth,—

“That the great averseness they find in themselves to the distributing and publishing in all their churches your majesty’s late declaration for liberty of conscience, proceedeth neither from any want of duty and obedience to your majesty; our holy mother the Church of England being both in her principles and in her practice unquestionably loyal, and having, to her great honour, been more than once publicly acknowledged to be so by your gracious majesty; nor yet from any want of due tenderness to Dissenters, in relation to whom they are willing to come to such a temper as shall be thought fit, when that matter shall be considered and settled in parliament and convocation. But among many other considerations, from this especially, because that declaration is formed upon such a dispensing power, as hath been often declared illegal in parliament, and particularly in the years 1662 and 1672, and the beginning of your majesty’s reign; and is a matter of so great moment and consequence to the whole nation, both in Church and State, that your petitioners cannot in prudence, honour, or conscience, so far make themselves parties to it, as the distribution of it all over the nation, and the solemn publication of it once and again, even in God’s house and in the time of His Divine Service, must amount to, in common and reasonable construction.

“And your petitioners will ever pray.”

The petition once drawn up and signed, there was no trace of hesitation or delay visible in the conduct of the bishops. Sancroft, who as we have already stated, had the honour to be under the king’s especial displea-

sure, for having denied to the Ecclesiastical Commission the sanction of his venerable name, was unable to appear at court, indeed had been for two years forbidden so to do.—(*See Life of Bishop Compton.*)—But the other six subscribers proceeded at once to seek an interview from the king, in order to present their petition. Of this interview no better account can be given than that which is printed amongst the other MSS. of the archbishop, of which the originals are in the Bodleian Library, at Oxford.

In the evening of the same day, the petition being finished, all the subscribers, except the archbishop, who had been forbidden the court almost two years before, went over to Whitehall to deliver it to the king. In order thereto the Bishop of St. Asaph went first to the Earl of Middleton, principal secretary, in the name of all the rest, to desire his assistance for the introducing them to his majesty; but he had been sick for a fortnight before, and so confined to his chamber. Then St. Asaph, (his brethren staying at the Earl of Dartmouth's house,) went and made the like application to the Earl of Sunderland, desiring him to peruse the petition, and acquaint his majesty with it, that he might not be surprised at the delivery of it; and, withal, to beseech his majesty to assign the time and place, when and where, they might all attend him, and present this petition. The earl refused to inspect the petition, but went immediately and acquainted the king with their desire, and they were presently thereupon brought to the king in his closet, within his bed-chamber, when the Bishop of St. Asaph, with the rest (all being upon their knees,) delivered their petition to his majesty. The king was pleased (at first) to receive the petitioners and their petition very graciously, and upon the first opening of it to say, This is my Lord of Canterbury's own hand? to which the bishops replied, Yes, sir, it is his own hand.

But the king having read it over, and then folding it up, said thus, or to this effect:—

“King.—This is a great surprise to me: here are strange words. I did not expect this from you. This is a standard of rebellion.

“St. Asaph, and some of the rest, replied, that they had adventured their lives for his majesty, and would lose the last drop of their blood rather than lift a finger against him.

“King.—I tell you this is a standard of rebellion. I never saw such an address.

“Bristol (falling down upon his knees) said, Rebellion! Sir, I beseech your majesty, do not say so hard a thing of us. For God’s sake do not believe we are, are can be, guilty of a rebellion. ’Tis imposible that I or any of my family should be so. Your majesty cannot but remember that you sent me down into Cornwall to quell Monmouth’s rebellion, and I am as ready to do what I can to quell another, if there were occasion.

“Chichester.—Sir, we have quelled one rebellion, and will not raise another.

“Ely.—We rebel, sir! We are ready to die at your feet.

“Bath and Wells.—Sir, I hope you will give that liberty to us which you allow to all mankind.

“Peterborough.—Sir, you allow liberty of conscience to all mankind; but really this declaration is against our conscience.

“King.—I will keep this paper. ’Tis the strangest address I ever saw; it tends to rebellion. Do you question my dispensing powers? Some of you have printed and preached for it when it was for your purpose.

“Peterborough.—Sir, what we say of the dispensing power refers only to what was declared in parliament.

“King.—The dispensing power was never questioned by the Church of England.

“St. Asaph.—It was declared against in the first

parliament, called by his late majesty, and by that which was called by your majesty.

“ King.—(Insisting upon the tendency of the petition to rebellion) said, He would have his declaration published.

“ B. and W.—We are bound to fear God and honour the king. We desire to do both; we will honour you, we must fear God.

“ King.—Is this what I have deserved, who have supported the Church of England, and will support it? I will remember you that have signed this paper, I will keep this paper; I will not part with it, I did not expect this from you; especially some of you. I will be obeyed in publishing my declaration.

“ B. and W.—God’s will be done.

“ King.—What’s that?

“ B. and W.—God’s will be done, and so said Peterborough.

“ King.—If I think fit to alter my mind, I will send to you. God hath given me this dispensing power, and I will maintain it. I tell you there are seven thousand men, and of the Church of England too, that have not bowed their knees to Baal.

“ This is the sum of what passed; as far as the bishops could recollect it; and this being said they were dismissed.”

The same night the petition was printed and circulated; by whom it is not known, certainly not by the bishops themselves; but all London and all England soon knew that the Church and the Crown were fairly confronted. The bishops had parried the blow, and the king must either strike again or tacitly allow himself to be defeated. As for the declaration and the order to read it in the churches, they were waste paper; the chief effect produced by this publication being this, that Baxter and all the wiser and truer of his Nonconformist

brethren, took occasion to use the granted indulgence of preaching to thank and to extol the bishops for their determination. In London, four only of the parochial clergy could be found to read it—in all England not above two hundred, out of a body of ten thousand, would do so; and in the diocese of Durham, Bishop Crew, a creature of the king's, is said to have suspended nearly two hundred of his clergy for refusing to read to their people the royal declaration. Even in those few churches where the reading was attempted, the congregations in many cases rose and left the churches so soon as the first words were pronounced. Such was the case at Westminster Abbey, where Sprat, the Bishop of Rochester, officiated as dean, and could scarce hold the paper in hand for trembling. At Whitehall it was read by a chorister, for want of a better; at Sergeant's Inn, the chief justice desiring it to be read, the clerk significantly declared that he had forgotten it. Similar scenes were enacted upon the second of the two appointed Sundays. On that day, however, the 27th of May, the king had taken his resolution, and late in the evening a king's messenger arrived at Lambeth to serve upon the archbishop a summons, by which he was required to appear before his majesty in council, on the eighth of June, to answer for a misdemeanor; a similar summons was served at once upon such others of the right reverend petitioners as were then in London, and despatched after the absent ones into their several dioceses.

On the day appointed, about five in the evening, the whole seven attended at Whitehall, and upon being questioned by the chancellor and the king as to the genuineness of the petition, whether it was indeed in the archbishop's hand, they at first, acting upon the advice of their counsel, were unwilling to be explicit in answer. The archbishop addressed himself to James and said, "Sir, I am called hither as a criminal, which I never was before in my life, and little thought I ever should

be, and especially before your majesty; but since it is my unhappiness to be so at this time, I hope your majesty will not be offended that I am cautious of answering questions. No man is obliged to answer questions that may tend to the accusing of himself."

His majesty called this chicanery, and hoped he would not deny his hand; whereupon Lloyd, of St. Asaph, urged that all divines of all Christian churches were agreed in allowing a man in their circumstances to refuse an answer. Still the king pressed for one, and at last, the primate said, that if he gave one it must be at the king's express command, "trusting to your majesty's justice and generosity that we shall not suffer for our obedience." The king refused then to give an express command, and the chancellor bade them then to withdraw; they did so for a short time, and, upon their return, *were* commanded expressly by James to answer, and then, conceiving their condition to be allowed, they owned the petition. Again they were bidden to withdraw, and a third time were summoned into the royal presence for the purpose of being told by Jeffreys that they should be proceeded against "with all fairness, so he was pleased to say, in Westminster Hall; they were then desired to enter into recognizances; but to this also, by the advice given beforehand to them by eminent counsel, they objected; and although the archbishop professed himself and his brethren ready to appear and answer whensoever they should be called upon, neither the king nor the chancellor upon that occasion, nor the Earl of Berkeley, who afterwards endeavoured to alter their determination, could prevail upon them to disregard their determination, could prevail upon them to disregard their counsel's advice. The key to their conduct on this occasion is to be found in a letter from the Bishop of Ely to the primate which runs as follows :—

“ Ely House, Friday morn.

“ MAY it please your grace,—We spent much time yesternight with our ablest and kindest advisers, who are unanimous in their opinion, that we should by no means answer particular questions, but keep to the generals; what are the matters of misdemeanour against us; and desire a copy of our charge. Two of our number had a long discourse (even 'till past eleven at night) with Sir R. Sawry, from whom we received more instruction than from all the rest. That conference is summed up in the enclosed half sheet of paper, and our measures of answering are set down to us. The other papers are the minutes out of the counsel's book in my Lord Lovelace's case. All our wise friends are of the mind that we should give no recognizances. We shall attend your grace between two and three. (Cum deo.) Your grace's most obedient servant,

“ FRA. ELY.”

The next step was taken by the king: the bishops were committed to the Tower, by a warrant which fourteen privy councillors subscribed, and at the same time an order in council (signed by nineteen hands, amongst which is observable that of Father Peter the Jesuit) was issued for their prosecution by the law officers of the crown in the court of King's Bench.

Never, perhaps, if we except the day on which these same illustrious and venerable accused were taken from their prison to the Justice-hall at Westminster, never were the banks of lordly Thames the theatre of such a scene, as they displayed, when these reverend champions of a nation's and a church's liberties embarked under an armed escort for the Tower of London. You might have thought, but for their unwonted attendants, that these prelates were pacing in solemn procession the long drawn isle of some giant cathedral; for on the river's banks a countless multitude, forgetful of the noise and

riot of a popular display of feeling, knelt in reverence to receive with prayers and tears the dignified and calm benediction of the persecuted Churchmen. Nay, the very guards caught the spirit of the crowd's emotion, for they too upon landing, knelt, and craved the blessing of their prisoners. It was a solemn hour too, that hour of landing, it was the time of evening prayer, and from the barge that brought them, the bishops forthwith betook themselves to the Tower Chapel, where, by a coincidence that did not fail to strike the minds of all men, the second lesson for the evening service proved to be that chapter of St. Paul, in which these fitting words occur: "Giving no offence in anything, that the ministry be not blamed; but in all things approving ourselves as ministers of God, in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonment."

The fifteenth day of June saw again upon the river a band of prisoners passing in solemnity and triumph to their trial. A writ of Habeas brought the bishops upon that day before the King's Bench. "Of the immense concourse of people," says the Pope's Nuncio, writing to his court the events of that day—"who received them on the banks of the river, the majority in their immediate neighbourhood were upon their knees; the Archbishop laid his hands on the heads of such as he could reach, exhorting them to continue steadfast in their faith; they cried aloud that all should kneel, while tears flowed from the eyes of many."

In court, the bishops were attended by nine and twenty peers, who had offered to be their sureties in case of need. Their counsel consisted of Sir Francis Pemberton, and Mr. Pollexton, accounted the most learned among the elder lawyers, Sir Creswell Levins, who endeavoured subsequently to back out of the duty of their defence, but was compelled by the attornies to proceed, Sir Robert Sawyer, Mr. Trely, and Mr. Somers, a man, as it subsequently proved, of superior intellect

and great attainments, who being at that time in his thirty-eighth year, was yet at one of the consultations held upon this matter objected to as a person too young and too obscure to be retained in so important a cause. They also had the benefit of Sir John Holt's advice, a distinguished lawyer of Gray's Inn, whose name does not appear in the list of their counsel; but who was recommended to them as a person both able and desirous to serve them, by Compton, the suspended Bishop of London. The bench was as unfavourable to their cause as it was possible for it to be. The Lord Chief Justice, Sir Robert Wright, and Mr. Justice Holloway, had been placed there by the unscrupulous James, to betray rather than to explain or to administer uprightly the law. Allibone, who is described in contemporaries as an angry Papist, was virtually to try his own cause; for his seat on the bench depended solely upon that dispensing power of the king against which was in effect directed the petition of the bishops—his spirit too was subsequently shown by his conduct at the Croydon assizes, where in the teeth of the acquittal pronounced upon the bishops, he had the audacity to stigmatise them in his charge as guilty of a seditious libel, the very accusation which had been pronounced null and void in the court in which he himself sat upon their trial. One impartial judge then was all that could be counted, it was Mr. Justice Powell, whom, for his impartiality, James arbitrarily dismissed within a fortnight of the bishops' acquittal.

The day's proceedings commenced by reading the writ and return under which the bishops were brought into court. The attorney-general then moved that the information also be read, and the bishops be called upon to plead. To which their council objected on the ground of irregularity in the warrant, and also because the bishops being peers of parliament could not lawfully be committed for trial—they contended, therefore, that

their lordships were not legally in court. The bench overruled both objections, and, after three hours debating, it was determined that the bishops should plead, and that without delay. They pleaded *Not guilty*, and upon their own recognizances (£200 the archbishop, £100 the rest) to appear on the trial, which then was fixed for the 29th of June, they were enlarged. Even in this stage of the affair, the joy of the people seems to have been unbounded; and yet, relying upon the temper of the bench, hoping, perhaps, to tamper with the jury, which the king took measures to effect, in a private interview with Sir Samuel Astry, clerk of the crown, whose business it was to form that body—the court party were confident enough as to the result of the trial, and the ominous words, fines, imprisonment, suspension, found their way into the talk of the town.

Again the appointed day came round, and again the unshaken champions of the nation's and the Church's right, came into court, surrounded by admiring friends, and bringing with them the anxious earnest sympathy of almost all their fellow-subjects. It was a strange sight for those who could remember the ties which some forty years before had bound together England's bishops and her king—who could remember how Laud's blood shed upon the scaffold had been but precursor of the blood of Charles: it was strange for them to see the primate and his brethren stand confronted with the legal officers of James—to see the prelates of a Church which counted the father as her martyr arraigned as seditious libellers by order of his Popish son.

But in truth, had the circumstances of the case been other than they were, had the question to be tried involved no such momentous consequences as it did, had the people, had the Church of England, nay had the whole of Protestant Europe, possessed no interest so vital and so deep in the doings of that day, as certainly was theirs, still the very persons of the calm and dignified

accused bore with them such character, such dignity, as to make for ever memorable the day which heard them tried.

On the day of their final trial the bench was filled by the men mentioned before, Wright and Powell, Allibone and Holloway. The king's counsel first found a difficulty in proving the hand-writing of the bishops who had subscribed the petition, and here an important witness, Blaithwaite, clerk of the privy council, was forced at last by Pemberton's close questioning to acknowledge the circumstances under which the bishops had owned it to the king; and though no promise of his majesty could be adduced directly intimating that he accepted the condition of impunity attached by them to their confession—still it was apparent to all men that the sovereign's honour was tarnished by taking advantage of a confession made as theirs had been. Then the defendants' counsel insisted much upon the indictment being laid in a wrong county, in Middlesex, instead of Surrey, where the alleged libel must needs, as it was shewn, have been written. After this they objected to the word *publishing*, reminding the court that the petition was presented in the most private way imaginable to the king, and to no other person. Hereupon things were drawing to a close, the Chief Justice was beginning to sum up, when he was interrupted by Mr. Finch, who, on behalf of the bishops, asked him, whether what had been said concerning the writing and publication was evidence or no.—“For,” said he, as it seemed incautiously, “if it be evidence, we have other matter to offer in answer.” The king's solicitor-general took advantage of the interruption to send for Lord Sunderland, the president of the council, who upon the 18th of May had presented the bishops to the king. The bishops' other counsel were dissatisfied with Mr. Finch, and wished the chief justice to proceed forthwith; this he refused to do, and an hour was spent in waiting for Lord Sunderland.

When he came, his evidence given upon oath could not fully prove the delivery of the petition to the king; after its giving, the bishops council were asked what else they had to plead. And now, thanks to Mr. Finch's most fortunate interruption, as we must call it at this day, the serious debate began in which, with equal boldness and skill, the defendants' advocates disproved the charge of seditious libelling brought against their clients, and, which to the nation was of weightier import still, established beyond doubt the illegality of this famous dispensing power, the engine which had wrought the greatest mischiefs done by James to the State and the Church committed to his kingly care. Wright and Allibone charged against the bishops as might have been expected. Holloway, contrary to expectation, found heart to speak in favour of them, for which he shared the disgrace of Powell, who manfully maintained that the charges of libel or sedition were alike evidently unproved against the right reverend defendants, and asserted that the declaration which they had refused to read, supposed in the king a power of dispensation unknown to the laws of Britain. All night the jury passed in consultation, and all night long the bishops' friends watched anxiously the door of the room in which they were confined. Next morning, between the hours of nine and ten, the Court of King's Bench shewed such as you see it in Mr. Herbert's painting of the event. It was not seven men, nor seven bishops, but England, that awaited there the saying of the jury's foreman, Sir Roger Langley; and as the words Not Guilty dropped from that foreman's lips, it seemed as if all England had caught up and was pealing them. You might have said a crested billow, fierce but impotent, had dashed itself in glassy fragments against some headland of proud rock erect, immovable, and that along the shore from bay to bay the echoing coast was sounding its discomfiture.

This important historical event it has been necessary to give at length, and we have used the words of Mr. Chermside. It is referred to in several other lives. The remainder of Archbishop Sancroft's career may be briefly told. He felt that he ought to be a leader, and yet must have been conscious that he had no strength of mind to lead. He was an excellent martyr, but not fitted for a general. In the subsequent events of the Revolution, he perceived that a Revolution was necessary, and yet hesitated to transfer his oath of allegiance. He would have accepted William as a regent, the king being pronounced to be incompetent to reign, but he would not concede to him the name of sovereign. For refusing to take the oaths to William and Mary, he was suspended, and at last in 1691, deprived of his archbishopric. He retired to his paternal estate at Fresingfield, respected by all but the political zealots of the Revolution, and revered in history, if not as a great, yet certainly as a good man; who boldly defended his Church against a tyrant, and yet rendered even to that tyrant the allegiance he conceived to be due to his legitimate sovereign.

At Fresingfield, his native place, he lived in peace and happiness. After he had made the great sacrifice he had to principle, the natural turn of his mind must have been to justify to himself the line he had taken, by confirming and strengthening that view of things on which the resolution was founded. In addition to this, his more free and unreserved communications after his retirement were principally maintained with persons who had acted on the same views with himself; and, as many of these carried their feelings and prejudices on the subject which divided them from the rest of the nation, much farther than he did, the result seems to have been that his mind, besides being confirmed in its approbation of the part which he had taken, gradually advanced to a strong conviction of the error and even

sinfulness of the part taken by others. Thus, as we shall find, he was induced to think and speak of those of the prelates and clergy who refused the new oath, and were in consequence ejected, as forming the true Church of England, while he looked upon the rest who remained in possession of their benefices, or were appointed to those vacated by the non-jurors, as forming an apostate and rebellious Church. And, under the influence of the same feelings, he was also induced to take steps which no friend to his memory can justify or approve, for laying the foundation of a permanent schism in the Church of England.

The first measure which he took for this purpose was the formal consignment of his archiepiscopal powers, on his retiring from the see, to Dr. Lloyd, the deprived Bishop of Norwich.

The instrument, by which he appointed Bishop Lloyd his vicar in all ecclesiastical matters, is dated from his "hired house," at Fresingfield, February 9th, 1691, rather more than half a year after his departure from Lambeth. He styles himself in it "a humble minister of the metropolitan Church of Canterbury." He states that, having been driven by a lay force from the house of Lambeth, and not finding in the neighbouring city a place where he could conveniently abide, he had retired afar off, seeking where, in his old age, he might rest his weary head: and, as there remained many affairs of great moment to be transacted in the Church, which could be most conveniently attended to by one resident in London or its vicinity, he therefore appoints him (Bishop Lloyd) his vicar, and commits to him all the authority belonging to his place and pontifical or archiepiscopal office. The instrument proceeds "whomsoever you, my brother, as occasion may require, shall take and adjoin to yourself, shall choose and approve, confirm and appoint, all those, as far as of right I can, I in like manner take and adjoin, choose and approve, confirm

and appoint. In a word, whatsoever you in matters of this kind may do, or think proper to be done, of whatever magnitude or description it may be, you are confidently to impute to me."

The instrument is curious, as showing the state of the archbishop's feeling at the time, and the firmness with which he maintained the principles he had imbibed. Bishop Lloyd continued to act under this commission till the day of his death, but with so much caution and prudence, as to give as little umbrage as possible to the bishops who were in possession of the sees.

A second measure, which he took, or at least in which he concurred, still less justifiable, was the providing for a regular succession of nonjuring prelates and ministers. We derive our principal information on this subject from the author of the *Life of Mr. Kettlewell*, one of the most eminent nonjurors. It is stated that at some period within the two or three first years after the Revolution, probably in the year 1691 or 1692, the exiled king ordered a list of nonjuring clergy to be sent over to him; a list was accordingly made out, as perfect as could be procured in the existing state of things, considering the unwillingness which, for obvious reasons, many must have felt to have their names to a pear in such a list. Out of the number whose names were thus sent over, it is related that, at the request of the nonjuring bishops, King James nominated two for the continuance of the episcopal succession, the one to derive his spiritual functions and authority from Archbishop Sancroft, the other from Bishop Lloyd, of Norwich, the eldest suffragan bishop. The two appointed were Dr. George Hickes and Mr. Thomas Wagstaffe: the former was consecrated by the title of Suffragan of Thetford, the latter by that of Suffragan of Ipswich. The archbishop died before their consecration, and his archiepiscopal functions were performed on the

occasion by the Bishop of Norwich, assisted by the other nonjuring bishops.

His death occurred on the 24th November, 1693. The piety of his last moments was in keeping with his whole life. Mr. Needham one of his chaplains mentions a few particulars relating to his habits, which are given as illustrative of the manners of that age. "He was," he states, "the most pious humble good Christian I ever knew in all my life. His hours for chapel were at six in the morning, twelve before dinner, three in the afternoon, and nine at night, at which times he was constantly present, and always dressed. His usual diet, when it was not fast day, was two small dishes of coffee, and a pipe of tobacco, for breakfast; at noon, chicken, or mutton; at night, a glass of mum, and a bit of bread, if anything."

Sancroft, though a learned and laborious scholar, published but little. His writings are:—Three Sermons, published at different times, and reprinted together in 1694, 8vo. His few other publications consist of the Latin Dialogue already mentioned, entitled *Fur Prædestinatus, sive, Dialogismus inter quendam Ordinis Prædicantium Calvinistam et Furem ad Laqueum damnatum Habitus, &c.*, 1651, 12mo, containing an attack upon Calvinism; *Modern Politics*, taken from Machiavel, Borgia, and other modern Authors, by an Eye-witness, 1652, 12mo; A Preface to Bishop Andrewes' Defence of the Vulgar Translation of the Bible, of which Sancroft was the editor. In 1757, Nineteen Familiar Letters of his to Mr., afterwards Sir Henry North, of Mildenhall, Bart., and which were found among the papers of that gentleman, were published in 8vo. His numerous collections in MSS. were purchased some years after his death by Bishop Tanner, and presented to the Bodleian Library.—*D'oyley. Chermside.*

SANDERS, NICHOLAS.

NICHOLAS SANDERS, (*see Life of Jewell.*) Of this person the following account is given by Jeremy Collier. He was born in Surrey, and educated in New College, Oxford, where he was king's professor of canon-law. When the times turned against his persuasion, he retired to Rome, where he was ordained priest, and commenced doctor of divinity. He attended Cardinal Hosius to the Council of Trent. And here by disputing and making speeches, he raised himself a considerable character. At last he was sent Nuncio into Ireland, which was looked on as a hazardous undertaking. And so it proved; for upon the miscarrying of his treasonable practices, he was forced to abscond in the woods and bogs, where he perished with hunger. This Sanders was a desperate rebel; his business in Ireland, as Rish-ton, who published his history, confesses, was to raise the natives upon the government; or to speak in Rish-ton's words, to comfort the afflicted Catholics who had taken the field in defence of their religion. Cambden reports, that his pormanteau, found about him when dead, was stuffed with letters and harangues to animate the Irish in their revolt. And here, amongst other things, he gave them great expectations of succours from the pope and the King of Spain.

His death occurred in 1583. He was the author of: "De Origine ac Progressu Schismatis Anglicani, Lib. III.," 8vo, which was published from his manuscript, in 1585, at Cologne, and was frequently reprinted in Catholic countries. The manner in which it is written, however, justifies the severe remark of Bayle, that it discovers "a great deal of passion and very little accuracy, two qualities which generally attend each other." Bishop Burnet has noticed a vast number of his errors and misstatements towards the close of the first and second

parts of his "History of the Reformation." Sanders also wrote a treatise, entitled "De Clave David, seu Regno Christi," published in 1588, &c., "De Martyrio Quorundam Tempore Henrici VIII. et Elizabethæ, 4to, published at Cologne, in 1610; an abusive account of "The Life and Manners of the heretic, Thomas Cranmer;" and various controversial treatises which are enumerated in *Moreri. Bayle.*

SANDERSON, ROBERT.

ROBERT SANDERSON was born at Rotherham in Yorkshire, on the 19th of September, 1587, and having received his primary education at the Grammar School of Rotherham, he proceeded to Lincoln College, Oxford. Here he was distinguished for his industry as well as for his genius, and as regards religion he tells us in the preface to his Sermons, 1657, "I had a desire I may truly say, almost from my very childhood, to understand as much as it was possible for me, the bottom of our religion; and particularly as it stood in relation both to the Papists, and (as they were then styled) Puritans; to inform myself rightly, wherein consisted the true differences between them and the Church of England, together with the grounds of those differences: for I could even then observe (which was no hard matter to do), that the most of mankind took up their religion upon trust, as custom or education framed them rather than choice."

At the university he generally devoted eleven hours a day to study; by which industry he was enabled at an early period of life to go through the whole course of philosophy, and to obtain an intimate acquaintance with all the classical authors. From most of these he made large extracts; and he also drew up indexes to them for his private use, either in a kind of Journal, or at

the beginning and end of each book. The same assiduity he continued to practise during the whole of his life, not only avoiding, but perfectly hating idleness, and earnestly advising others to "be always furnished with somewhat to do, as the best way to innocence and pleasure." In 1606, he was elected fellow of his college; and in the following year he proceeded M.A. In 1608, he was chosen reader of logic; and he discharged the duties of that appointment with such ability, that he was rechosen to it during the succeeding year. He also distinguished himself greatly in the capacity of college-tutor. In 1611, he was admitted to holy orders. Two years after he was chosen sub-rector of Lincoln College; and he filled the same office in 1614 and 1616. In 1615, he published his lectures on logic, under the title of *Logicæ Artis Compendium*, 8vo. In 1617, he took the degree of B.D.; and in 1618, he was presented to the Rectory of Wibberton, in Lincolnshire: this living however, he resigned in the following year, on account of the unhealthiness of the situation; and about the same time he was collated to the Rectory of Boothby Pannell, in the same county.

Here, observes Isaac Walton, in his quaint and pleasant style, he was so happy as to obtain Anne, the daughter of Henry Nelson, bachelor in divinity, then Rector of Haugham, in the county of Lincoln (a man of noted worth and learning.) And the giver of all good things was so good to him, as to give him such a wife as was suitable to his own desires; a wife, that made his life happy by being always content when he was cheerful; that was always cheerful when he was content; that divided her joys with him, and abated of his sorrow, by bearing a part of that burden; a wife, that demonstrated her affection by a cheerful obedience to all his desires, during the whole course of his life, and at his death too; for she outlived him.

And in this Boothby Pannell he either found or made

his parishioners peaceable, and complying with him in the constant, decent, and regular service of God. And thus his parish, his patron and he, lived together in a religious love, and a contented quietness: he not troubling their thoughts by preaching high and useless notions, but such, and only such plain truths as were necessary to be known, believed, and practised in order to the honour of God and their own salvation. And their assent to what he taught was testified by such a conformity to his doctrine, as declared they believed and loved him. For it may be noted he would often say, "That without the last, the most evident truths (heard as from an enemy, or an evil liver) either are not, (or are at least the less) effectual; and usually rather harden, than convince the hearer."

And this excellent man, did not think his duty discharged by only reading the Church-prayers, catechizing, preaching, and administering the sacraments seasonably; but thought (if the law, or the canons may seem to enjoin no more, yet) that God would require more than the defective law of man's making, can or does enjoin; even the performance of that inward law, which Almighty God hath imprinted in the conscience of all good Christians, and inclines those whom he loves to perform. He considering this, did therefore become a law to himself, practising not only what the law enjoins, but what his conscience told him was his duty, in reconciling differences, and preventing law-suits, both in his parish and in the neighbourhood. To which may be added his often visiting sick and disconsolate families, persuading them to patience, and raising them from dejection by his advice and cheerful discourse, and by adding his own alms, if there were any so poor as to need it; considering how acceptable it is to Almighty God, when we do as we are advised by St. Paul, (Gal. vi. 2) *help to bear one another's burthen*, either of sorrow or want: and what a comfort it will be, when the searcher

of all hearts shall call us to a strict account as well for that evil we have done, as the good we have omitted; to remember we have comforted and been helpful to a dejected or distressed family.

Soon after he was made a prebendary of the Collegiate Church of Southwell. In 1625, he was chosen one of the clerks in Convocation for the Diocese of Lincoln; as he was also in all the subsequent Convocations during the reign of Charles I. In 1629, he was installed into a prebend in the Cathedral of Lincoln. In 1631, at the recommendation of Laud, then Bishop of London, the king appointed him one of his chaplains in ordinary. In 1633, he was presented to the Rectory of Muston, in Leicestershire, which he held for eight years.

At the time of his being first appointed a proctor to Convocation, the vehemence with which Calvinistic peculiarities were forced upon the public induced Sanderson as well as others to examine the subject; and it was about the year 1625, that he drew up for his own satisfaction, such a scheme (he called it *Pax Ecclesiæ*) as then gave himself, and has since given others such satisfaction, that it still remains to be of great estimation.

“When I began,” says he, “to set myself to the study of divinity as my proper business, which was after I had the degree of Master of Arts, being then nearly twenty-one years of age, the first thing I thought fit for me to do, was to consider well of the articles of the Church of England, which I had formerly read over, twice, or thrice, and whereunto I had subscribed. And because I had then met with some Puritanical pamphlets written against the liturgy and ceremonies, although most of the arguments therein are such as needed no great skill to give satisfactory answers unto, yet for my fuller satisfaction (the questions being *de rebus agendis*, and so the more suitable to my proper inclination) I read over, with great

diligence and no less delight, that excellent piece of learned Hooker's Ecclesiastical Polity. And I have great cause to bless God for it, that so I did, not only for that it much both cleared and settled my judgment for ever after in many very weighty points (as of scandal, Christian liberty, obligation of laws, obedience, &c.) but that it also proved (by His good providence) a good preparative to me (that I say not antidote) for the reading of Calvin's Institutions with more caution than perhaps otherwise I should have done. For that book was commended to me, as it was generally to all young scholars, in those times, as the best and perfectest system of divinity, and fittest to be laid as a groundwork in the study of that profession. And indeed, being so prepared as he said, my expectation was not at all deceived in the reading of those Institutions. I found, so far as I was then able to judge, the method exact, the expressions clear, the style grave and unaffected: his doctrine for the most part conform to St. Augustine's; in a word, the whole work, very elaborate, and useful to the Churches of God in a good measure; and might have been, I verily believe, much more useful, if the honour of his name had not given so much reputation to his very errors. I must acknowledge myself to have reaped great benefit by the reading thereof. But as for the questions of Election, Reprobation, Effectual Grace, Perseverance, &c., I took as little notice of the two first, as of any other thing contained in the book; both because I was always afraid to pry much into those secrets, and because I could not certainly inform myself from his own writings, whether he were a Supralapsarian, as most speak him, and he seemeth often to incline much that way, or a Sublapsarian, as sundry passages in the book seem to import. But giving myself mostly still to the study of moral divinity, and taking most other things upon trust, as they were in a manner generally taught, both in the schools and pulpits in both universities, I did for many

years together acquiesce, without troubling myself any further about them, in the more commonly received opinions concerning both these two, and the other points depending thereupon: yet in the Sublapsarian way ever, (which seemed to me of the two the more moderate,) rational and agreeable to the goodness and justice of God; for the rigid Supralapsarian doctrine could never find any entertainment in my thoughts, from first to last.

“ But in 1625, a parliament being called, wherein I was chosen one of the clerks of the Convocation for the Diocese of Lincoln, during the continuance of that parliament, which was about four months, as I remember, there was some expectation that those Arminian points, the only questions almost in agitation at that time, should have been debated by the clergy in the Convocation. Which occasioned me, as it did sundry others, being then at some leisure, to endeavour by study and conference to inform myself, as thoroughly and exactly in the state of those controversies, as I could have opportunity, and my wit could serve me for it. In order whereunto, I made it my first business to take a survey of the several different opinions concerning the ordering of God’s decrees, as to the salvation or damnation of men: not as they are supposed to be really *in mente divinâ*, (for all His decrees are eternal, and therefore co-eternal, and therefore no priority or posteriority among them) but *quoad nostrum intelligendi modum*, because we cannot conceive or speak of the things of God, but in a way suitable to our own finite condition and understanding; even as God Himself hath been pleased to reveal Himself to us in the Holy Scriptures by the like suitable condescensions and accommodations. Which opinions, the better to represent their differences to the eye *uno quasi intuitu*, for their more easy conveying to the understanding by that means, and the avoiding of confusion and tedious discoursings, I reduced into five

schemes or tables, much after the manner as I had used to draw pedigrees, (a thing which I think you know I have very much fancied, as to me of all others the most delightful recreation); of which scheme, some special friends to whom I shewed them, desired copies; who, as it seemeth, valuing them more than I did, (for divers men have copies of them, as I hear, but I do not know that I have any such myself) communicated them farther, and so they are come into many hands. These are they which Dr. Reynolds, in his Epistle prefixed to Master Barlee's Corroptory Correction, had taken notice of. Having all these schemes before my eyes at once, so as I might with ease compare them one with another, and having considered of the conveniences and inconveniences of each, as well as I could, I soon discerned a necessity of quitting the Sublapsarian way, of which I had a better liking before, as well as the Supralapsarian, which I could never fancy." Dr. Hammond's Pacific Discourse of God's Grace and Decrees, A. D. 1660. Hammond's Works, vol. i. p. 669. It may be worth observing that this collection of schemes or tables must not be confounded with the tract published by Isaac Walton under the title *Pax Ecclesiæ*, which Walton attributes to the year 1625. In that tract it is plain, that he still retains the Sublapsarian opinion: and there are other reasons to prove that the tracts are not the same.

In 1636, when the court was entertained at Oxford, Sanderson was created D.D. In 1642, the king appointed him regius professor of divinity at Oxford, and canon of Christ Church; but he was prevented by the civil wars from entering on his professorship till four years afterwards, and even then he held it undisturbed only little more than twelve months. When, in 1643, the parliament summoned the famous Assembly of Divines to meet at Westminster, for the purpose of deliberating on ecclesiastical affairs, Dr. Sanderson was

nominated one of that body. However, he declined taking his seat amongst them; and afterwards he refused to take, at first the Covenant, and then the Engagement. The consequence of his refusal to take the Covenant, was the sequestration of his Rectory of Boothby Pannel, in 1644; but, so great was his reputation for piety and learning, that he was not deprived of it. He had the principal share in drawing up "The Reasons of the University of Oxford against the solemn League and Covenant, the negative Oath, and the Ordinances concerning Discipline and Worship;" and when the parliament had sent proposals to the king for a peace in Church and state, his majesty desired that Dr. Sanderson, with the Doctors Hammond, Sheldon, and Morley, should attend him, and give him their advice how far he might with a good conscience comply with them. This request was at that time rejected; but in 1647, and 1648, when his majesty was at Hampton Court, and the Isle of Wight, it was complied with, and Dr. Sanderson both preached before the king, and had many public and private conferences with him, from which his majesty declared that he received the greatest satisfaction. While he was at Hampton Court, by the king's desire he drew up a treatise, containing his sentiments on the proposal which parliament had made for the abolition of episcopal government as inconsistent with monarchy. What he wrote upon this subject was published in 1661, under the title of *Episcopacy, as established by Law in England, not prejudicial to regal Power*, 8vo. In 1648, Dr. Sanderson, on account of his adherence to the royal cause, was ejected from his professorship and canonry at Oxford by the parliamentary visitors, and withdrew to his living of Boothby Pannell; whence he was soon after carried prisoner by the parliamentary party to Lincoln, for the purpose of being exchanged for Mr. Clarke, a Puritan divine and minister of Allington, who had been made prisoner by the king's

party. This exchange having been agreed upon, Dr. Sanderson was released upon articles, by which it was engaged that he should be restored to his living, and that he should remain there undisturbed.

Here, observes Walton, he hoped to have enjoyed himself in a poor, yet in a quiet and desired privacy; but it proved otherwise. For all corners of the nation were filled with Covenanters, confusion, committee-men, and soldiers, defacing monuments, breaking painted glass windows, and serving each other to their several ends, of revenge, or power, or profit; and these committee-men and soldiers were most of them so possessed with this covenant that they became like those that were infected with that dreadful plague of Athens; the plague of which plague was, that they by it became maliciously restless to get into company, and to joy (so the historian saith) when they had infected others, even those of their most beloved or nearest friends or relations; and so though there might be some of these covenanters that were beguiled, and meant well; yet such were the generality of them, and temper of the times, that you may be sure Dr. Sanderson, who though quiet and harmless, yet was an eminent dissenter from them, could therefore not live peaceably; not did he. For the soldiers would appear, and visibly oppose and disturb him in the church when he read prayers, some of them pretending to advise him how God was to be served more acceptably; which he not approving, but continuing to observe order and decent behaviour in reading the Church service, they forced his book from him, and tore it, expecting extemporary prayers.

At this time he was advised by a parliament man of power and note, that loved and valued him much, not to be strict in reading all the Common Prayer, but to make some little variation, especially if the soldiers came to watch him; for if he did, it might not be in the power of him and his other friends to secure him from

taking the covenant, or sequestration : for which reasons he did vary somewhat from the strict rules of the rubric.

Of the Prayer Book he told his friend Isaac Walton, " That the Holy Ghost seemed to assist the composers ; and, that the effect of a constant use of it would be, to melt and form the soul into holy thoughts and desires : and beget habits of devotions." This he said : and " that the Collects were the most passionate, proper, and most elegant comprehensive expressions that any language ever afforded ; and that there was in them such piety, and that, so interwoven with instructions, that they taught us to know the power, the wisdom, the majesty, and mercy of God, and much of our duty both to Him and our neighbour ; and that a congregation behaving themselves reverently, and putting up to God these joint and known desires for pardon of sins, and their praises for mercies received, could not but be more pleasing to God, than those raw unpremeditated expressions which many understood not, and so to which many of the hearers could not say Amen."

For some years before the Restoration the hand of poverty pressed heavily upon Dr. Sanderson, but he bore all his afflictions with unrepining resignation, and continued to maintain the cause of the suffering Church with vigour and courage. He hazarded his safety, says Walton, by writing the large and bold preface, now extant, before his Sermons, first printed in the dangerous year, 1655. With respect to this admirable treatise, it is to be wished that it were printed as a tract and circulated, as being adapted to the present age as much as to that for the benefit of which it was especially written. One or two extracts we shall make. Having declared that he preached as much against Popery as against Protestantism, he remarks of the Puritans, " that they preach against Popery, I not at all mislike ; only I could wish that these two cautions were better observed, than (as far as I can make conjecture of the rest, by the pro-

portion of what hath come to my knowledge), I fear they usually are, by the more zealous of that party, viz. 1. That they do not through ignorance, prejudice, or precipitancy, call that Popery, which is not; and then, under that name and notion, preach against it. 2. That they would do it with the less noise, and more weight. It is not a business merely of the lungs, but requireth sinews too; or, to use their own metaphor, let them not think that casting of squibs will do the deed, or charging with powder alone: that will give a crack indeed, and raise a smoke; but unless they have bullet as well as powder it will do little execution."

In another place, alluding to the charge brought against the Liturgy that the ceremonies are Popish, he says of the Puritans: "their opinion is, that the things enjoined are popish and superstitious, and consequently unlawful to be used, and this they render as the reason of their nonconformity. And the reason were certainly good, if the opinion were true. For the popishness first, unless we should sue out a writ *de finibus regendis*, it will be hard to find out a way how to bring this controversy to an issue, much less to an end, the term hath been so strangely extended, and the limits thereof (if yet it have any) so uncertain. If they would be entreated to set bounds to what they mean by Popish and Popery, by giving us a certain definition of it, we should the sooner either come to some agreement, or at least understand ourselves and one another the better, wherein and how far we disagreed. In the meantime it is to me a wonder, that if reason would not heretofore, yet the sad experience of the ill consequents so visible of late time, should not have taught them all this while to consider what infinite advantage they give to the Romish party to work upon weak and wavering souls, by damning so many things under the name of Popery, which may to their understandings be sufficiently evidenced, some to have been used by the ancient Christians long before

popery was hatched, or but in the egg, and all to have nothing of superstition or Popery in them, unless every thing that is used in the Church of Rome become thereby popish and superstitious. Nor what great advantage they give to our newer sectaries to extend the name yet farther: who, by the help of their new lights, can discern Popery, not only in the ceremonies formerly under debate, but even in the churches and pulpits wherein they used to call the people together to hear them. These are by some of them cried down as popish, with other things very many which their Presbyterian brethren do yet both allow and practise; though how long they will so do is uncertain, if they go on with the work of reformation they have begun, with as quick dispatch and at the rate they have done these last two seven years. The having of godfathers at baptism, churching of women, prayers at the burial of the dead, children asking their parent's blessing, &c., which formerly were held innocent, are now by very many thrown aside as rags of Popery. Nay, are not some gone so far already as to cast into the same heap, not only the ancient hymn *Gloria Patri* (for the repeating whereof alone some have been deprived of all their livelihoods) and the Apostles' Creed; but even the use of the Lord's Prayer itself?—And what will ye do in the end thereof? And what would ye have us to do in the meantime, when you call hard upon us to leave our Popery, and yet would never do us the favour to let us know what it is? It were good therefore, both for your own sakes that you may not rove in *infinitum*, and in compassion to us, that you would give us a perfect boundary of what is Popery now, with some prognostication or ephemerides annexed, (if you please,) whereby to calculate what will be Popery seven years hence.

“But to be serious, and not to indulge myself too much merriment in so sad a business, I believe all those men will be found much mistaken, who either measure the

Protestant religion by an opposition to Popery, or account all Popery that is taught or practised in the Church of Rome. Our godly forefathers to whom (under God) we owe the purity of our religion, and some of which laid down their lives for the defence of the same, were sure of another mind, if we may from what they did, judge what they thought. They had no purpose (nor had they any warrant) to set up a new religion, but to reform the old by purging it from those innovations which in tract of time (some sooner, some later,) had mingled with it, and corrupted it both in the doctrine and worship. According to this purpose they produced, without constraint or precipitancy, freely and advisedly as in peaceable times, and brought their intentions to a happy end; as by the result thereof contained in the Articles and Liturgy of our Church, and the prefaces thereunto, doth fully appear. From hence chiefly, as I conceive, we are to take our best scantling whereby to judge what is, and what is not, to be esteemed Popery. All these doctrines then, held by the modern Church of Rome, which are either contrary to the written word of God, or but super-added thereunto as necessary points of faith, to be of all Christians believed under pain of damnation; and all those superstitions used in the worship of God, which either are unlawful as being contrary to the word, or being not contrary, and therefore arbitrary and indifferent, are made essentials, and imposed as necessary parts of worship: these are, as I take it, the things whereunto the name of Popery doth properly and peculiarly belong. But as for the ceremonies used in the Church of Rome, which the Church of England at the Reformation thought fit to retain, not as essential or necessary parts of God's service, but only as accidental and mutable circumstances attending the same for order, comeliness, and edification's sake; how these should deserve the name of popish, I so little understand, that I profess I do not yet see any reason why, if the Church

had then thought fit to have retained some other of those which were then laid aside, she might not have lawfully so done, or why the things so retained should have been accounted popish. The plain truth is this: The Church of England meant to make use of her liberty, and the lawful power she had (as all the Churches of Christ have, or ought to have) of ordering ecclesiastical affairs here, yet to do it with so much prudence and moderation, that the world might see by what was laid aside, that she acknowledged no subjection to the see of Rome; and by what was retained, that she did not recede from the Church of Rome out of any spirit of contradiction, but as necessitated thereunto for the maintenance of her just liberty. The number of ceremonies was also then very great, and they thereby burdensome, and so the number thought fit to be lessened. But for the choice which should be kept, and which not, that was wholly in her power, and at her discretion. Whereof, though she were not bound so to do, yet hath she given a clear and satisfactory account in one of the prefaces usually prefixed before the Book of Common Prayer."

It is curious to observe that a fact continues to exist just as Sanderson found it in the 17th century. He says, "that in those counties, Lancashire for one, where there are the most and most rigid Presbyterians, (meaning Puritans) there are also the most and most zealous Roman Catholics."

The Restoration found Dr. Sanderson an old man. He was reinstated in his professorship and canonry, in August, 1560; and, to the great satisfaction of the true friends of the Church, was included with Sheldon, Morley, and others, in the list of bishops consecrated in October following.

The see chosen for him was that of Lincoln. He possessed it about two years and a half; a short time, yet long enough to enable the Church to appreciate his public labours, and the diocese to taste his munificence.

A principal share was taken by him in the additions and alterations made in the Liturgy by the Convocation of 1661 : in particular, the general *Preface* to the Common Prayer Book is of his composition. He augmented, at his own cost, several poor livings in his diocese; repaired the palace at Buckden, on which Bishop Williams had, in the last reign, bestowed a princely expense, but which had been ruined in the civil war; and, after distinguishing his brief tenure of the episcopal office by some farther proofs of his liberality, he expired, in January, 1663, without having made any provision for his family. His preparations for his departure out of the world were made with the pious serenity to be expected from the previous tenor of his life. The day before his death he received the Church's absolution; pulling off his cap at the performance of that solemn service in order that the hand of the chaplain employed in it might rest on his bare head.

Bishop Sanderson was unquestionably one of the ablest of our English divines. "That staid and well weighed man," it was said by his contemporary Hammond, "conceives all things deliberately, dwells upon them discreetly, discerns things that differ exactly, passeth his judgment rationally, and expresses it aptly, clearly, and honestly." A profound scholar, a judicious divine, a great preacher, a matchless casuist;—in poverty and oppression, patient and courageous—in prosperity and high station, simple and self-denying—distinguished, in every variety of circumstances, by the same Christian bearing and unaffected piety,—Sanderson holds an eminent place among those true sons of the Church of England, whose memory she cherishes with joy and thankness; and he probably realized the hope, often expressed by him, that "he should die without an enemy."

The principal works of Bishop Sanderson are:—1. "*Logicæ Artis Compendium*," 8vo, 1615. 2. "*De Jure Promissorii Obligatione, Prælectiones VII.*," 8vo,

1647. The translation of this work, made by King Charles I., was printed in 8vo, in the year 1655. 3. "Censure of Mr. Anthony Ascham's Book of the Confusions and Revolutions of Government," 8vo, 1649. Ascham was English resident at Madrid, in the time of the Rump Parliament. 4. "Thirty-six Sermons: ad aulam, clerum, magistratum, populum," fol., 1658. Of the discourses contained in this invaluable collection of divinity, several had before appeared separately, and twelve as collected into a 4to volume, in 1632. To the eighth edition, printed in 1689, is prefixed the interesting Life, by Walton. 5. "De Obligatione Conscientiæ Prælectiones," 4to, 1661. 6. "Episcopacy, as established by law in England, not prejudicial to the Regal Power," 8vo, 1661. 7. "Preface to Ussher's work on The Power communicated by God to the Prince, and the Obedience required of the Subject," 4to, 1661. 8. "Articles of Visitation and Enquiry concerning Matters Ecclesiastical," 4to, 1662. 9. "Nine Cases of Conscience Resolved." Several of these had been already published at different times. 8vo. 1678. 10. "Bishop Sanderson's Judgment concerning Submission to Usurpers." Annexed, with other tracts, to Walton's Life of Sanderson, 1678. 11. "Discourse of the Church, &c., first, concerning the Visibility of the True Church; secondly, concerning the Church of Rome," 1688. This tract was published by Dr. Ashton, of Brasenose College, Oxford, from a MS. communicated to him by the domestic chaplain who attended Bishop Sanderson on his death-bed.

Dr. Sanderson is mentioned by Brian Walton among those learned friends who assisted him in his Polygot Bible.—*Works. Isaac Walton. Cattermole.*

SANDYS, OR SANDES, EDWIN.

EDWIN SANDYS, OR SANDES, descended from the ancient

barons of Kendal, was born near Hawkshead, in Furness Fells, in 1519. He received his primary education most probably at the School of Furness Abbey, and in 1532 or 1533, went to St. John's College, Cambridge, where he graduated in 1539. In 1547, he became Master of Catherine Hall; about which time he was also Vicar of Haversham, in Buckinghamshire, and a Prebendary of Peterborough. He embraced the doctrines of the Reformation and married. At the death of Edward VI., he was also a Prebendary of Carlisle and Vice-chancellor of the University of Cambridge. When Dudley, Duke of Northumberland, after the death of Edward VI., was in arms for the cause of Lady Jane Grey, he marched through Cambridge on his way to attack the Princess Mary. He persuaded Dr. Sandys to maintain Lady Jane's title in a Sermon before the university. Dr. Sandys did not hesitate to undertake an office which would have laid the new queen, had Lady Jane succeeded, under obligations to him. The speculation, however, failed by the success of Mary, and Dr. Sandys found himself in prison instead of being in a palace. He contrived to escape and arrived at Antwerp, in 1554. Finding that he was not in safety at Antwerp, he proceeded to Strasburg. Here he took up his abode for the present, and here unquestionably spent the most gloomy portion of his life. His own health was at this time deeply injured; he fell sick of a flux (the usual concomitant of hardships and afflictions,) which continued without abatement for nine months; his only child died of the plague; and his beloved wife, who had found means to follow him about a year after his flight from England, expired of consumption in his arms. In addition to his sorrows, the disputes concerning Church discipline broke out among the English exiles, on which several of his friends left the place. After his wife's death, he went to Zurich, where he was entertained by Peter Martyr,

but, his biographer thinks, the time did not permit him to receive any deep tincture either as to doctrine or discipline from Geneva or its neighbours. Within five weeks the news of Queen Mary's death arrived; and after being joyfully feasted by Bullinger, and the other ministers of the Swiss Churches, he returned to Strasburg, where he preached; after which Grindal and he set out for their native country together, and arrived in London on the day of Queen Elizabeth's coronation.

In the month of March following, the queen and her council appointed him one of the nine Protestant divines who were to hold a disputation against an equal number of the Popish clergy, before both houses of parliament at Westminster. He was also one of the commissioners who were selected to prepare a new liturgy, and to deliberate on other matters for the reformation of the Church. On the 21st December, 1559, he was consecrated Bishop of Worcester. When, about the year 1565, it was determined that a new translation of the Bible (called afterwards Parker's, or the Bishops' Bible) should be made, Dr. Sandys, on account of his great skill in the original languages, was one of the bishops who were appointed to undertake that work, and he had allotted to him as his portion the first and second books of Kings, and the first and second books of Chronicles.

At his first visitation in 1560, five or six priests were presented to him for living in a state of concubinage, and he took occasion, on that account to deliver in his cathedral a sermon shewing the necessity of permitting priests to marry. In 1570, on the translation of his friend Grindal to York, he succeeded him in the see of London, from which, in 1576, he was translated to York, on the removal of Grindal to Canterbury. In 1577, Archbishop Sandys resolved to visit the whole of his province. Such a general visitation he was induced to make, it is said, in consequence of the complaints of

Dr. Barnes, Bishop of Carlisle, that he had in vain attempted to bring the clergy of his diocese to an absolute conformity, owing to the lax government, which had been exercised over them by his predecessor; and that his province abounded in Non-conformists, whom he could not reduce to the established orders of the Church.

He had much trouble with Whittingham, Dean of Durham, who had, in the unsettled state of affairs, obtained the preferment without having been ordained. The archbishop was determined to enforce the discipline of the Church, although perhaps he had as little regard to the necessity of episcopal ordination as Whittingham. The Archbishop of York was indeed more of a practical partizan than a divine, and seems chiefly to have studied theology as necessary to his worldly advancement. He was in his heart opposed to the doctrine and discipline of that Church, to enforce which, in order that he might find favour with the government, he was harsh and severe. When first he came from abroad, being a liberal, he was strongly opposed to the use of clerical habits, but when he was a bishop he was a strict enforcer of conformity upon the Puritans. His real sentiments came out in his last will:—"I am persuaded," says he, "that the rites and ceremonies by political institution appointed in the Church, are not ungodly nor unlawful, but may for order and obedience sake be used by a good Christian—but I am now, and ever have been persuaded, that some of these rites and ceremonies are not expedient for this Church now; but, that in the Church reformed, and in all this time of the gospel, they may better be disused by little and little, than more and more urged."

He has the bad preeminence of being the first English bishop who, by his prudence or parsimony, laid the foundation of a fortune in his family, which has justified their subsequent advancement to a peerage. With his father's savings, the manor of Ombersley, in Worcestershire, was purchased by Sir Samuel Sandys, the eldest

son, whose descendants, since ennobled by the family name, still remain in possession of that fair and ample domain.

His life was rendered a scene of perpetual contention and warfare, in which he had numerous enemies by whom many attempts were made to ruin his reputation and interest. One scheme which was planned with this view was of a most atrocious nature. He quarrelled alike with Papists and Protestants, with the clergy who were under him, and with his brethren on the episcopal bench. He seldom kept house at York or Southwark, but lived in obscure manor houses on his estates, to accumulate a fortune for his children. Nevertheless, he was active in the discharge of his duties and zealous as a preacher. He died in 1588. Twenty two of his discourses were collected together in 1616, and printed in 4to.—*Life by Whitaker. Strype.*

SARAVIA, ADRIAN.

OF ADRIAN SARAVIA, who was honoured by the personal friendship and professional confidence of the illustrious Hooker, it is to be regretted that few details can be given. He was of Spanish extraction, and was a native of Artois, where he was born in 1531. In 1582, he was professor of divinity at Leyden. Being well skilled in ecclesiastical antiquity, he was a strong assertor of episcopacy, which, raising against him the hostility of those with whom he was associated, he threw himself on the protection of the Church of England in 1587. He had some time before recommended himself to the episcopal communion, by his Answer to Beza's book, *De triplici Episcopatu*. Not long after his arrival in England, he published a very learned book, *De diversis Gradibus Ministrorum Evangelii*. In this tract, he proves bishops not only of a superior degree, but of a different order

from priests. This book was dedicated to the ministers of the Belgic Churches, where, though not very welcome, it passed without contradiction. But Beza, Danæus, and the rest of the Genevians gave it a warmer reception. They looked upon the principles as subversive of their ecclesiastical government, and therefore resolved to try their strength upon it. Beza, it seems, had other business, and therefore left the undertaking to Danæus. This man, whose talent lay more in railing than reasoning, made little of it. Beza therefore finding it necessary to reinforce Danæus, published an answer in the year 1593, to which Saravia replied the next year. Beza after this seemed to have had enough of the controversy and lay by. As for Saravia, his merit was not overlooked by the English bishops. He was made prebendary of Westminster, and considered in other respects to his satisfaction. In the year 1594, he published a vindication of his former book, of which an account is given by Strype, who says, "the reason that moved him to write upon this argument, viz., that the three orders of ministers were anciently and universally used in the Christian Church, was, as he tells us himself, that he had observed, how there were certain scandalous libels (which he had read before he came into England) of evil-tongued men set forth; therein impudently and rudely, with reproaches and railing speeches, set upon, not only the persons of those who were placed over the Church of England, but also the episcopal dignity and degree itself. Which error, he said, was much greater than they could be persuaded of, who defended it with the very great scandal, not only of the Church of England, but of all the Christian Churches whatsoever.

"That what he had done therefore, was not only, (whatsoever some thought) to defend the dignity of the English bishops; but that his end was, if not to take away, yet, at least, to lessen the offences given by some of their own men, in many places, to the bishops of

all the Churches of Christ, as well of France as Germany, and other learned men, and such as were not ignorant of the ancient government of the Church ; and to supple the wound which they then had made, and would never heal, and as much as might be, to remove the *remoras* of the propagation of the doctrine of the Gospel."

"That he had therefore some notes lying by him, concerning the necessity of bishops, and the dignity of the ministers of the gospel, comprised in a few chapters, which he thought once to have presented to the States of Holland. Afterwards, coming into England, he fell into discourse of this subject with some pastors of this Church, who wondered at his opinion of bishops and seemed to him to believe, that he rather brought it to their ears as a matter of discourse, than that he truly thought so in his own mind ; besides, he saw their own Churches (i. e. in the Low Countries, where he lived) look that way, as favouring the seditious and schismatic party of the Church of England, and might give this faction in England, some cause to depart from and condemn this Church. That he therefore on that account, to free those Churches where he lived, and whereof he was a member, from such suspicion, took upon him the pastoral ministry in the Church of England, and withal set forth his tract of the *different Degrees of Ministers in the Church* ; whereby he might (in the name of the reformed Churches abroad) give a testimony to the world of a conjunction of their minds in one and the same faith. And this he was invited to do by the good example of the bishops of the Church of England, who, notwithstanding their rites and ceremonies were different from those of the Churches abroad among whom he lived, yet did not only bear and suffer strangers to use their own customs and rites in their dioceses, but also friendly embraced and cherished them. (As they did the Dutch and French people in London,

Canterbury, Norwich, Colchester, Sandwich, Southampton, &c.) And therefore he added, that they did ill, whosoever separated and divided one from another, because of external rites and ceremonies.

“And when he saw, that all the best sort of men did not abstain from the communion of their Churches abroad, in like manner he always thought, that he himself ought to hold communion with the Churches of England, in all places where he should live. And that whensoever it happened that he should be present in their churches when the Lord’s Supper was celebrated, he partook with them in those sacred symbols of the peace and unity of Christians. And that it was a certain sign of a very weak judgment, or else of a pharisaical pride and conceit, to refuse the communion of the Church, (in which Christ, and grace obtained for us by Christ, is purely taught) only for different external rites.

“The same learned foreigner farther spake his mind concerning this venerable order of bishops, and declared how they came to be so much opposed; which, methinks, deserves to be recorded, being historical. *Olim Episcopos*, &c. ‘That heretofore no good man did disallow of bishops and archbishops; but now it was come to pass, by the hatred of the Bishop of Rome’s tyranny and his party, that these very names were called into question; and that by divers, on a different account; some, because they believed that such things as were invented by Anti-christ, or by those who made way for him, were to be banished forth without of the Church; others, more modest, thought for the reverence of antiquity, that they were to be borne withal, (although they approved them not,) until they might conveniently with the thing itself, be antiquated. They dared not openly indeed condemn bishops and archbishops, whom they knew to have presided over the Church, and that with great fruit and benefit: but they were willing to

let them go, because they saw some reformed Churches of these times, which had received the Gospel, and rejected the tyranny of the Romish bishop, and had cast off all the government of bishops, did not approve these fathers, and were more pleased with a new form of ecclesiastical government, as believing it to be instituted by our Lord and Saviour Himself, and most different from all ambition and tyranny, &c. But,' added he, 'why I do not in like manner approve that form, this is my reason, because it doth not seem to be sufficiently demonstrated by the Word of God, nor confirmed by any example of those that were before us, our ancestors, as being partly unknown to them, and partly condemned in such as were heretics.'

"Therefore, of this new manner of governing the Church, he was, he said, of the same opinion that others held of the government of bishops, namely, that it was *human*, [as Beza did,] and to be borne with, till another that was better could be obtained: and, on the other hand, that which was disallowed of, as *human*, seemed to him to be *divine*; as being that which, as well in the Old as New Testament, was instituted by God. But because it had been defiled by the wicked deeds of men, that which was to be attributed to man's impiety was ascribed [amiss] to the function; as if no like calamity might happen to this new kind of government, &c. If any objected, that there were many corruptions in the government of bishops, of that matter he intended no disputation; but that the same complaint might be made of the government of civil magistrates; but no man in his wits ever thought that a fit reason to remove from the magistracy all those who were over the commonwealth, [how well soever they governed.]

"The question then was, whether our Lord forbade a *primacy*, with more eminent power, among the pastors of the Church, and ministers of the Gospel: that a pastor might not be set over a pastor, and a bishop over

a bishop, to preserve external polity; not how bishops had used their authority. If any were minded to accuse bishops and their consistories, either of neglect of their duties, or for unjust judgments given, there was nobody hindered but that such things might be brought before the chief magistrate. That, for his part, he undertook the defence of no bishop, nor was he so considerable to do it; nor had they need of his defence; they were able to speak for themselves, and to answer their detractors. All that he did was to lament, that the ancient order, necessary for preserving discipline in the kingdom of Christ, and most diligently observed by the fathers, should be quite taken away: and that he exceedingly feared, lest by the calamity of that age, it might be wholly taken away; because he saw the men of his times were so disposed, as to desire that the whole ministry of the Church might be reduced to the bare preaching of the Gospel. These were the sentiments of Saravia, that learned stranger, which was the cause of his writing his thoughts concerning the episcopal order."

He died in 1613, and was interred in Canterbury Cathedral. All his works were published in 1611, in folio. He must have acquired a very extensive knowledge of the English language, as we find his name in the first class of those whom James I. employed in the new translation of the Bible.—*Collier. Strype. Walton.*

SARPI.

SARPI, commonly called Father Paul, or Fra Paolo, was baptized by the name of Peter, but according to an iniquitous custom of the Romish Church took the name of Paul when he entered the order of the Servites. He was born at Venice, in 1552. He was the son of a merchant who had come from St. Veit to Venice, and of a lady of the Venetian family of Morelli,

which enjoyed the privileges of *cittadinanza*. His father was a little, swarthy, impetuous, quarrelsome man, who had ruined himself by erroneous speculations. His mother was one of those beautiful Venetian blondes not unfrequently to be seen ; her figure was large, and her character marked by modesty and good sense. Her son resembled her in his features.

A brother of hers, Ambrosio Morelli, was then at the head of a school which enjoyed peculiar reputation, and was principally devoted to the education of the young nobility. Of course the master's nephew was admitted to share the instruction. Nicoli Contarini and Andrea Morosini were Paolo's school-fellows, and were very intimate with him. In the very threshold of his life he formed the most important connexions.

Nevertheless, he did not suffer himself to be restrained either by his mother or by his uncle, or by these connexions, from following his inclination for solitude, and entering a convent of Servites as early as in his fourteenth or fifteenth year.

Sarpi spoke little, and was always serious. He never ate meat, and till his thirtieth year drank no wine ; he abhorred lewd discourse : "Here comes the maiden," his companions used to say when he appeared, "let us talk of something else." Every wish, inclination, or desire he was capable of, was fixed on those studies for which he was endowed with remarkable aptitude.

He possessed the inestimable gift of rapid and just apprehension ; for instance, he always recognized again a person whom he had once seen, or when he entered a garden, he saw and remarked everything in it at a glance ; his vision, both mental and bodily, was clear and penetrating. Hence he applied himself with particular success to natural sciences. His admirers ascribe to him the discovery of the valves in the blood vessels, and of the dilatation and contraction of the pupil, the first observation of the dip of the needle, and of a great

many other magnetic phenomena, and it cannot be denied that he took a lively share both in the way of suggestion and discovery, in the labours of Aquapendente, and still more of Porta. To his physical studies he added mathematical calculations, and the observation of intellectual phenomena. In the Servite library in Venice, was kept a copy of the works of Vieta, in which many errors of that author were corrected by the hand of Fra Paola: there was also preserved there, a little treatise of his on the origin and decline of opinions among men, which, if we may judge from the extracts given from it by Foscarini, contained a theory of the intellectual powers, which regarded sensation and reflexion as their foundations, and had much analogy to the theory of Locke, if it did not quite so strictly coincide with it, as some have asserted. Fra Paolo wrote only as much as was necessary: he had no natural promptings to original composition: he read continually, and appropriated what he read or observed: his intellect was sober and capacious, methodical and bold; he trod the path of free enquiry.

With these powers he now advanced to questions of theology and of ecclesiastical law.

It has been said he was in secret a Protestant; but his Protestantism could hardly have gone beyond the first simple propositions of the Augsburg Confession, even if he subscribed to these: at all events, Fra Paolo read mass daily all his life. It is impossible to specify the form of religion to which he inwardly adhered; it was a kind often embraced in those days, especially by men who devoted themselves to natural science,—a mode of opinion shackled by none of the existing systems of doctrine, dissentient and speculative, but neither accurately defined nor fully worked out.

Thus much, however, is certain, that Fra Paolo bore a decided and implacable hatred to the temporal authority of the pope. This was perhaps the only passion

he cherished. Attempts have been made to attribute it to the refusal of a bishopric for which he had been proposed; and who may deny the effect which a mortifying rejection, barring the path of natural ambition, may have even on a manly spirit? Nevertheless, the true cause lay far deeper. It was a politico-religious habit of thought, bound up with every other conviction of Sarpi's mind, corroborated by study and experience, and shared with his friends, his contemporaries, the men who once had assembled at Morosini's, and who now swayed the helm of the state. Before the keenness of his penetrating observation vanished those chimerical arguments, with which the Jesuits laboured to prop up their assertions, and those doctrines, the real foundation of which was, in fact, to be looked for only in a devotion to the Roman See, created by a by-gone condition of society.

About the year 1602, commenced the great controversy between the Republic of Venice and the Pope of Rome. It is not necessary here to enter into the details. The story is the oft-repeated one. On the one hand the most unjustifiable pretensions were advanced by the Pope, which, under the direction of father Paul, were reasonably and manfully resisted by the Rulers of the Republic, who, nevertheless, in the end submitted to an unworthy compromise. The conduct of Paul Sarpi throughout the affair was such as to raise him to the highest consideration in Europe. Pending these disputes, being appointed theologian and one of the counsellors of the Republic, he drew up a treatise entitled, *Consolation of Mind to tranquillize the Consciences of good Men*, and to prevent their entertaining any Dread of the Interdict, published by Paul V. As this work was designed for the sole use of government, it was not published by the author, but was locked up in the archives of the republic; whence a copy having some years afterwards been clandestinely obtained, it was published

at the Hague in 1725, both in the Italian and French languages. In the same year an English version of it appeared in London. Sarpi also published a translation of *A Treatise on Excommunication*, by Gerson, both in Latin and Italian, with an anonymous letter prefixed to it. This work was immediately condemned by the Inquisition; whose sentence Bellarmine undertook to support in a strain of sophistical reasoning, which Sarpi ably detected in *An Apology for Gerson*. To the succeeding champions for the papal see, among whom were Baronius and Bzovius, Sarpi made an unanswerable reply in a piece entitled, *Considerations on the Censures of Paul V.*

Sarpi had also a share in some other treatises in this memorable controversy; particularly in *A Treatise on the Interdict*, published in the names of seven divines of the republic. At length the papal court cited Sarpi by a decree, October 30, 1606, under penalty of excommunication, to appear in person at Rome, and justify himself from the heresies of which he was accused. Despising, however, the thunders of the Vatican, he refused to submit to the citation.

Even when the pope had come to an understanding with the republic, the court of Rome could not forgive Sarpi's attacks on the pope's authority; and some of its fanatical adherents were persuaded that it would be a highly meritorious action to make away with a man who had been condemned for heresy. Sarpi received intimations from various quarters that designs were formed either against his liberty or his life; but, trusting to the accommodation which had taken place, and the rectitude of his own conduct, he lived in a state of security which gave his enemies favourable opportunities of carrying their plans into execution. Returning to his monastery on the evening of the 5th of October, 1607, he was attacked by five assassins armed with stilettoes, who wounded him in fifteen places, and left him for dead

upon the spot. Providentially, none of these wounds proved mortal, though three of them were exceedingly dangerous. No sooner was the senate informed of this murderous attempt, than, to show their high regard for the sufferer, and their detestation of such a horrid attempt, they broke up immediately, and came that night in great numbers to his monastery; ordered the physicians to bring them regular accounts of him: and afterwards knighted and richly rewarded Acquapendente, for the great skill which he discovered in curing him. That Sarpi himself entertained no doubts respecting the quarter from which this wicked aim at his life proceeded, appears from his saying pleasantly to his friend Acquapendente one day while he was dressing his wounds, that they were made *Stylo Romanæ Curiaë*. One of the weapons, which the assassin had driven with such force into Sarpi's cheek that he was obliged to leave it in the wound, was hung up at the foot of a crucifix in the Church of the Servites, with this inscription, *Deo Filio Liberatori*.

Sarpi himself was now aware of the necessity of living more privately in his monastery. In this retirement he wrote his Account of the Quarrel between Paul V. and the Republic of Venice, published in 1608. His attention was directed in the next place to the arrangement and completion of his celebrated History of the Council of Trent, for which he had long before collected ample materials. It was first published in London, by Sir Nathaniel Brent, (by whom also it was translated into English,) in 1619, in folio, under the feigned name of Pietro Soave Polano, which is an anagram of Paolo Sarpi Venetiano, and dedicated to James I. by Anthony de Dominis, Archbishop of Spalatro, then a resident in England. It was afterwards published in the original Italian, the French, and other languages; and in 1736, father Courayer published in London a new French translation of it in 2 vols, folio, illustrated with valuable

critical, historical, and theological notes. Sarpi also in the retirement of his monastery, wrote:—A Treatise on Ecclesiastical Benefices, pointing out the means by which the Church had acquired its immense revenues, and the abuses which had taken place in the disposal of them; A Treatise on the Inquisition; De Jure Asylo-
rum; a Treatise On the Manner of conducting the Government of a Republic, so as to insure its Duration; and a continuation of Minuccio Minucci's, Archbishop of Zara's, History of the Uscocchi, from 1602 to 1616. The articles already enumerated, together with a volume of Letters, are all the productions of Sarpi's pen which have been published.

He died on the 14th of January, 1623, in the seventy-second year of his age.

Of Paul Sarpi's History of the Council of Trent, Ranke concludes an elaborate criticism with saying: "His authorities are diligently collected, very well handled, and used with superior intelligence; nor can it be said that they are falsified, or that they are frequently or essentially perverted;—but a spirit of decided opposition pervades the whole work.

"In this way Sarpi struck anew into a different course from that commonly pursued by the historians of his day. He gave to their system of compilation the unity of a general tone and purpose: his work is disparaging, condemnatory, and hostile; he set the first example of a history which accompanies the whole progress of its subject with increasing censure; far more decided in this than Thuanus, who first made a cursory use of this method. Sarpi has found numberless imitators on this score. (*See the Life of Pallavicini.*)—Fulgentio. *Life of Walton.* Johnson. Ranke.

SAURIN, JAMES.

JAMES SAURIN was born at Nismes, in 1677, and upon

the revocation of the Edict of Nantes, in 1685, he went with his father into exile, and having settled at Geneva, was educated there. In his seventeenth year he quitted his studies to enter the army, and made a campaign as a cadet in Lord Galloway's company. But he quitted the army, and returned to his studies at Geneva in 1696.

In 1700, he went to Holland, and thence to England, where he continued nearly five years, and preached with great acceptance among his fellow refugees in London. In 1703 he married. Two years afterwards he returned to Holland, where he became pastor to a Church of French refugees, who were permitted to assemble in the chapel belonging to the palace of the Princes of Orange at the Hague, in which he officiated for the remainder of his life. He died in 1730, in the fifty-fourth year of his age. He was the author of 12 volumes of Sermons, five of which were published by himself, between the years 1708 and 1725, in 8vo, and the remainder from his MSS.

Saurin also published, *The State of Christianity in France*; *A Compendium of Christian Divinity and Morality, in the Catechetical Form*; and, *Discourses Historical, Critical, and Moral, on the most memorable Events of the Old and New Testament*. This last, which is his principal work, forms 6 large folio volumes. He died before the 3rd volume was completed, which was finished by Roques, who added a fourth volume on the Old Testament; Beausolve adding two other volumes on the New Testament.—*Life prefixed to the Translation of his Sermons by Robinson.*

SAVONAROLA, GIROLAMO MARIA FRANCESCO MATTHEO.

THIS extraordinary person is regarded by some as a patriot and reformer, and by others he is represented as a fanatic and a demagogue. Impartial history, while it cannot entirely acquit him of fanaticism, will represent

him as a pious and disinterested man whose generous spirit was roused to indignation by the iniquities of the Church of Rome, and whose objects were noble. He was born on the 21st of September, 1452. He was educated at first by his grandfather, and on his death his father procured for him teachers from whom he became acquainted with Greek and Roman literature, the study of which had been lately revived. He was intended for the medical profession, but having been crossed in love, he suddenly determined "to leave the world," as the Romanists style it, and in 1475, he sought refuge in the Dominican Cloister at Bologna, acting thus in opposition to the wishes of his father.

Rigid in all the observances of his ascetic rule, humble, holy, devoted, Savonarola soon obtained as high a reputation for sanctity as for learning; for a time he was entirely occupied in reforming himself, and his companions were glad to share the credit of his piety, while as yet their repose was undisturbed by that inconvenient goodness which aims at reforming others.

In his lonely cell, by fervent prayer and devout meditation he learnt more and more of the attributes of God, and of the nature of His commands to His creatures. It seems natural that an honest mind, enlightened by just ideas of the Deity, should look for truth in the agreement of written revelation with the light of natural conscience, and with the providential government of the universe, since, each emanating from the source of truth, they must agree perfectly together, though sometimes their connection is concealed; and that in any apparent contradiction it should suspect some error in the interpretation of one of these. Savonarola knew his Bible well; he observed that the consciences of his Romish brethren, clergy as well as laity, were so far from responding to its precepts that the general tone of morals was thoroughly opposed to the spirit of the New Testament, and his first alarm was the discovery of this

darkened conscience; he did not yet fully perceive the deeper evil, that by the false interpretations of his Church, Scripture itself was wrested to support those who called evil good, though suspicions of false doctrines are often mingled with censures of moral guilt.

In the New Testament he devoted his special attention to the study of the Apocalypse, but he did not confine himself to the New Testament; he had indeed a strong partiality for the Old. The brothers of his order were surprised at the predilection of Savonarola for a book which had fallen into such neglect in the seats of religion;—most of all, they wondered at the great attention and regard which he paid to the more ancient writings. “Why,” demanded the monks of Savonarola, “do you study the Old Testament? Surely it is of no use to go over again the past, and perplex our minds with the understanding of fulfilled histories?” To this question Savonarola replied by another—“For what purpose then has God preserved these writings? and why have the fathers of the Church equally expounded the Old Testament and the New, and recognized the inter-dependency of the one with the other?” Not a reason for study, but an excuse for their indolence, was what the monks had desired—so they left Savonarola unanswered, and the Scriptures unread.

When he was ordained he soon became celebrated as a preacher, although in his first attempts at sacred oratory he appears to have failed. And from an early period in his career he assumed the position of a reformer. In the year 1485, he preached in Brescia, where he there describes the state of the medieval Church.

“The popes have attained through the most shameful simony and subtlety the highest priestly dignities, and even then, when seated in the holy chair, surrender themselves to a shamefully voluptuous life and an insatiable avarice. The cardinals and bishops follow their

example. No discipline, no fear of God is in them. Many believe in no God. The chastity of the cloister is slain, and they who should serve God with holy zeal have become cold or lukewarm. The princes openly exercise tyranny. Their subjects encourage them in their evil propensities, their robberies, their adulteries, their sacrileges. But, after the corrupted human race has abused for so many centuries the long-suffering of God, then at last the justice of God appears, demanding that the rulers of the people, who with base examples corrupt all the rest, should be brought to heavy punishment, and that the people of Asia and Africa, now dwelling in the darkness of ignorance, should be made partakers of the light."

From this time his fame as a preacher and even as a prophet spread far and wide, until in 1487, he became Prior of St. Marco in Florence. The monastery of St. Marco had been founded by Cosmo di Medici, and as the patronage still remained in his family, they naturally expected the deference which former priors had willingly paid to protectors so powerful and so worthy. Savonarola however looked with a jealous eye upon the authority of the Medici as hostile to liberty; he refused on his induction to acknowledge Lorenzo as head of the republic, and shunned his presence when he visited the monastery, alleging that he held communion with God and not with man: when reminded that Lorenzo was in the garden, he inquired, "Did he ask for me?" "No." "Then let him proceed with his devotions." By reviving in example and precept the austere rule of St. Dominic, he became obnoxious to all those in his convent into whom he could not infuse some portion of his own enthusiasm, and to whom his conduct was a constant reproach. He was a great enemy to idleness; slept but four hours, being present day and night in choir at all sacred offices; and he gave audiences at certain times to all who wanted his help in resolving

conscientious scruples. His greatest recreation was when a little leisure remained to be passed with the novices : he often said to the old fathers, " Do you wish I should preach well ? give me time to converse with my children." While with them he ever spoke of divine things and of the Sacred Scriptures, and acknowledged that this way he had learned much, for that God oftentimes spoke and expounded His revelation by these simple youths as by pure vessels full of the Holy Spirit. The cells of the monks were frequently visited by their prior, who heard or inquired what was the subject of their conversation : if it concerned eternity, he excited them to greater animation, mingling in it, and reminding them that God was present ; if they were not occupied in celestial things, he adroitly changed the strain to something holy in such a way that none were embarrassed, and all became accustomed to spiritual converse. He was strictly abstemious, and no man ever doubted his chastity. He desired the coarsest and most patched clothing ; once in consulting about reformation with two abbots of Vallambrosa, he happened to glance at their cowls, which were of beautiful velvet, and smiled ; the abbots, somewhat blushing, said by way of excuse, " Brother, do not wonder at the fineness of our cowls, they last so much the longer ;" the brother replied, " What a pity St. Benedetto and St. Gio. Gualbert did not know this secret, they would have worn the same."

Not content with monastic reform, Savonarola proceeded openly to attack the authority of the Medici, accusing them of aiming at the sovereignty of the state ; and, according to the account of some contemporary authors, predicting the fall of the family under Pietro and the approaching death of Lorenzo. The latter however showed no disposition to punish this presumption, but merely restrained Savonarola from giving public lectures, and declared that all attempts to reform the morals of the Florentines met with his hearty concur-

rence. He gave also very decided testimony of his esteem for the character of the reformer, in sending for him when at the point of death, that he might receive his confession and bestow absolution. Savonarola went. To his inquiries if Lorenzo continued firm in the Catholic faith, the latter replied in the affirmative. Then he exacted a promise that whatever had been unjustly obtained from others should be restored; Lorenzo answered, "Certainly, father, I shall do so, or if not able, I shall strictly enjoin the duty on my successors." To an exhortation on bearing death with fortitude, he replied, "Cheerfully, if it be the will of God;" but when Savonarola further insisted that he should re-establish the independence of Florence, he refused to comply, and the father departed without absolving him. Politiano, who might probably have been present, says that Savonarola did give absolution, but as his narrative does not agree so well with the characters of the parties as that of Pico, the friend and biographer of Savonarola, and as he was a man to whom all religious ordinances were indifferent, if not contemptible, he is very likely to be incorrect: impartiality is out of the question in both cases.

Pietro di Medici succeeded his father, but could not hold the reins of government with so firm a hand, and Florence was soon distracted by factions.

Savonarola now took a more decided part in affairs of state. Not only in the Duomo and St. Marco, which were crowded, but in the public squares, he harangued assembled thousands, bitterly inveighing against the corruptions of the pontifical court, no less than against the general licentiousness of manners and the domineering spirit of the Medici. He even delivered prophecies of future miseries, to the utterance and accomplishment of which friends and enemies alike bear witness: the latter attributing them to his uncommon sagacity and extensive information; the former to the immediate

inspiration of the Holy Spirit,—both probably considering as deliberate assertion many things which were but scintillations of his fiery eloquence, and which rather threatened than foretold the disastrous future.

But his politics did not distract his mind from his spiritual duties as a preacher; and at Florence, as formerly at Brescia, we find him drawing a picture of the state of religion, when Popery was predominant. “In our days,” says he, “when all Christians have come to such a pass, that they communicate only once a year, and that with very sorry preparation, they are worse than the heathen were, and every day become more depraved. Every year they confess their sins, and yet return to the same sins, promising God every time to live better, but never performing their promises. Our priests, who without devotion and reverence administer the Supper, are yet worse than the laity. Thus because Christians have forsaken the true service of Christ, they are now-a-days fallen into such blindness, that they know not what the name of Christian means, and wherein the true service of God consists. They occupy themselves with outward ceremonies, and know nothing of the inner service of God. Seldom or never they read the Sacred Scriptures, or if they read them, they understand them not; or if they understand them, they have no taste for them—yea, they only say, ‘Our soul is disgusted with this vulgar feast. Who will give us to hear Cicero’s eloquence, and the sounding words of the poets, the soft diction of Plato, and the acuteness of Aristotle? For the Scriptures are far too simple, contain food only fit for women. Preach to us the refined and sublime.’ And thus the preachers accommodate themselves to the people. Since they could no more endure sound doctrine, the people have given themselves to lies, they invite such teachers as suit their itching ears, they turn themselves away from the truth, and follow cunningly-devised fables. Also the princes and heads of

the people will not hear the truth, but say, 'Preach to us what pleases us, preach to us flatteries, and tell us something good.' And hence, Christian people now wander in great darkness."

Of the state of the monasteries and the ill effects of the constrained celibacy of the clergy we have his opinion thus stated:—"The chastity of the cloister is slain! Had not the celibacy of the clergy become a futile pretext, provoking fornication and adultery, and encouraging concubinage? Had not the Church become a brothel? was not the Church of Rome even the Mother of Harlots? Was it not written on her front, blazoned shamelessly on the folds of her tiara? Did she any longer attempt to conceal it? was not the veil altogether withdrawn? Innocent VIII. regarded as no crime what he had inherited as a custom. The clergy were rendered dissolute by an absurd regulation, which outraged nature without ministering to grace, and violated the precept of Scripture, declaring, that 'Marriage is honourable in all.' The cloisters were grossly immoral—most odious practices were indulged—all due to what Luther calls 'the hell of celibacy.'" Savonarola had not arrived at this perception; he was a monk. He thought it right to take the vow of chastity—he had taken it, and he kept it. In all the relations of life, he was a sincere man; and it was this which made him sternly heroic—which fitted him for a reformer—which predisposed him for the martyr's crown.

It does not fall within our province to narrate the political conduct of Savonarola; it is sufficient to say that in acting as he thought for the good of his country he was always opposed to the family of the Medici. The exiled partisans of the Medici carried their complaints to Rome, where they were favourably received; the pope lent a willing ear to accusations against his most formidable adversary, Savonarola. He was now doubly obnoxious as the political favourer of the French, and the

bold denouncer of the enormous vices of the pontifical court and family: not only opposing them in sermons, but writing to the emperor and the King of Spain, representing the Church as falling into ruin, and entreating the convocation of a general council, in which he undertook to prove that the Church was without a head, since he, who had obtained the chair of St. Peter by bribery, was unworthy not only of his high dignity, but of the name of Christian. Copies of these letters were sent to Rome, and they exasperated Alexander to the utmost; rich, clever, and a pope, he could not fail to have a party, and found the Franciscans willing instruments of vengeance against a member of the rival order; many volunteered a service more applauded and better recompensed at Rome than any other; but there was some difficulty in finding vulnerable points in the character of Savonarola, and in those of his doctrines which were most practically obnoxious. The pope sent for a learned bishop, and said:—

“I wish you to controvert the sermons of this brother.”

Bishop.—“Holy father, I will do it; but I must have arms to oppose and overcome him.”

Pope.—“How arms?”

Bishop.—“This brother says we ought not to keep concubines, be licentious, or commit simony—he says true; what can I answer to this?”

Pope.—“What is to be done in this matter?”

Bishop.—“Reward him, make him a friend by honouring him with a red hat, provided he leaves off prophesying, and retracts what he said.”

In pursuance of this plan, a learned man, Ludovico, was sent to Savonarola, who received him kindly, and argued with him three days; Ludovico, failing to convince by reason, offered the cardinalate, which Savonarola refused, and invited his guest to hear the preaching next morning, when, after repeating his denunciations more violently than ever, he declared he would have no

other red hat than one tinged by the blood of martyrdom. The messenger returned persuaded that the brother was indeed a true servant of God.

After the failure of this lenient measure, the pope first silenced, and then excommunicated the refractory monk, causing the sentence to be read in the Duomo of Florence: for a while Savonarola submitted, and relinquished his pulpit to Domenico da Pescia, and other friends; he hesitated to shake off an authority which had long been the cement of the ecclesiastical fabric, however unjustly it was now exercised, but soon he resumed his functions in defiance of the pope's mandate, affirming that he knew it was the will of God he should not submit to the decisions of such a corrupt tribunal, and declared that he should be condemned of God, if ever he asked absolution for this resistance.

In this proceeding he was upheld by the magistracy of Florence, as appears by the spirited letter they sent to Alexander.

The effect of Savonarola's eloquence and especially of his preaching was wonderful and beneficial, and by success he was morally injured. While at a distance from the world his mind had been open to the reception of all truth, he had listened to the Word of God almost exclusively, and learned purer doctrines than those transmitted through a corrupt Church, doctrines which Luther continued to learn with a mind wholly bent on theological investigation, and communicated to others gradually as they were presented to himself; but Savonarola, with only an imperfect apprehension of them, plunged into the temporal affairs of men, to use for their benefit the little knowledge he had acquired, and amidst the confusion and error by which he was surrounded, had much difficulty in holding fast that little, and no leisure to enlarge his store. The men with whom he was necessarily associated in the prosecution of his designs infected him with their superstitions; the injustice and

opposition he encountered disturbed the exercise of his cool judgment; it was not till after the conclusion of his political career that he advanced again beyond his times, and left behind both the world and the Church of Rome in his nearer approach to Divine Truth.

Exhausted by fatigue, abstinence, and incessant emotion, Savonarola fell sick and was compelled to retire from public duties, and commit the exposition of his doctrines principally to Domenico da Pescia, whose zeal outran his judgment; he appears to have interrupted his master's expression of confidence in God, "Who," he said "would, if necessary, enable him to pass unhurt through the fire," into an appeal to miracles in support of his doctrine; and though repeatedly warned not to give way to a wild imagination, he suffered himself to be so far transported in the heat of declamation as to accept a challenge thrown out by a monk of the Minor Observantines, and refer the decision between their respective opinions to the result of an ordeal fire! This barbarous proposition had not hitherto been noticed by Savonarola, who always denied that it originated with him or his party. The turbulent and divided multitude gladly caught at the promise of a spectacle, and the magistrates, some of one party and some of another, agreed to try this mode of ascertaining the truth, though there were some who either moved by humanity, or as one might suppose, for the purpose of throwing ridicule upon the whole affair, affirmed that it would be quite as satisfactory, and much less cruel, if the two monks were immersed in a tub of water (for their greater comfort warm water,) and he who came out dry was to be considered the conqueror.

A day was appointed for the trial. Savonarola with his champion, at the head of a numerous procession, appeared at the place, and thundered out the psalm "Let the Lord arise and scatter his enemies." The Franciscan came; the flames were kindled; when Savo-

narola, finding that the adverse party was not to be intimidated, proposed that Domenico should be allowed to carry the host with him into the fire. This was exclaimed against by the whole assembly as an impious and sacrilegious proposal. It was, however, insisted upon by Domenico, who thereby eluded the ordeal. But the result was fatal to the credit of Savonarola. The populace insulted and turned against him. His enemies, after a sharp conflict, apprehended him, with Domenico and another friar, and dragged them to prison. An assembly of ecclesiastics, directed by two emissaries from Rome, sat in judgment upon them. The resolution and eloquence of Savonarola disconcerted his judges at the first examination; but upon the application of torture, his constancy gave way, and he acknowledged the imposture of his pretending to supernatural powers. He and his companions were condemned to be first strangled and then burnt, and the sentence was put in execution on the 23rd of May, 1498, before an immense crowd of spectators, a part of whom still venerated him as a saint and martyr, while the rest execrated him as a hypocrite and seducer.—*Life and Times of Savonarola. Foreign Quarterly.*

SCHWARTZ, CHRISTIAN FREDERICK.

THIS illustrious man and distinguished missionary was born at Sonnenburg, in the province of Bradenburg, in 1726. He was educated at the University of Halle, and there formed his resolution to engage in missionary labour. Having determined to make India the seat of his ministry, he sailed for Tranquebar, on the Coromandel coast, in 1750, to superintend the Danish Mission. In 1766, he became one of the missionaries of the Society for Promoting Christian Knowledge, to which the Danish mission was afterwards transferred. He removed first to

Trinchinopoly, and afterwards to Tanjore. He also went on a successful embassy from the presidency of Madras to Hyder Ali at Seringapatam ; and in 1783, he, through the influence of his high moral reputation, saved Tanjore, then besieged by Hyder's troops, from the horrors of famine. In 1785, he engaged in a scheme for the establishment of schools throughout the country for the purpose of teaching the natives the English language, which was carried into effect at Tanjore and other places. In 1787, the Raja of Tanjore confided to the care of Schwartz his successor Maha Sarbojee, a minor, who, some years afterwards, manifested his filial affection for his tutor and protector by erecting a monument, by Flaxman, to his memory in the mission church at Tanjore. Schwartz died February 13th, 1798.

SCOT, OR, ROTHERHAM, THOMAS.

THOMAS SCOT, alias ROTHERHAM, a munificent benefactor to Lincoln College, Oxford, was born at Rotherham, in Yorkshire, from whence he took his name, but that of his family appears to have been Scot. He rose by his talents and learning to the highest ranks in Church and State, having been successively fellow of King's College, Cambridge, master of Pembroke Hall, chancellor of that university, prebendary of Sarum, chaplain to King Edward IV., provost of Beverley, keeper of the Privy Seal, secretary to four kings, Bishop of Rochester and Lincoln, Archbishop of York, and lord-chancellor. His buildings at Cambridge, Whitehall, Southwell, and Thorp, are eminent proofs of his magnificent taste and spirit.

He was promoted to the see of Lincoln in 1471. and we learn from his preface to his body of statutes, that a visit through his diocese, in which Oxford then was, proved the occasion of his liberality to Lincoln College. On his arrival there, in 1474, John Tristroppe, the third

rector of that society, preached the visitation sermon from Psalm lxxx. 14, 15 :—" Behold and visit this vine, and the vine-yard which thy right hand hath planted, &c." In this discourse, which, as usual, was delivered in Latin, the preacher addressed his particular requests to the bishop, exhorting him to complete his college, now imperfect and defective both in buildings and government. Rotherham is said to have been so well pleased with the application of the text and subject, that he stood up and declared that he would do what was desired. Accordingly, besides what he contributed to the buildings, he increased the number of fellows from seven to twelve, and gave them the livings of Twyford in Buckinghamshire, and Long Combe in Oxfordshire. He formed also in 1479, a body of statutes, in which, after noticing with an apparent degree of displeasure, that although Oxford was in the diocese of Lincoln, no college had yet made provision for the natives of that diocese, he enjoined that the rector should be of the Diocese of Lincoln or York, and the fellows or scholars should be persons born in the Dioceses of Lincoln and York, and one of Wells, with a preference, as to those from the diocese of York, to his native parish of Rotherham. This prelate died in 1500 at Cawood, and was buried in the Chapel of St. Mary, under a marble tomb which he had built.—*Chalmers*.

SCOTT, JOHN.

JOHN SCOTT was born at Chippenham, in Wiltshire, in 1638. He was originally intended for trade, but afterwards went to New Inn Hall, Oxford, where he matriculated in 1657. When ordained he came to London, where he officiated in the perpetual curacy of Trinity in the Minories, and as Minister of St. Thomas's, in Southwark. In 1677, he was presented to the Rectory of St.

Peter Le Poor, in Old Broad-street: and was collated to a prebend in St. Paul's Cathedral, in 1684. In 1685, he accumulated the degrees of bachelor and doctor in divinity.

His great work was the *Christian Life*. The first part was published in 1681, 8vo, with this title, "The Christian Life, from its beginning to its consummation in Glory, together with the several means and instruments of Christianity conducing thereunto, with directions for private devotion and forms of prayer, fitted to the several states of Christians;" in 1685, another part, "wherein the fundamental principles of Christian duty are assigned, explained, and proved;" in 1686, another part, "wherein the doctrine of our Saviour's meditation is explained and proved." This admirable work was strongly recommended to students of divinity by the late Dr. Lloyd, Bishop of Oxford.

When Popery was encroaching under Charles II. and James II. he was one of those champions who opposed it with great warmth and courage, particularly in the dedication of a sermon preached at Guildhall Chapel, Nov. 5, 1683, to Sir William Hooker, lord-mayor of London, in which he declares that "Domitian and Dioclesian were but puny persecutors and bunglers in cruelty, compared with the infallible cut-throats of the apostolical chair."

After the Revolution, he was offered the Bishopric of Chester, which he refused from scruples about the Oath of Homage, as he did afterwards another bishopric, the Deanery of Worcester, and a prebend of Windsor, because they were the places of persons who had been deprived. In 1691, he succeeded Sharp, afterwards Archbishop of York, in the Rectory of St. Giles-in-the-Fields; and in the same year he was made canon of Windsor. He died in 1694. Besides the *Christian Life*, he published also *Examination of Bellarmine's Eighth Note concerning Sanctity of Doctrine*; *The Texts Examined*, which

Papists cite out of the Bible concerning Prayer in an Unknown Tongue ; Certain Cases of Conscience resolved, concerning the lawfulness of joining with Forms of Prayer in public worship ; A Collection of Cases and other discourses lately written, to recover Dissenters to the Communion of the Church of England, 1685, 4to. All his works were published in 2 vols., folio, 1704.—*Wood. Biog. Dict.*

SCOU GAL, HENRY.

THIS admirable writer, whose works still live, and which found an editor of late years in the late incomparable Bishop Jebb, did much in a short time, since he was called to his reward in his twenty-seventh year. Of a life so short, little is known. He was born in June, 1650, at Salton, in East Lothian, and was son of the Bishop of Aberdeen. In the University of Aberdeen, he received his education, and so distinguished himself, that at the age of twenty, he was enabled to fill the office of professor of philosophy, with honour to himself and with profit to his pupils.

He maintained his authority among the students in such a way as to keep them in awe, and at the same time to gain their love and esteem. Sunday evenings were spent with his scholars in discoursing of, and encouraging religion in principle and practice. He allotted a considerable part of his yearly income for the poor ; and many indigent families of different persuasions, were relieved in their difficulties by his bounty, although so secretly that they knew not whence their supply came.

Having been a professor of philosophy for four years, he was at the age of twenty-three admitted into holy orders, and settled at Auchterless, a small village about twenty miles from Aberdeen. Here his zeal and ability

in his great Master's service were eminently displayed. He catechised with great plainness and affection, and used the most endearing methods to recommend religion to his hearers. He endeavoured to bring them to a close attendance on public worship, and joined with them himself at the beginning of it. He revived the use of lectures, looking upon it as very edifying to comment upon and expound large portions of Scripture. In the twenty-fifth year of his age, he was appointed professor of divinity in the King's College, Aberdeen, which he at first declined, but when induced to accept it, he applied himself with zeal and diligence to the exercise of this office. After he had guarded his pupils against the common artifices of the Roman missionaries in making proselytes, he proposed two subjects for public exercise : the one, of the pastoral care, the other, of casuistical divinity.

The inward dispositions of this excellent man, are best seen in his writings, to which his pious and blameless life was wholly conformable. His days, however, were soon numbered ; in the twenty-seventh year of his age, he fell into a consumption, which wasted him by slow degrees ; but during the whole time of his sickness he behaved with the utmost resignation, nor did he ever show the least impatience. He died June 20, 1778, in the twenty-eighth year of his age, and was buried in King's College Church, in Old Aberdeen. His principal work is entitled "The Life of God in the Soul of Man," which has undergone many editions, and has been thought alike valuable for the sublime spirit of piety which it breathes, and for the purity and elegance of its style. He left his books to the library of his college, and five thousand marks to the office of professor of divinity. He composed a form of morning and evening service for the Cathedral Church of Aberdeen, which may be seen in Orem's Description of the Canonry of Old Aberdeen, printed in No. 3. of the

Bibliotheca Topographica Britannica." His treatise on the "Life of God," &c, was first printed in his life-time by Bishop Burnet about 1677, without a name, which the author's modesty studiously concealed. It went through several subsequent editions, and was patronised by the Society for promoting Christian Knowledge, and was reprinted in 1786, with the addition of "Nine Discourses on important subjects," by the same author, and his Funeral Sermon, by Dr. G. G.—*Encyclopædia Perthensis. Bibl. Topog. Britan.*

SECKER, THOMAS.

OF this prelate, Pope said, "Secker is decent;" and decent and decorous he was, without excellence, in every department of life. He was respectable as a scholar, as a divine, as a writer, as a parish priest and as a bishop. And he lived at a period when a government hostile to the Church, looked out for respectable mediocrity, to fill the highest ecclesiastical stations. He was born in 1693, at Sibthorpe, in the Vale of Belvoir, in Nottinghamshire. His parents were dissenters, and he was educated for the dissenting ministry. But having perceived the errors of dissenting principles, he declined to officiate in the capacity of a minister, although with his usual cautious moderation he abstained from declaring himself a Churchman. In 1716, he applied himself to the study of physic, both in London and at Paris. He had been acquainted with the celebrated Joseph Butler when he was at a Dissenting School, at Tewksbury, and while at Paris he received an offer from Butler, now preacher at the Rolls, to obtain for him a preferment in the Church of England, if he would conform. He was enabled to make the offer through his intimacy with Mr. Edward Talbot, son of the Bishop of Durham, Secker acceded

to the proposal, and proceeding with his usual regard to propriety, took his medical degree at Leyden, in 1721, and, entering at Exeter College, Oxford, received a degree by diploma at that university after a year's residence.

Having been ordained by the Bishop of Durham, his progress was rapid. He was made chaplain to Bishop Talbot; he had the living of Houghton-le-Spring, which he exchanged in 1727 for that of Ryton, and a prebend of Durham; in 1732, he was nominated one of the king's chaplains, and in the following year Rector of St. James's, Piccadilly. In that year he went to Oxford to take his degree of doctor of laws (not being of sufficient standing for that of divinity.) On this occasion he preached his celebrated Act Sermon, on the advantages and duties of academical education, which was printed at the desire of the heads of houses, and quickly passed through several editions. Early in 1735, he was made Bishop of Bristol. In 1737, he was translated to Oxford. In 1750, he gave up the Rectory of St. James's, and his Durham prebend, and was made Dean of St. Paul's. In 1758, he became Archbishop of Canterbury.

Bishop Porteus observes, that when translated to the Metropolitan See, all designs and institutions that tended to advance good morals and true religion, he patronized with zeal and generosity. He contributed largely to the maintenance of schools for the poor, to rebuilding or repairing parsonage houses and places of worship, and gave at one time no less than £500 towards erecting a chapel in the Parish of Lambeth, to which he afterwards added near £100 more. To the Society for promoting Christian Knowledge he was a liberal benefactor, and to that for propagating the Gospel in Foreign Parts, of which he was the president, he paid much attention; was constant at all the meetings of its members, (even sometimes when his health would ill permit it,) and superintended their deliberations with

consummate prudence and temper. He was sincerely desirous to improve to the utmost that excellent institution, and to diffuse the knowledge and belief of Christianity as wide as the revenues of the society, and the extreme difficulty of establishing schools and missions amongst the Indians, and of making any effectual and durable impressions of religion on their uncivilized minds, would admit. But Dr. Mayhew, of Boston, in New England, having in an angry pamphlet accused the society of not sufficiently answering these good purposes, and of departing widely from the spirit of their charter; with many injurious reflections interspersed on the Church of England, and the design of appointing bishops in America; his grace on all these accounts thought himself called upon to confute his invectives, which he did in a short anonymous piece, entitled, *An Answer to Dr. Mayhew's Observations on the Charter and Conduct of the Society for propagating the Gospel*; printed for Rivington, 1764, and reprinted in America. The strength of argument, as well as fairness and good temper, with which this Answer was written, had a considerable effect on all impartial men, and even on the doctor himself, who plainly perceived that he had no common adversary to deal with; and could not help acknowledging him to be "a person of excellent sense, and a happy talent at writing; apparently free from the sordid illiberal spirit of bigotry; one of a cool temper, who often shewed much candour, was well acquainted with the affairs of the society, and in general a fair reasoner." He was therefore so far wrought upon by his "worthy answerer," as to abate much in his Reply of his former warmth and acrimony. But as he still would not allow himself to be "wrong in any material point," nor forbear giving way too much to reproachful language and ludicrous representations, he was again animadverted upon by Mr. Apthorpe, in a sensible Tract, entitled, "*A Review of Dr. Mayhew's Remarks,*" &c.,

printed also for Rivington, in 1765. This put an end to the dispute. The doctor on reading it declared he should not answer it, and the following year he died.

It appeared evidently in the course of this controversy, that Dr. Mayhew, and probably many other worthy men amongst the Dissenters both at home and abroad, had conceived very unreasonable and groundless jealousies of the Church of England, and its governors; and had in particular greatly misunderstood the proposal for appointing bishops in some of the Colonies. The chief reasons for desiring an establishment of this nature, were, the want of persons vested with proper authority, to administer to the members of the Church of England the ancient and useful office of confirmation; to superintend the conduct of the episcopal clergy; and to save candidates for the ministry the trouble, cost, and hazard of coming to England for ordination. It was alleged, that the expence of crossing the Atlantic for that purpose could not be less than £100, that near a fifth part of those who took that voyage had actually lost their lives; and that in consequence of these discouragements, one half of the Churches in several provinces were destitute of clergymen. Common humanity, as well as common justice, pleaded strongly for a remedy to these evils; and there appeared to be no other effectual remedy but the appointment of one or more bishops in some of the episcopal Colonies. The danger and inconveniences, which the Dissenters seemed to apprehend from that measure, were thought to be effectually guarded against by the mode of appointment which was proposed. What that mode was, may be seen in the following extract from the archbishop's Answer to Dr. Mayhew, in which he explains concisely and clearly the only plan for such an establishment that was ever meant to be carried into execution.

“The Church of England is, in its constitution, episcopal. It is, in some of the Plantations, confessedly the

established Church ; in the rest are many congregations adhering to it ; and through the late extension of the British dominions, it is likely that there will be more. All members of every Church are, according to the principles of liberty, entitled to every part of what they conceive to be the benefits of it, entire and complete, so far as consists with the welfare of civil government. Yet the members of our Church in America do not thus enjoy its benefits, having no Protestant bishop within three thousand miles of them ; a case which never had its parallel before in the Christian world. Therefore it is desired that two or more bishops may be appointed for them, to reside where his majesty shall think most convenient ; that they may have no concern in the least with any persons who do not profess themselves to be of the Church of England, but may ordain ministers for such as do ; may confirm their children when brought to them at a fit age for that purpose ; and take such oversight of the episcopal clergy, as the Bishop of London's commissaries in those parts have been empowered to take, and have taken without offence. But it is not desired in the least that they should hold courts to try matrimonial or testamentary causes ; or be vested with any authority now exercised, either by provincial governors, or subordinate magistrates ; or infringe or diminish any privileges or liberties enjoyed by any of the laity, even of our own communion. This is the real and the only scheme that hath been planned for bishops in America ; and whosoever hath heard of any other, hath been misinformed through mistake or design. And as to the place of their residence," his grace further declares, "that it neither is, nor ever was intended or desired to fix one in New England ; but that episcopal colonies have always been proposed."

The doctor on reading this account confessed that, if it were the true one, "he had been misinformed himself, and knew of others who had been so in common with

him; and that if such a scheme as this were carried into execution, and only such consequences were to follow, as the proposer had professedly in view, he could not object against it, except on the same principle that he should object against the Church of England in general."

As it came however from an unknown writer, he thought himself at liberty to consider it as nothing more than the imaginary scheme of a private man, till it was confirmed by better authority. It now appears to have come from the best authority, and it is certain that this mode of establishing bishops in America, was not invented merely "to serve a present turn," being precisely the same with that proposed by Bishop Butler twenty years ago; and with that mentioned by his grace, in his Letter to the Right Honourable Horatio Walpole, written when he was Bishop of Oxford, and published since his death by his executors, Mrs. Catherine Talbot, and Dr. Daniel Burton; in which the whole affair is set in a right point of view, his own sentiments upon it more fully explained, and an answer given to the chief objections against such a proposal.

Bishop Porteus remarks, "It is a very remarkable circumstance, and a complete justification of the archbishop's sentiments and conduct on the subject of an American episcopacy, that notwithstanding the violent opposition to that measure when he espoused it, yet no sooner did the American Provinces become independent States, than application was made to the English bishops by some of those States, to consecrate bishops for them according to the rites of the Church of England. And accordingly three bishops were actually consecrated here some years ago, one for Pennsylvania, another for New York, and a third for Virginia."

He died in 1768, and was buried in the church-yard of Lambeth parish. He expended upwards of £300 in arranging and improving the MS. library at Lambeth.

He also made it his business to collect books in all languages from most parts of Europe, at a great expense, and left them to the library at his death. The greatest part of his noble collection of books he bequeathed to the archiepiscopal library of Lambeth. To the MS. library there he left a large number of valuable MSS. written by himself on a great variety of subjects, critical and theological. His well known Catechetical Lectures, and his MS. sermons, he left to be revised by his two chaplains, Dr. Stinton and Dr. Porteus, by whom they were published in 1770.

SEDGWICK, OBADIAH.

OBADIAH SEDGWICK was born at Marlborough, in Wiltshire, in 1600, and educated at Magdalen Hall, Oxford; after which he obtained the Vicarage of Coggeshall, in Essex; but in the rebellion he removed to London, and was chosen preacher at St. Paul's, Covent-garden, and a member of the Westminster Assembly of Divines.

Wood says, "that while he preached at Mildred's, which was only to exasperate the people to rebel and confound episcopacy, it was usual with him, especially in hot weather, to unbutton his doublet in the pulpit, that his breath might be the longer, and his voice more audible, to rail against the king's party, and those who were near him, whom he called *popish counsellors*." The same author adds, "He was a great leader and abettor of the Reformation pretended to be carried on by the Presbyterians; whose peaceable maxims, like razors set with oil, cut the throat of majesty with a keen smoothness. This he did in an especial manner, in Sept., 1644, when he, with great concernment, told the people several times, that *God was angry with the army for not cutting off delinquents*."

It has also been said, that Mr. Sedgwick was "a

preacher of treason, rebellion, and nonsense," even in his sermons before the parliament.

In 1653, or 1654, he was appointed one of the *tryers* or examiners of ministers; and soon after one of the commissioners of London for ejecting "ignorant and scandalous ministers," that is, orthodox and pious divines. These Covenanters who were so loud in their clamour when, at the Restoration the clergy of the Church of England were restored to their property, not only ousted them when they had the power, but maligned and misrepresented them as some of their successors are still accustomed to do.

He died in 1658. He published:—The Fountain Opened; An Exposition of Psalm xxiii.; The Anatomy of Secret Sins; The Parable of the Prodigal; Synopsis of Christianity; and other works long since forgotten, the list of which occupies more than a page in Reid's History of the Westminster Divines.—*Wood. Reid.*

SEED, JEREMIAH.

LITTLE is known of the life of this very clear headed and learned divine, whose writings stand next perhaps to those of Dr. Waterland in the controversies of the last century. He was born at Clifton, near Penrith, in Cumberland, and educated at Lowther, and at Queen's College, Oxford, of which he was chosen fellow in 1732. The greatest part of his life was spent at Twickenham, where he was curate to Dr. Waterland. In 1741, he was presented by his college to the living of Enham, in Hampshire, where he died in 1747.

He published:—Discourses on several important Subjects, 2 vols. 8vo; his Posthumous Works, consisting of Sermons, Letters, Essays, &c., in 2 vols. 8vo, were published in 1750.

SERARIUS, NICHOLAS.

NICHOLAS SERARIUS was born at Rambervilliers, in Lorraine, in 1555. He studied at Cologne, and there became a Jesuit. He died at Mentz, in 1609. His collected works were published in Mentz, in three tomes, fol. Of these, the most esteemed were:—Commentaries on several Books of Scripture; Prolegomena on the Holy Scriptures; Trihæresium, seu de celeberrimis tribus, apud Judæos, Phariseorum, Sadducæorum, et Essenorum Sectis; an edition of this work was published at Delft, in 1703, with the addition of the treatises of Drusius and Scalier, on the same subject; De rebus Moguntinis.—*Gen. Biog. Dict.*

SHARP, JAMES.

JAMES SHARP was born in 1618, at Banff Castle, Banffshire, and was educated at King's College, Aberdeen. In 1638, he fled from persecution and retired to England, being expelled from his college for refusing to take the Covenant. Although he was only twenty years of age, his merit was such that he attracted the kindly notice of such men as Saunderson, Hammond, and Jeremy Taylor. He did not remain long in England, but was driven back to his native air by severe indisposition. Through the interest of the Earl of Rothes, he was appointed to the chair of philosophy at St. Leonard's College, in the University of St. Andrew's. He resigned the professorship soon after, and retired to the living of Crail.

Sharp was more of a politician than a divine, and though he preferred episcopacy as a form of Church government, and even avowed his predilection to Cromwell, yet he did not consider it as a necessary or divine

institution. There seems, therefore, to have been very little inconsistency in his conduct either in holding office under the Presbytery, or in being instrumental in the re-establishment of episcopacy.

The Presbyterians were at this time divided into two parties, the Remonstrators or Protestors, and the Resolutioners. To account for the origin of the two parties we must look back to the year 1638, when a General Assembly, called by Charles I., became guilty of high treason, and refused to rise when legally dissolved by the king. This illegal assembly condemned the Liturgy—Book of Canons—Book of Ordination—and the Court of High Commission. It repealed all the acts of Assembly for the preceding forty years; condemned, deposed, and excommunicated the bishops, as an Anti-christian corruption; declared them infamous, and worse than heathens and publicans. It refused to rise when dissolved by the king's commissioner; but, indeed, all the succeeding parliaments and assemblies both met and enacted laws contrary to the royal authority. At that period, the General Assembly exalted itself above the crown and parliament, and actually repealed acts of parliament. A new oath was invented, called the Solemn League and Covenant, and imposed, contrary to all law, upon all men and women, and even children were compelled to take it; and such as refused were excommunicated. The consequence of excommunication in Scotland, at that time, was the confiscation of all their moveables, and that their persons were placed beyond the protection of the laws. The lives of the bishops, therefore, were now at the mercy of every man who might lift their hands against them, to avoid which they fled to England. Such was the unhappy posture of Charles's affairs, that he found himself under the necessity of ratifying their illegal acts of assembly, in the parliament of 1641. By that mutilated and illegal parliament, episcopacy was abolished, and the Presbyterian system

established. The Solemn League and Covenant was sworn by the now dominant Presbyterians, and all men forced to comply with it; the object of which was to "endeavour the extirpation of Popery, Prelacy, (that is Church government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, archdeacons, and all other ecclesiastical officers depending on that hierarchy,) superstition, heresy, schism, profaneness and whatsoever shall be found contrary to sound doctrine and the power of godliness." The convention, or parliament, as it had been called, of 1641, abolished patronages by an ordinance, which by the *godly* was thought "worthy of being written in letters of gold." It is a singular fact, that in the history of Presbytery, whenever it reached a point when, in their own opinion, it had neither spot nor wrinkle, it immediately began to backslide. "After this," says Willison in his Testimony, "a mournful scene opened, by the breaking division that entered into the Church, which tended to stop the progress of reformation work, and make way at length for restoring Prelacy. This was occasioned by some ensnaring questions put to the commission in December, 1650, by the king, (Charles II.) and parliament, (which they had better have declined to answer,) concerning the admission of persons into places of public trust, civil and military, who formerly had been opposers of the *Covenanted* reformation, upon their making public profession of their repentance; those who were for admitting them being called *Public Resolutioners*, and those against it being called *Protestors*."

The Protestors or Remonstrators, were the violent and fanatical Presbyterians attached to the Solemn League and Covenant. The Resolutioners were the remains of the Episcopal clergy, and were by far the greatest proportion of the kingdom.

Sharp was a Resolutioner. He occupied so eminent a place in his party that he represented them when

Cromwell was in Scotland, and sought to reconcile religious differences. He was consulted by Monck, who seems to have relied much on his judgment when designing to restore the king. He was sent to Breda, and conferred with Charles the Second, and "in all his transactions," says Guthrie, "he seems to have acted with great prudence and frankness towards his constituents; I can see no great ground for the violent charge brought by Bishop Burnet against the former, for ingratitude and treachery towards his constituents;—he fairly tells Douglass that he would not appear for Presbytery in any other way than within his own sphere."

He seems to have been desirous at first of establishing the moderate Presbyterian system, to which he belonged in Scotland. But he soon perceived that every thing was tending towards the re-establishment of Episcopacy, to which he had always inclined, without thinking it essential. He writes from London: "From any observation I can make, I find the *Presbyterian cause wholly given up and lost*. The influencing men of the Presbyterian judgment are content with Episcopacy of Bishop Usher's model, and a Liturgy somewhat corrected, with the ceremonies of surplice, cross in baptism, kneeling at communion, if they be not imposed by a canon, *sub pœna aut culpa*. And for the Assembly's Confession, I am afraid they will yield it to be set to the door; and that the Articles of the Church of England, with some amendments, take place. The moderate Episcopalians and Presbyterians fear, that either the high Episcopal men be uppermost, or that the Erastians carry it from both. As for those they call rigid Presbyterians, there are but few of them, and these only to be found in the province of London and Lancashire, who will be inconsiderable to the rest of the nation. A knowing minister told me this day, that if a synod should be called by the plurality of incumbents, they would infallibly carry Episcopacy. There are many nominal, *few real Presbyterians*."

The cassock-men do swarm here ; and such who seemed to be for Presbytery, would be content of a moderate Episcopacy. We must leave this in the Lord's hands. Who may be pleased to preserve to us what He hath wrought for us. I see not what use I can be longer here. I wish my neck were out of the collar. Some of our countrymen go to the *Common Prayer*. All matters are devolved into the hands of the king, in whose power it is to do absolutely what he pleases, in Church and state. His heart is in His hand, upon whom are our eyes." In another letter of the same date, Mr. Sharp says, " I find our Presbyterian friends quite taken off their feet, and what they talk of us and our help, is merely for their own ends. They stick not to say, that had it not been for the vehemency of the Scots, Messrs. Henderson and Gillespie, &c., set forms had been continued ; and they were never against them. The king and (*Scottish*) grandees are wholly for Episcopacy ; the Episcopal men are very high."—"The parliament when it meets will make all void since 1639, and so the king will be made king, (that is, absolute there ; in Scotland, to wit, as here,) and dispose of places and offices as he pleases."

Sharp acted according to the best of his judgment. He had never been a Covenanter : he represented the old episcopal clergy who had been ousted by the red hot Presbyterians, and the more moderate of the Presbyterian party. He evidently supposed that in consenting to the shadow of episcopacy to which he was called upon to yield, he had the majority of his constituents with him, and by the enthusiasm with which he was received when he returned to Scotland, he had reason to believe that he had judged correctly. Every thing was to remain the same as under the Presbyterian system ; no liturgy ; no ceremonies ; no cross in baptism, no altars, no kneeling at the Eucharist, no chancels were to be introduced : only the chief pastor of each diocese was to be a consecrated

person. Well might the English Presbyterians exclaim, "What would our brethren in Scotland be at? What would they have?" The restoration of Episcopacy, says Guthrie, was inevitable. In 1661, came forth the act Rescissory by which were rescinded all the acts by the rebellious parliaments since 1633, and the Church was thus virtually restored to what it was in 1612. The next step was to restore the right of presentation to the patrons of Scottish benefices, of which right they had been deprived in 1649. And at last came forth the Proclamation from Whitehall, declaring it to be the king's pleasure to restore the government of the Church by archbishops and bishops as it stood settled in 1637.

Sharp acted unwisely in accepting the primacy under such circumstances. The Covenanters were enraged beyond endurance, and as they could not vent their rage on the king, they singled out Sharp. These feelings were expressed by the most malignant and profligate Covenanter then in existence, the Earl of Lauderdale, who addressed the following words to Sharp:—"Mr. Sharp, bishops you are to have in Scotland; and you are to be Archbishop of St. Andrew's. But, whoever shall be the man, I will smite him and his order, below the fifth rib." And well did he make this flagitious saying good! For when he perceived that the restoration of bishops was inevitable, his malignity found a resource in the resolution to make Episcopacy hateful and intolerable. "My lord," he exclaimed with an oath, to the Earl of Glencairn, who had expressed his anxiety for a limited, sober, and moderate Episcopacy,—“My lord, since you are for bishops, and must have them, bishops you shall have: and higher than they ever were in Scotland: and that you shall find.” It is well known that he was faithful to this threat. He succeeded, to his heart's content, in making the cause he wished to ruin, utterly detestable, by often labouring in its behalf with the merciless ferocity of an inquisitor.

That the view we have taken of Sharp's principles are correct, namely, that he regarded Episcopacy as expedient, but not essential to the validity of holy orders, appears from what took place in the preliminaries to the consecration of himself and three other Scottish clergymen. Kirkton says, "first, there was a question to be answered, and that was, whether they were to be re-ordained presbyters, yea, or no? Sharp desired they might be excused, and that their Presbyterian ordination might be sustained. Episcopal they could not have; and the former English bishops had sustained Spottiswood's Presbyterian ordination in the year 1610; but Sheldon was peremptory—either they must renounce their old Presbyterian ordination, or miss their expected Episcopal coronation; so they were content rather to deny themselves to be presbyters, than not to be received bishops; and when they consented, Sheldon told Sharp that it was the Scottish fashion to scruple at every thing, and swallow any thing. But with a great process of change of vestments, offices, prayers, bowing to the altar, and kneeling at the communion, they were re-ordained presbyters, and consecrated bishops both in one day, and this was a preface to a fat Episcopal banquet, and so their work ended. This was done December, 1661."

Wodrow, in the printed history, gives the same account in nearly the same words; but in his "Analecta," he relates a hear say story, as follows:—"January, 1707. This day, Mr. James Webster told that his author had this account from Bishop Hamilton; that after the Restoration, Sharp, Leighton, Hamilton, and Fairfowl, four of them, were at London; and that there were only two of them that were re-ordained, that were Sharp and Leighton: that when Sharp got the gift of the Archbishopric of St. Andrews from the king, he came to Juxon, Bishop of London, with the orders; and who says that is very good, but Mr. Sharp, where are your

orders? You must be re-ordained presbyter, before you can be consecrated bishop. He said he behoved to consult with his brethren, and returned and told them that they behoved to be re-ordained. Mr. Hamilton and the others said, that they were ordained before the thirty-eight, by bishops. Mr. Leighton said, I will yield, (although) I am persuaded I was in orders before, and my ministrations were valid, and that they do it cumulative, and not privative; and although I should be ordained every year, I will submit."

The reception of the new prelates in Scotland was enthusiastic. On the 6th of April, the primate and the other bishops arrived at Berwick-on-Tweed. Many of the nobility, gentry, and ministers went from Edinburgh as far as Cockburn's-path, a hamlet about eight miles beyond Dunbar, to meet and escort them into the capital. A vast multitude of inferior note met them at Musselburgh, whence they were conducted into Edinburgh, in triumph; "and with all reverence and respect received and embraced them, in great pomp and grandeur, with sound of trumpet and all other curtesies requisite. This done on Tuesday, the 8th of April, 1662." This is corroborated by Wodrow; but he adds, "which was not a little pleasing to Sharp's ambitious temper." There is no doubt it would be pleasing not only to him, but to all those who wished for the peace of their country, or that the wounds of the Church should be healed. It is pleasing, even at this day, when the Covenanting fire is smouldering in its ashes, to see with what unanimity so good a work was received by "the generality of the new upstart generation; who had no love to Presbyterianial government; feeding themselves with the fancy of Episcopacy." Let the Covenanters say what they will, this demonstration is a decided proof of "the inclinations of the people." It is an incontrovertible fact, and recorded too by Wodrow, that "the generality of the people were

wearied" of the Presbyterian yoke, and none but the bigoted Covenanters were opposed to the Episcopal government.

Soon after his arrival at the Scottish metropolis, the primate consecrated other bishops to the vacant sees. Kirkton, followed by Wodrow, indulges his malice in giving the blackest character to all these fathers of the Church, but especially to Dr. Sharp. Their satanic malice, and indeed that of the whole Covenanters, defeats itself, and even brings a direct reproach upon their own beloved discipline. If the bishops were such monsters of wickedness as they represent them to have been, why did the Kirk, in its state of Philadelphian purity, suffer them to exercise their ministry without rebuke? Why suffer them to disgrace the Presbyterian discipline, which Kirkton informs us was so severe, and so inquisitorial, that even a poor peasant could not escape its searching strictness, far less its ministry? We leave these questions to be answered by those who believe and continue the malicious misrepresentations of those persecutors of the true Church. Had they really been such immoral men, under such an inquisitorial discipline, it would have been next to impossible to have concealed their immorality, even although Kirkton admits, that their tyrannical discipline made *hypocrisy* the besetting sin of the age. It says very little for the severe morality to which the Presbyterian discipline is said to be so favourable, to wink at such alleged wickedness in their ministers. Had these men, however, remained in their obscurity of parish ministers; but more particularly, had they adopted the Presbyterian discipline, the world would have been unedified by the malicious libels of Kirkton and Wodrow. It is certain, there never was the slightest accusation of immorality against them till *after* their promotion to the order of bishops. The Covenanting historians, and who have been but too thoughtlessly copied by more reputable

names, have heaped the most atrocious falsehoods on the Scottish bishops; accusations which a small degree of reflection would show were the suggestions of malice and envy alone. The bishops were chosen out of the party known by the name of public Resolutioners, towards whom the Covenanters entertained the most fiendish hatred.

None, however, suffered so much, nor more unjustly, than Archbishop Sharp. It seems to have been a chief and paramount object with his enemies, to fix on him the guilt of necromancy, and for which purpose the most absurd and improbable falsehoods have been gravely recorded as materials for future history. Such "weak inventions of the enemy" would only excite contempt, as being the childish gossip of ignorant and silly men, envious of his superior abilities and station, were it not for the deep and fiendish malice which lurks under them. The atrocious libels which the chief historian of that period has put into circulation, and which have been thoughtlessly and maliciously repeated without inquiry, are recorded upon no better authority than mere hearsay. The object is apparent, and hitherto has been eminently successful; for not content with taking his life in a most barbarous manner, they have never ceased to murder his character, so that he has been a double martyr—in deed and in reputation. Good men in all ages have been the butt of the wicked; but none were ever so maligned and insulted whilst living, nor their memories so persecuted when dead, and some of them even murdered, as these fathers of the Church, but especially the archbishop. The persecution, whether active or passive, to which the true Church has ever been subjected by heretics and schismatics, may constitute one of its marks. The Church in England was crushed beneath the upper millstone of Popish Jesuits, and the nether millstone of the Puritans; and the Church in Scotland was annihilated by the united fero-

city and intolerance of the Covenanters and Popish emissaries, at the grand rebellion. It has been all along the tactics of all these parties to persecute the Church, but especially the Church in Scotland, by the continued circulation of the most enormously wicked and inconsistent falsehoods on the memories of the first prelates of that branch of the Church Catholic.

Of the persecutions to which the Covenanters were subjected by the civil power we have only to speak with abhorrence, and with the greater abhorrence when we know that the profligate instigator of these was himself of the same way of thinking with those he persecuted, and desired to make Episcopacy stink in the nostrils of the people. But for these atrocities Sharp is not responsible, and it is to be recollected that the principles of the Covenanters were principles as much opposed to the laws of common humanity as to the laws of God. They thirsted for the blood of these victims, and many felt that if they were not repressed they would be themselves destroyed. The principles of the Covenanters and Presbyterians of that age are sufficiently exemplified by the concluding events of Sharp's life.

In the year 1668, when the primate was in Edinburgh, and engaged "in distributing alms to the poor in the street," says the author of the "True and Impartial Account," he was shot at by a fanatical preacher of the name of Mitchell, who had been out with the armed insurrection two years before: "a youth," says Wodrow, "of much piety and zeal"! The ball missed Sharp, but wounded Honyman, Bishop of Orkney, who happened to be beside him, and who died of the wound a few years after. Here, again, Wodrow remarks, that "people could not help observing the righteousness of Providence in disabling Bishop Honyman," because, it seems, in former times he had written in favour of Presbyterianism! The assassin made his escape through the crowd; but not before his features were distinctly

seen by the primate. In order to escape from justice, he went to Holland, where he remained five years, from whence he returned with a resolution to make a second attempt on the object of his hatred. Accordingly, he came with his wife to Edinburgh, and hired a small shop within a few doors of Sharp's lodgings, where he sold tobacco and groceries. One day soon after, the primate being accidentally in Edinburgh, perceived this very man eyeing him with a malignant scowl, as if watching for an opportunity of doing him some mischief. He had him instantly arrested; and two loaded pistols, with three balls each, being found upon him, he was brought before a committee of the privy council, who, it is alleged, promised him his life if he would confess that he was the person who had attempted to shoot the primate on the former occasion. On this point, however, the accounts are conflicting. One asserts that Sharp only promised to intercede for him, on the condition of his confessing. Burnet (who disliked Sharp personally, and admits that he received his account from one of his enemies) says that he swore to Mitchell with uplifted hands, that if he would confess, no harm whatever should happen to him. The criminal, it would appear, made the required confession; after which he was taken for trial before the Lords of Justiciary, the appointed judges in all criminal cases. Some one had hinted to him, in the meantime, that he ought not to confess anything; because, though he might get his life, he would probably lose his hand, and be imprisoned for the remainder of his days. Being called upon by the court to say whether he were guilty or not, he pleaded not guilty, and obstinately refused to repeat his former confession, though informed that his life could not be granted to him on any other condition. As therefore he withdrew his confession, the council considered themselves justified in withdrawing their conditional promise of pardon; and in the meantime, till he should think better of it,

he was sent to the tolbooth, where he was imprisoned two years. At the end of that period, he was again brought before the council, and had the cruel torture of the boots applied to one of his legs, but without producing the required confession. Next, he was remanded to the Bass rock, where he was kept another two years, after which his trial was resumed, according to Laing, "at the instigation of Sharp." The evidence against him was conclusive; and was so far from being contradicted, even by himself, that when asked by Lord Halton why he had done so execrable an act, he answered, "Because the archbishop was an enemy to the godly people in the west." His trial lasted four days; at the end of which, being found guilty by the unanimous vote of a jury consisting of fifteen gentlemen, he was condemned and executed. In his last words, he declared openly that he laid down his life in opposition to the perfidious prelates, and in testimony to the cause of Christ: and blessed God that He had thought him worthy of so doing.

The foregoing are the simple facts of the case, so far as they are known, as we find them briefly detailed by Mr. Lyons, in his History of St. Andrews, and it must rest with the reader to judge whether Sharp is deserving of the odium with which his memory has been loaded for the part he took in the transaction.

After an administration of eighteen years, Sharp, as is well known, was cruelly murdered by a party of ruffians to whom he had made himself obnoxious. Their conspiracy against him arose out of a quarrel which he had with one Haxton of Rathillet, and his brother-in-law, Balfour of Kinloch, about some money due to him, which they resisted, while he took legal means to compel payment. This so exasperated them, that they engaged a party of seven Covenanters who were too happy to wreak their vengeance on the primate on religious grounds. With their help, they way-laid him on Magus Muir,

near St. Andrews, as he was travelling home in his coach from Edinburgh, accompanied by his eldest daughter. But here we will allow his biographer to describe what occurred on his part immediately previous to the murder:—"Upon Friday, May 2nd, he determined to take a journey to St. Andrews, with a design to return upon Monday to Edinburgh, and thence to begin his journey for court. On Friday evening he reached Kennoway, where he lodged that night; in which, and next morning, he was observed to have eaten or drunk very little, but was known to have been very fervent and longer than ordinary in his devotions; as if God, out of His great mercy, had thereby prepared him for what he was to meet with from the worst of men. His religious behaviour was so much taken notice of that morning by the pious and learned Dr. Monro, (who had come to wait on him,) that he said he believed he was inspired. So, on Saturday, May 3rd, he entered his coach with his daughter Isabel, and went on his journey. All the way he entertained her with religious discourses, particularly of the vanity of life, the certainty of death and judgment, of the necessity of faith, good works, and repentance, and daily growth in grace," &c. The circumstances of his murder have often been described. Let it suffice to say here, that the assassins, after making themselves masters of the servants and horses, dragged the unfortunate prelate out of his coach, and despatched him with many wounds. Instead of trying to escape, they retired to a neighbouring cottage, where they devoted several hours to *prayer*. They felt no fear or compunction, but thanked God that he had enabled them to accomplish this glorious work, and asked strength that they might, if necessary, seal it with their blood! Danziel, one of the fanatics, declared that, in answer to this prayer, he heard a voice from heaven saying, "Well done, good and faithful servants."

The murder of the archbishop was received with a

savage yell of exultation throughout all the regions of remonstrant Presbyterianism, which of itself shewed how abhorrent their principles were from the spirit of the Gospel. Their malignity has defeated itself in the portraiture they have undertaken to draw of their victim. They have represented him, not only as a traitor and a persecutor, but as a wretch, stained with the most abominable crimes,—with infanticide, adultery, and incest. And, in order to deepen the horrors of the picture, they have not scrupled to affirm, that he was in a dark confederacy with the evil potentate! It is seriously related by Wodrow that, on one occasion, the archbishop despatched his footmen to St. Andrews, for a paper; and that, when the man arrived at St. Andrews, after a hasty journey, to his terror and astonishment, he found his grace there, quietly sitting at his table, with his black gown and tippet, and his broad hat, just as he had left him at Edinburgh. Another story is, that one Janet Douglas, when summoned before the council, on a charge of sorcery, declared that she knew who were witches, but was no witch herself. Being threatened with the plantations, she turned to the primate, and said, “My lord, who was with you, in your closet, on Saturday night last, between twelve and one o’clock?” And, when afterwards privately questioned by Lord Rothes, she declared that his grace’s nocturnal visitor was no other than *the muckle black deevil himself*. It was, moreover, asserted that “he bore a charmed life,” or, at least, a *shot-proof* body, upon which leaden bullets could work no further mischief than to leave black or blue marks behind them! And, all this trash is propounded with just as much confidence and gravity, as if it were a narrative of the best authenticated facts! It would be cruel to hang a dog on the sole testimony of such witnesses.

On the other side of the picture, it is undeniable that in his personal habits of life he was blameless; we have not grounds for doubting that his religion was

sincere, and it is beyond question that he was charitable to the poor. Neither can it be disputed that he was capable of kind and generous offices towards men who were anything but his well-wishers. By his intercession with the king he saved the lives of two traitors, Simpson and Gillespie; and he made a similar attempt, though without success, in favour of a third, the notorious Guthrie, author of the treasonable pamphlet entitled, "The Causes of God's Wrath," &c. These facts were known to Wodrow; but were scandalously suppressed by him in his calumnious History. His commission was "to aggravate the crimes," and not to blazon the virtues of the royal clergy.—*Stephens. Lyon's History of St. Andrews.*

SHARP, JOHN.

JOHN SHARP was born at Bradford, now one of the first towns in Yorkshire, but at that time little more than a village, on the 16th of February, 1644, his father being an eminent tradesman. In 1660, he went to Cambridge, and in 1667, he was ordained on the same day deacon and priest at St. Margaret's, Westminster, by Dr. Fuller, Bishop of Limerick, and he became domestic chaplain to Sir Heneage Finch, then attorney-general.

In 1672, he was made Archdeacon of Berkshire, and in 1676, Prebendary of Norwich, next Rector of St. Bartholomew, near the Exchange, and afterwards of St. Giles'-in-the-Fields, London. In 1679, he took his degree of D.D., and became lecturer of St. Lawrence, Jewry. In 1681, he was made Dean of Norwich, by the interest of his friend Finch, at that time lord-chancellor.

As a parish priest and as a preacher, he was exemplary and laborious. But with the exception of a controversy with Dissenters, occasioned by a sermon he had preached before the lord-mayor, in 1674, he did not

come prominently before the public until the reign of James II.

Dr. Sharp, in 1686, having preached in his own church a sermon against Popery, as he descended from the pulpit a paper was put into his hand, containing an argument for the right of the Church of Rome to the title of the only visible Catholic Church. This he answered from his pulpit on the next Sunday; which circumstance being represented at court as an attempt to produce jealousy and disaffection to his majesty's government, and an infraction of his order concerning preachers, the king was greatly incensed, and in the June following, sent a mandate to Dr. Compton, Bishop of London, for the suspension of Dr. Sharp from preaching in any church or chapel in his diocese, till he had given satisfaction for his offence. The bishop sent for the doctor, and informed him of the royal displeasure, who replied, that he had never been called upon to answer for the matter, or to make his defence, and that he was ready to give full satisfaction. The bishop thereupon wrote to Lord Sunderland, stating the impossibility of his complying with the king's command, since he must act in the case as judge, and could not condemn a man without knowledge of the cause, and citing the accused party. He, however, advised Dr. Sharp to intermit the exercise of his function, and for the present, to go down to the Deanery at Norwich. With this advice he complied, and employed his leisure in forming a cabinet of coins, chiefly British, Saxon, and English. At length he presented a very humble petition to the king, in consequence of which he was permitted to return to his duty in the metropolis! and there is no doubt that, according to his promise, he was careful to give no farther offence from the pulpit. When, however, in 1688, the archdeacons were summoned to appear before the ecclesiastical commissioners for disobeying the king's orders about the declaration, he concurred with

his brethren in declining to appear, and drew up the reasons for their refusal. Still true to the loyal principles of his Church, when he preached, first before the Prince of Orange, and then before the convention, he prayed before sermon for King James ; on the second of these occasions, the house of commons having now voted that the king had abdicated, he gave much offence by his prayer, and also by some passages in his sermon, that after a long debate, the house broke up without voting him the usual thanks ; but this was done afterwards.

He had no doubt as to the necessity of the revolution, but he had a deep sense of duty, and we may therefore suppose that at this time he did not consider all hope of an accommodation with James to be at an end.

It was with the same propriety of feeling, that while he accepted from William the Deanery of Canterbury, in 1689, he refused and adhered to his refusal, to accept any of the bishoprics vacant by the ousting of the non-juring bishops. He risked the loss of William's favour in doing so, but he felt the claims of private friendship, he honoured the high though, as he thought, the mistaken principle of the non-jurors, and he may have doubted of the lawfulness of the process by which they were deprived. But on the death of Lamplugh in 1691, he accepted the Diocese of York. As Archbishop of York, his conduct was as exemplary as it had been as a parish priest. He sympathised with his clergy ; he could understand their difficulties, and acted as their adviser and friend. He bestowed all the canonries of his church upon the clergy of his diocese : he was indefatigable in preaching himself, and lost no opportunity of hearing his clergy preach that so he might judge of their powers in the pulpit. His cathedral to which he resorted three times a week, (viz., on the Litany days,) for several years after he came to the see, though he lived two miles out of the city, served him well for this purpose. For in that church, besides the

preaching courses, distributed among the prebendaries and archdeacons, on all the Sundays and holidays in the year, there are sermons likewise on every Wednesday and Friday in Advent and Lent. So that during those seasons at least, he had an opportunity of hearing three sermons a-week from different hands. But as all these turns in the Minster were chiefly supplied by the members of it, the prebendaries or vicars-choral, that he might also exercise and know the talents of the city clergy, and those of the neighbouring parishes, he set up an evening lecture, to be preached on every Friday, at All Saint's Church, in the Pavement.

He was particularly careful to do all the good he could, by giving advice to the younger clergy, especially at ordinations and visitations. The first he held regularly at all the stated times, when he was in his diocese. And as it was a business of the greatest weight and consequence that appertained to his office, he used the properest means to qualify himself for the discharge of it. He usually repaired privately to his chapel to beg God's presence with him, and blessing upon him, or, to use his own expression, to implore the guidance of His Spirit in that work. He measured candidates for orders, more by their modesty and good sense, and the testimonials of their virtue, than by their learning. To have a right notion of the main doctrines of religion, to understand thoroughly the terms of the new covenant, both on God's part and on man's; and to know the reasons, and apprehend the force of those distinctions upon which the Church of England explained and stated those terms differently from the Church of Rome, and other communions separating from her, were with him, the chief qualifications for the ministry in regard to learning.

When consulted about the Societies for the Reformation of Manners which were established in various parts of the country about the year 1697, he declined associating

with dissenters for such objects, though his liberality towards them, not to their principles, was well known. And referring to one of these societies instituted at Carlisle he observes, "I must confess if a society was entered into at York upon these articles, I should neither give the members of it any disturbance nor any discouragement. I should only wish that those of the clergy who joined in it would add an article or two more, whereby they should more particularly oblige themselves to the reading of prayers on Wednesdays and Fridays, and holidays, or in populous towns every day, unless they were hindered by some urgent business. Secondly, to the holding monthly communions in their parishes, and lastly to the diligent attendance upon catechising and instructing the youth of their parishes in the principles of Christianity. The practice of which things will in my poor opinion, more contribute to the promoting a reformation, than the informing against criminals, though that is a good work too."

Whenever he was consulted by the clergy about their parochial concerns, he immediately answered their queries, and clearly and positively determined them. In all his letters of this kind, which are left, there is but one in which he is something doubtful what to resolve; but even there he leaves no doubt or difficulty upon the clergyman who consulted him, by permitting, or rather advising him to follow his own first determination. The case not being very common, about the marriage of a person with a quaker, according to the usage of the Church, the letter itself will not be disagreeable:—

"November 30, 1700.

"SIR,—The case which you propose hath some difficulty in it, since our present canons say nothing about it. The old canons, indeed, are express against any person being married, who was not first baptized. But then in those times marriage was accounted a sacrament,

and baptism was *janua sacramentorum*. On the other side, though marriage be no sacrament, but all men and women have a natural right to it, yet whether any who are not initiated in Christianity, ought to have the solemn benediction of the Church (as it is upon that account that the clergy have anything to do with marriage,) is a thing fit to be considered. Add to this, that there is something in the Church office which supposeth that both the married persons are baptized. For, according to the Rubric, it is "convenient that they receive the holy communion together at the first opportunity that presents itself." And therefore they must be in a condition of receiving it, which unbaptized persons are not.

"Pray ask yourself what you would do in case a person excommunicated should desire you to marry him. Methinks the case is much the same.

"I do think, upon the whole, it is not advisable to depart from your first resolution, unless the party will be first baptized, which I am not against your doing as privately as may be.

"I am, &c., Jo. EBOR."

His care for the Church extended far, and when he was employed in 1703, in preparing measures to be laid before the Convocation, he wished to add a proposal concerning bishops being provided for the plantations. When the Occasional Conformity bill was introduced, there was one point which he laboured to carry, and that was to indemnify parish ministers for observing the Rubric, from all such damages as by the Test Act they might stand liable to, for refusing to give the sacrament in any instance wherein the rubric directed repulsion from it. In the debates, December 4, 1702, upon this bill, his grace applied himself to this point alone. "I made a speech, (says he,) against the clause that was then brought in to oblige all officers to receive the sacra-

ment four times a year, unless a clause might be brought in to indemnify parish ministers for repelling such from the communion, as by the rubric they are empowered to do." This was rather securing to the clergy their rights, than opposing the dissenters in the favour they desired. He thought the consciences of the parochial clergy doing their duty in the administration of the sacraments, were as much to be considered, and to be as tenderly treated as the consciences of those who could occasionally conform. And that it was hard the dissenters should be allowed to act inconsistently, in order to obtain the benefits of the law; while the Church ministers, for acting consistently, and according to rule, incurred the penalties of the law; that is, were liable to the damages which any man sustained by being rejected by them from the communion. There were also several others who voted with him for the bills against occasional conformity, who yet were never thought unfavourable to the dissenters.

In the attempt to introduce the Church system into Prussia, Archbishop Sharp took a deep interest which in some degree compensated for the culpable neglect of the then Archbishop of Canterbury. Indeed, in every thing relating to the Church at large, Archbishop Sharp shewed his zeal. To the distressed Greek Churches in America he was a liberal benefactor, and received with hospitality Arsenius, Archbishop of Thebais, when he came to England in 1713. But the proceedings with respect to Prussia are of more immediate interest.

The Protestant subjects of the kingdom of Prussia consist partly of Lutherans, and partly of Calvinists; which latter call themselves the Reformed; the word Calvinist being disagreeable to them, and consequently used only by such as are not their friends.

Frederick, King of Prussia, had found it necessary, for the greater solemnity of his coronation, in 1700, to give the title of bishops to two of the chief of his

clergy, the one a Lutheran, the other a Reformed. The former died soon after; whereupon the other, viz. Dr. Ursinus, continued without a colleague, and with the title of bishop. Since that time the king, who was a lover of order and decency, conceived a design of uniting the two different communions in his kingdom, the Lutherans and the Reformed, in one public form of worship. And as he had a great respect for the English nation and Church, and held a good opinion of the Liturgy of the Church of England, he thought *that* might be the most proper medium wherein both parties might meet. The person who, above all others, was instrumental in creating in the king a favourable opinion of the discipline and Liturgy of the English Church, and in improving his good dispositions to establish them in his own realm, was Dr. Daniel Ernestus Jablouski, a man of great credit and worth, first chaplain to the King of Prussia, and superintendent or senior of the Protestant Church in Poland. This gentleman had received very great prejudices in his youth against the Church of England, from those among whom he was educated. But after he had been twice in England, and had spent some time in Oxford, and in the conversation of our English divines, and in the study of our Liturgy and Church discipline, he became not only reconciled to them, but an admirer of our ecclesiastical constitution; and took all opportunities ever after, of expressing his friendship and zeal for the English Liturgy and ceremonies.

Dr. Ursinus was likewise very well inclined to a conformity in worship and discipline to that of the Church of England; but if he did not prosecute the design with a warmth and zeal equal to Jablouski's, it may be imputed to his never having seen the Church of England in her own beauties and proper dress as the other had.

By the advice principally of these two, the king

ordered the English Liturgy to be translated into high Dutch, which was done at his University of Frankfort-upon-the-Oder, where the professors in general were friends to the Church of England. This done, he ordered his bishop Dr. Ursinus, to write a letter in his name to the Archbishop of Canterbury, to acquaint him with what had been, and with what was intended to be done; and to ask his grace's advice about it. The scheme was, if the king's intentions met with due reception and encouragement from England, which it was presumed could not fail, to have introduced the Liturgy first into the king's own chapel, and the cathedral church; and to leave it free for the other churches to follow the example; and the time prefixed for this introduction was the first Sunday in Advent, 1706. It was indeed debated in the king's consistory (called so because a privy counsellor always sits with, yet presides over the divines,) whether the English Liturgy should be used, or a new one composed in imitation of it, several objecting, that they should seem to acknowledge a dependance on the Church of England, by wholly using her service; upon which some divines, who were not willing the design should miscarry, drew up a formulary, which was put in manuscript into the hands of the king's bishop.

A letter was written by Dr. Ursinus to his Grace of Canterbury, pursuant to the king's directions. And two copies of the high Dutch version of the English Liturgy were sent along with it; one for her majesty the queen, the other for his grace. And orders were given to form a correspondence between the principal of the clergy of both courts, about the means of promoting the design. The letter and the copies were put into the hands either of Baron Spanheim, or M. Bonet, the king's ministers. Her majesty, upon the receipt of her copy, ordered my Lord Raby, her minister at the Court of Prussia, to return her thanks to the

king and to the bishop which was done. But it unfortunately happened, that the other copy, and the letter, which were designed for the Archbishop of Canterbury, by some neglect or mistake, were not delivered to him; and the more unfortunate because they were assured at Berlin, that they had been delivered to him by Mr. Knyster, a subject of the King of Prussia, then in England. This occasioned some disgust; and the king having often asked Dr. Ursinus, what answer the archbishop had given to his letter, greatly wondered, when the bishop, after some time, continued to reply, that as yet none had been sent. And it was thought, that this misfortune (but looked upon in Prussia rather as a neglect in the Archbishop of Canterbury,) was one of the chief occasions which made the king grow cool in the design.

Notwithstanding the sinful supineness of the Whig Archbishop of Canterbury, the proposal was well received by the clergy of England, as we may learn from a despatch to the King of Prussia by his minister, M. Bonet, giving an account of an interview he had had with the English secretary of state. After having spoken of the Service of the Church of England, as "the most proper that is among Protestants," he addresses himself to other considerations. "The first is, that a conformity between the Prussian Churches and the Church of England would be received with great joy here. The second is, that the conformity to be wished for beyond the sea relates more to Church government than to any change in the Ritual or Liturgy. The clergy here are for Episcopacy, and look upon it, at least, as of apostolical institution, and are possessed with the opinion, that it has continued in an uninterrupted succession from the Apostles to this present time; and upon this supposition, they allege there can be no true ecclesiastical government but under bishops of this order; nor true ministers of the Gospel, but such as have been

ordained by bishops; and if there be others that do not go so far, yet they all make a great difference between the ministers that have received imposition of hands by bishops, and those that have been ordained by a synod of presbyters. A third consideration is, that the Church of England would look upon a conformity of this nature as a great advantage to herself, and that the clergy, united to the Court and the Tories, are a very considerable and powerful body. On the other side, the Whigs, the Presbyterians, the Independants, and all the other non-conformists would look upon this conformity with great concern as weakening and disarming their party. And the electoral House of Brunswick, which depends more upon the latter than the former, may fear lest this conformity should have other consequences. But though the Whigs have more money, because they are more concerned in trade, and though their chiefs may have the reputation at present of a superior genius, yet the others have more zeal and constant superiority and interest.

“Ut in ratione humillima, &c.”

It was, perhaps, the jealousy of the Whigs and the fear of the Hanoverians lest they should offend the Dissenters, which prevented this noble scheme from being accomplished. Archbishop Sharp, however, endeavoured to further it to the day of his death, and continued his correspondence with his Prussian friends. Much important information is given on this subject in the Appendix to Sharp's Life of Sharp.

In the same work, from which this article is taken, we find a beautiful and affecting specimen of the archbishop's private devotions, taken from his Diary. When he resided at London, he constantly attended the early sacraments, (for the most part at Whitehall), that he might be at liberty to preach afterwards in the Parish Church, or

attend the Queen's Chapel, whither he generally resorted for the morning service, when he had not engaged to supply any pulpit in town. The afternoon service he had in his own family. In short, he made it his serious endeavour, as he often remarks, "to spend the whole Lord's day in the best manner he could to the glory of God, and the good of his own soul."

Thursday was the other day of the week that he appropriated to thanksgivings; and these were usually his acknowledgments to God of his "great temporal mercies and blessings vouchsafed to his country, his family and to himself, in that he and all who belonged to him, lived in health, peace, and safety; joined with earnest petitions, that God for His mercies' sake, would have him and his always in protection." In the summer time, when he resided at Bishopsthorp, and when the weather was fair, he usually offered these thanksgivings *sub dio*, either in his garden or in the adjoining fields and meadows, whither he frequently walked to perform his devotions. The parish Church of Acaster is within a little mile of the Archbishop's Palace. It stands by itself in the fields. Thither he frequently retired alone and made the little porch of that church his oratory, where he solemnly addressed and praised God. And here it was that for some years he resorted, as he had opportunity, to perform his Thursday thanksgivings; afterwards he removed from this place to another which was more pleasant, and more commodious too, as being nearer his house; and this was a shed or little summer house, placed under a shade on the side of a fish-pond which stood north of his house and gardens. Hither he frequently retired for prayer, but most generally on Thursday. Afterwards, when the plantations that he had made in his garden, were grown up to some perfection he again changed the scene of his thanksgivings and offered them up in a particular walk, which from thence he called his Temple of Praise. It is a close

grass-plot walk, lying north and south, and hedged on each side with yew, so thick and high, as to be completely shaded at all times of the day, except noon. On the east it hath a little maze or wilderness, that grows considerably higher. The entrance into it at each end is through arches made in a lime hedge, and the view through these arches immediately bounded by a hedge of horn-beam at one end, and a fruit wall at the other. So that from within the walk, scarce any thing is to be seen but verdure and the open sky above. In this close walk, and in the adjoining maze, (for probably he adopted both at the same time for his Temple of Praise,) he spent many a happy hour, especially in the last years of his life. Here was a privacy that answered his design, and a solemnity that suited his taste; and here he poured out his soul in prayers and thanksgivings, and had such delightful intercourses with God, as would affect him to a very great degree. Thus, for instance, he notes, in the year 1712:—"After evening prayers, I walked in my garden, and there, in my Temple of Praise, poured out my soul to God in an unusual ardent manner; so that I think I was never so rapturously devout in my life." This passage is brought to shew what use he made of that place, and not what effect the place had upon him. For indeed at this time of life, he had attained to such a habit of raising his affections, beyond what he had been formerly able to do, that, upon several occasions, he wrought himself into ardours which he had not felt in so great a degree before. Thus for instance, in the same summer:—"I never was in such transports of devotion hardly as I was when I came home from the Minster, being alone in the coach. I never prayed more heartily and devoutly in my life. And I hope God will hear my prayers which I put up for grace and mercy, with tears."

He did not neglect general literature or the patronage of literary men. Mr. Speaker Onslow, in a note to

Burnet's History of his own Times, says of Archbishop Sharp, "He was a great reader of Shakspeare. Dr. Mangay, who had married his daughter, told me that he used to recommend to young divines the reading of the Scriptures and Shakspeare. And Dr. Lisle, Bishop of Norwich, who had been chaplain at Lambeth to Archbishop Wake, told me that it was often related there, that Sharp should say, that the Bible and Shakspeare made him Archbishop of York."

In every relation of life, he seemed to excel, and was beloved by all who approached him, although he was very plain spoken, and remonstrated without fear, but with gentleness with the highest personages, not only in his own diocese, but in London when he found them transgressing, and felt himself responsible.

He died at Bath, in 1714, and was buried in York Cathedral, where an inscription by Dr. Smalridge records his merits. His Sermons, in 7 vols. 8vo, have been published since his death, and are deservedly popular.—*Le Neve. Sharp's Life of Sharp.*

SHELDON, GILBERT.

THIS munificent prelate was born at Stanton, in Staffordshire, in the year 1598, and was educated at Trinity College, Oxford, where he took his B.A. degree in 1617. In 1622, he was elected fellow of New College, and soon after became chaplain to the lord-keeper, Coventry, by whom he was presented to a stall in Gloucester Cathedral. In 1633, he became Vicar of Hackney, having previously held the Rectory of Ickford, in Buckinghamshire. In 1634, he took his D.D. degree, and in March, 1635, was elected warden of All Souls. About the same time, he became chaplain in ordinary to his majesty, was afterwards clerk of his closet, and by him designed to be made master of the Savoy Hospital,

and Dean of Westminster ; but his settlement in them was prevented by the rebellion.

In February, 1644, he was one of the king's chaplains sent by his majesty to attend his commissioners (at the treaty of Uxbridge) for their devotions, and for the other Service of the Church, as the management of the treaty required, which could not be foreseen.

In April, 1646, we find him attending his majesty at Oxford, and witness to a remarkable vow of his, which is published in the Appendix to Archdeacon Echard's History of England, p. 5 :—" In the midst of these uncommon difficulties, the pious king, as it were, reflecting upon his concessions relating to the Churches of Scotland and England, and being extremely tender in case of sacrilegious encroachments, wrote and signed this extraordinary vow, which was never yet published : —I do here promise and solemnly vow, in the presence and for the service of Almighty God, that if it shall please the Divine Majesty, of His infinite goodness to restore me to my just kingly rights, and to re-establish me in my throne, I will wholly give back to His Church all those impropriations which are now held by the crown ; and what lands soever I do now, or should enjoy, which have been taken away, either from any episcopal see, or any cathedral or collegiate church, from any abbey, or other religious house. I likewise promise for hereafter to hold them from the Church, under such reasonable fines and rents as shall be set down by some conscientious persons, whom I propose to choose with all uprightness of heart, to direct me in this particular. And I most humbly beseech God to accept of this my vow, and to bless me in the design I have now in hand, through Jesus Christ our Lord. Amen.

"Oxford, April 13, 1646.

CHARLES R."

This is a true copy of the king's vow, which was preserved thirteen years under ground by me,

1660, Aug. 21.

GILB. SHELDON.

During the king's being at Newmarket, A.D. 1647, and afterwards in the Isle of Wight, Sheldon had the honour to attend his majesty as one of his chaplains.

In the latter end of 1647, he was ejected his wardenship by the parliament visitors, and in 1648, was imprisoned; but obtaining his liberty some time after, he retired to Snelston in Derbyshire, whence from his own purse, and from others which he made use of, he sent constantly monies to the exiled king, and followed his studies and devotions till matters tended to a happy restoration. On the 4th of March, 1659, Dr. John Palmer, who had usurped his wardenship almost twelve years, died; at which time there being an eminent foresight of his majesty's return, there was no election made of a successor, only a restitution of Dr. Sheldon, though he never took re-possession.

On the king's return he met his majesty at Canterbury, and was soon after made Dean of the Chapel Royal, and upon Bishop Juxon's translation to Canterbury, was made Bishop of London, to which he was elected Oct. 9, 1660; confirmed the 23rd, and consecrated in King Henry the Seventh's Chapel, at Westminster, on the 28th of the said month, by Brian Winchester, assisted by Accepted York, Matthew Ely, John Rochester, and Henry Chichester, by virtue of a commission from the archbishop, dated Oct. 24, and directed to them for that purpose.

He held the mastership of the Savoy with the Bishopric of London; for the famous conference between the episcopal clergy and the Presbyterian divines concerning alterations to be made in the Liturgy, A.D. 1661, was held at his lodgings in the Savoy.

Hence the name of this great historical event; at the first meeting of the commissioners appointed to confer, Bishop Sheldon told the Presbyterian theologians, "that not the bishops, but they, had been seekers of the conference, and desired alterations in the Liturgy: therefore,

there was nothing to be done till they had brought in all they had to say against it in writing, and all the additional forms and alterations which they desired. The ministers moved for an amicable conference, according to the commission, as thinking it more likely to contribute to dispatch, and to the answering the great end: whereas writing would be a tedious, endless business, and prevent that familiarity and acquaintance with each others minds, which might facilitate concord. But Bishop Sheldon absolutely insisted upon it, 'that nothing should be done till all exceptions, alterations, and additions, were brought in at once.' And after some debate, it was agreed, 'that they should bring in all their exceptions at one time, and all their additions at another time.' During the course of the conference the bishop did not appear often, and engaged not in all the disputation, and yet was well known to have a principal hand in disposing of all such affairs."

While he was Bishop of London he contributed largely to the repairs of Christ Church, Oxford, damaged as that college had been by the iniquities of the rebellion. He also had the chief direction of the province of Canterbury, owing to the great age of Archbishop Juxon, whose successor he became in 1663. He expended large sums upon the episcopal houses of the See of London; and being translated to that of Canterbury in 1663, he rebuilt the Library at Lambeth, and made additions to its contents. It was still more to his honour, that he remained at Lambeth during the plague of London, and exerted himself, both by his own liberal contributions, and by promoting collections throughout his province, for the relief of the afflicted. On the removal of Lord Clarendon from the chancellorship of the University of Oxford, he was chosen to succeed him in December, 1667; and he immortalized his bounty to that university by the erection, at his sole expence, of the celebrated theatre at Oxford which bears his name: "Munus (says

Dr. Lowth in an elegant oration) *dignum auctore—quod cum intueor et circumspicio, videor mihi in ipsa Roma vel in mediis Athenis, antiquis illis, et cum maxime florentibus, versari.*” This edifice was opened in July, 1669, soon after which he resigned his chancellorship, and retired from public business. He had before honourably lost the king’s confidence by importuning him to part with his mistress, Barbara Villiers. During the latter part of his life he chiefly resided at Croydon. He died at Lambeth, on November 9th, 1677, in the 80th year of his age.

Besides his learning and piety he is particularly distinguished by his munificent benefactions. We are assured by his relations, that from the time of his being Bishop of London to that of his death, it appeared in his book of accompts, that upon public, pious, and charitable uses he had bestowed about £66,000. Another author has the following paragraph.

Dr. Sheldon, while Bishop of London, (not to enumerate particulars) gave for the augmentation of vicarages belonging to his see the sum of one hundred and forty pounds a year, for which he abated in his fines to the value of £1680. When advanced to the See of Canterbury, he augmented the vicarages of Whitestable in Kent, and disposed to public pious uses, in acts of munificence and charity (in his life, or by his last will and testament) the sum of £72,000, as attested by his treasurer, Ralph Snow, Esq., to whom his grace left a generous legacy under this distinguishing style, “to my old and faithful servant.”

Elsewhere it is said, after the civil wars, there were several bishops who gave their helping hands to the repairing and enlarging of Trinity College in Oxford, especially Archbishop Sheldon.

His works of piety and charity are enumerated as follows by the pen of the learned Mr. Henry Wharton :—

	£.	s.	d.
To my Lord Peter, for the purchase of London House	5200	0	0
Abated in his fines for the augmen- tation of Vicarages	1680	0	0
In the repair of St. Paul's before the fire	2169	17	10
Repairs of his houses at Fulham, Lambeth, and Croydon	4500	0	0
To All Souls Chapel, Trinity College Chapel, Christ Church, Oxford, and Lichfield Cathedral	450	0	0
Charge of the Theatre at Oxford ...	14470	11	11
To the University, to buy land to keep it in perpetual repair... ..	2000	0	0
When he was made bishop, the leases being all expired, he abated in his fines, (I suppose the above- mentioned article of £1680 is included in this)	17733	0	0

In his will I find the following particulars :—

“My body I desire may be decently buried, but very privately and speedily, that my funeral may not waste much of what I leave behind for better uses.

“I give to good, pious, and charitable uses, £1500 to be disposed of as I shall direct either by writing or by word of mouth; or for want of such directions, as my executors and overseers shall think fit.

“To my successors some books mentioned in a schedule.

“All the plate, furniture and books in the Chapel at Lambeth to my sucesors in order.

“Whereas I formerly subscribed £2000 to the repair of St. Paul's, my executors to discharge whatever shall remain unpaid at my decease.

“Published Feb. 5, 1672.”

Sheldon's only publication is, *A Sermon preached before the king at Whitehall, upon June 8, 1660, being the day of solemn Thanksgiving for the happy return of his majesty, on Psalm xviii. 49, London, 1660, 4to.—Le Neve. Wood.*

SHERLOCK, THOMAS.

THIS distinguished prelate, son of the succeeding, was born in London in the year 1678. He was educated at Eton, where he was distinguished as a scholar, and not less for his love of athletic exercises, especially of bathing. From Eton he went to Catharine Hall, Cambridge, where he obtained a fellowship. Upon the resignation of his father, in 1704, he was made master of the Temple, and, notwithstanding his youth, soon obtained the respect of the members of that society, where his preaching was blessed for many years with eminent success. His sermons are, for calm and steady reasoning, as well as forcible expression, among the first compositions we possess in that department of literature. He took his degree of D.D. in 1707, in which year he married. In 1714, he was elected master of Catharine Hall, and in 1716, was promoted to the Deanery of Chichester.

Except three sermons, preached on public occasions, he did not come forth as an author until the famous controversy, known as the "Bangorian;" and he was unquestionably by far the most powerful antagonist against whom Bishop Hoadley had to contend. He published a great many pamphlets on the subject, the chief of which is entitled, "*A Vindication of the Corporation and Test Acts, in answer to the Bishop of Bangor's reasons for a Repeal of them, 1718.*" To this the bishop lost no time in replying, yet while he vehemently opposed the principles laid down in the

tract, he bore the most unequivocal testimony to the abilities of the author. It has been said that Bishop Sherlock afterwards regretted the strong line of conduct he had taken with respect to this controversy, and repented of the language he had employed. Nothing, however, can be further from the truth; so far from changing his opinion on the subject, he wrote some additional treatises, which he had always wished to publish. His views appear to have remained unchanged: "I have been assured," says Bishop Newton, whose opinion on the point must be decisive, "by the best authority—by those who lived with him most, and knew him best—that this intimation is absolutely false."

The period at which Bishop Sherlock lived was remarkable for the low state of religious feeling, both within and without the pale of the established Church. The age of fanaticism had passed by, and had been followed by one in which the great fundamental doctrines of Christianity were thrown into the shade. The fact has been attempted to be denied; but to no purpose. The published religious works of the day afford proof positive that this statement is true; and the testimony of those who mourned over what they could not alter, places the matter beyond all dispute. A race of unprincipled men sprung up, desirous wholly to undermine the Christian faith, and on its ruins to erect a wretched system of deism, utterly subversive of every moral principle, loosing man from all moral restraints, and allowing him to lead, without dread of a judgment, a life of unbounded sensuality, with the flattering promise, "death is an eternal sleep." "All who had objections of their own to offer, or who might hope to serve their cause by reviving the calumnies of others, were at perfect liberty to produce them. Accordingly the authenticity of the Bible, more especially of Christianity, was assailed at all points by a host of free-thinkers and sophistical reasoners, with a versatility of skill unknown to its

ancient adversaries, and a zeal as indefatigable in its exertions as it was bold and ingenious in its contrivances. History, philosophy, literature, and romance, wit, satire, ridicule, reproach, and even falsehood, were all leagued in this conspiracy, and furnished, in their turn, arms for prosecuting this unnatural rebellion against light and truth." Although Lord Shaftesbury, even where he sets up ridicule as the test and criterion of truth, expresses his strong and decided disapprobation of scurrilous buffoonery, gross raillery and an illiberal kind of wit, and that what is contrary to good breeding is in this respect as contrary to liberty.

Anthony Collins published, though as was his custom without his name, his "Discourse of the Grounds and Reasons of the Christian Religion," a book which made a great noise; for "the turn given to the controversy," says Dr. Leland, "had something in it that seemed new, and was managed with great art; and yet, when closely examined, it appears to be weak and trifling." In enumerating the many admirable and convincing replies to this work, a most powerful treatise issued from the pen of Dr. Chandler, Bishop of Lichfield and Coventry. Dr. Leland says, "it may be proper also to mention a book which was occasioned by 'the Grounds,' &c., though not directly in answer to it, entitled, 'The use and Intent of Prophecy in the several ages of the Church,' by Dr. Thomas Sherlock," &c. &c. This is an excellent performance; in which a regular series of prophecy is deduced through the several ages from the beginning, and its great usefulness shown. The various degrees of light are distinctly marked out, which were successively communicated in such a manner as to answer the great ends of religion and the designs of Providence, till those great events to which they were intended to be subservient should receive their accomplishment. Dr. Sherlock greatly distinguished himself by this publication, which, if possible, proved more fully

the strength of his mental powers, and the depth and extent of his varied acquirements. Collins's opinions were that man is a mere machine; that the soul is material and mortal; that Christ and his apostles built on the predictions of fortune-tellers, and divines; that the Prophets were mere fortune-tellers and discoverers of lost goods; that Christianity stands wholly on a false foundation. Yet he speaks respectfully of Christianity, and also of the Epicureans, whom he at the same time regards as Atheists.

Woolston now appeared as the champion of infidelity. His object was to allegorize away the miracles of our Lord, as Collins had attempted to act with respect to the prophecies. But his conduct was flagrant in the extreme. He is styled by Mosheim "a man of an inauspicious genius, who made the most audacious though senseless attempts to invalidate the miracles of Christ." "Many glaring instances of unfairness and disingenuity in his quotations from the fathers were plainly proved upon him. It was shown that he had quoted books generally allowed to be spurious as the genuine works of the fathers; and hath, by false translations and injurious interpolations, and foisting in of words, done all that was in his power to pervert the true sense of the authors he quotes; and that sometimes he interprets them in a manner directly contrary to their own declared sense, in the very passages he appeals to, as would have appeared if he had fairly produced the whole passage. It is not to be wondered at, that an author who was capable of such a conduct should stick at no methods to expose and misrepresent the accounts given by the evangelists of our Saviour's miracles. Under pretence of showing the absurdity of the literal and historical sense of the facts recorded in the Gospels, he hath given himself an unrestrained license in invective and abuse. The books of the Evangelists, and the facts there related, he hath treated in a strain of low

and coarse buffoonery, and with an insolence and scurrility that is hardly to be paralleled."

Dr. Sherlock took up the cause of truth with great talent and decision. He clearly perceived the knavery as well as weakness of his antagonist; and he published his well known small treatise, "The Trial of the Witnesses of the Resurrection of Jesus, 1729;" a work which has gone through a very large number of editions, and which Leland describes as being "universally admired for the polite and uncommon turn, as well as the judicious manner of treating the subject."

In 1728, he was promoted to the See of Bangor, in which he succeeded his antagonist Bishop Hoadley; as he did, in 1738, in that of Salisbury. As his intimacy with the members of the legal profession, while master of the Temple, had given him a propensity to study the law, and he had naturally a turn to business, he was not a silent occupier of a seat in the house of lords, but occasionally joined in debates, as a supporter of the interests of the Crown and Church, in which he delivered himself with force and elegance. He opposed the bill brought in 1731 from the house of commons, respecting members being pensioners; regarding it as tending to diminish the influence of the crown in that house, and thereby to disturb the balance of the constitution. He not only spoke, but by his influence excited an opposition out of doors, against an attempt to settle an unvaried and certain stipend on the clergy in lieu of tithes. He was considered in parliament as a great authority in ecclesiastical law, and frequently led the judgment of the house. Such was the reputation he acquired in the episcopal character, that upon the death of Archbishop Potter in 1747, he was offered the See of Canterbury, which he declined on account of ill health; but afterwards recovering, he accepted the See of London, vacant in 1749.

In the month of February, 1750, a violent shock of an

earthquake, which had been, as it were, announced by some remarkable coruscations of aurora borealis, with tremendous tempests of thunder, lightning, hail and rain, greatly terrified the inhabitants of the metropolis : and this terror was redoubled by a similar phenomenon, on the very same day of the following month, between five and six in the morning. The shock was immediately preceded by a succession of thick low flashes of lightning, and a rumbling noise like that of a heavy carriage rolling over a hollow pavement : its vibrations shook every house from top to bottom, and in many places the church-bells were heard to strike ; people started naked from their beds, and ran to their doors and windows in a state of distraction ; yet no house was overthrown and no life was lost. However, the periodical recurrence of the shocks, and the superior violence of the second, made a deep impression on the minds of the more ignorant and superstitious part of the community ; who began to fear lest another such visitation should be attended with more dismal consequences. These sentiments of terror and dismay soon spread, and were augmented to an extraordinary degree by a fanatical soldier, who went about the streets preaching up repentance, and boldly prophesying that another shock in the same day in April would lay the mighty Babylon in ruins. ‘ Considering the infectious nature of fear and superstition,’ says the historian, and the emphatic manner in which the imagination had been prepared and prepossssed, it was no wonder that the prediction of this illiterate enthusiast should have contributed in a great measure to augment the general terror. The churches were crowded with penitent sinners ; the sons of riot and profligacy were overawed into sobriety and decorum. The streets no longer resounded with execrations or the noise of brutal licentiousness ; and the hand of charity was liberally opened. Those whom fortune had enabled to retire from the devoted city, fled to the country with hurry and precipitation ; inso-

much that the highways were encumbered with horses and carriages. Many who had in the beginning combated these groundless fears with the weapons of reason and ridicule, began insensibly to imbibe the contagion, and felt their hearts fail in proportion as the hour of probation approached: even science and philosophy were not proof against the unaccountable effects of this communication: in after ages it will hardly be believed that on the evening of the 8th day of April, the open fields that skirt the metropolis were filled with an incredible number of people assembled in chairs, in chaises, and coaches, as well as on foot, who waited in the most fearful suspense, until morning and the return of day disproved the truth of the dreaded prophecy. Then their fears vanished; they returned to their respective habitations in a transport of joy; were soon reconciled to their abandoned vices, which they seemed to resume with redoubled affection; and once more bade defiance to the vengeance of Heaven.

The Bishop of London took advantage of the peculiar state of feeling into which the public mind had been forced by these extraordinary events, to address a "Pastoral Letter to the Clergy and Inhabitants of London and Westminster, on occasion of the late Earthquakes." This was bought up and read with such avidity by all ranks of people, that more than 100,000 copies were sold within a month. A tract also which he composed on the observance of Good Friday is said to have had great effect, in a moral and religious point of view. Nor would it be right if we omitted to mention his admirable Charge, the only one he published, which he printed and distributed among his clergy in 1759, and in which a profound knowledge of the law, both of Church and State, is applied with paternal affection to their use and service.

He still held his office in the Temple till 1753, when he resigned it in an Affectionate Letter to the Benchers.

Infirmities soon after accumulated upon him ; he nearly lost the use of his limbs and speech, but still retained vigour of understanding sufficient for the revision and correction of a volume of sermons, which was followed by four volumes more. He died on the 18th day of July, 1761.—*Hughes. Church of England Magazine. Hartwell Horne's Introduction. Nichols's Funeral Sermon.*

SHERLOCK, WILLIAM.

WILLIAM SHERLOCK was born in the year 1641, at Southwark, and was educated first at Eton and then at Peter House, Cambridge, where he graduated in 1660. In 1669, he became Rector of St. George's, Botolph-lane, London.

In this parish he discharged the duties of his function with great zeal, and was esteemed an excellent preacher. In 1673, he published "A Discourse concerning the knowledge of Christ, and our union and communion with Him," which involved him in a controversy with the celebrated nonconformist Dr. John Owen, and with Mr. Vincent Alsop. In 1680, he took the degree of D.D., and about the same time published some pieces against the Nonconformists. Soon after he was collated to a Prebend of St. Paul's, was appointed master of the Temple, and had the Rectory of Therfield in Hertfordshire. In 1684, he published a pamphlet, entitled "The case of Resistance to the Supreme Powers stated and resolved, according to the doctrine of the Holy Scriptures;" and continued to preach the same opinion after the accession of James II. when it was put to the test. He engaged also in the controversy with the Papists, which shows that he was not a servile adherent to the king, but conscientious in his notions of regal power. This likewise he shewed at the revolution, when he

refused to take the oaths to William and Mary, and was therefore suspended from all his preferments. During his suspension, he published his celebrated treatise, entitled "A practical Discourse on Death," 1690, which has passed through at least forty editions, and is indeed the only one of his works now read. But before the expiration of that year, he thought proper to comply with the new government, and taking the oaths, was reinstated in all his preferments, of which, though forfeited, he had not been deprived.

His conduct on this occasion, involved him in a controversy of a personal nature, of which the best account that we have seen is that given by Mr. Lathbury, in his interesting History of Convocation. Having alluded to the publication of Bishop Overall's Convocation Book by Archbishop Sancroft, he remarks, that it produced a remarkable effect.

"Dr. Sherlock, who hesitated to take the oaths to the new government, professed that his scruples were removed by this book. The case was this: the Netherlands had revolted from the Spaniards, and in allusion to their case, the convocation, though on all other points they carried the royal prerogative very high, decided, that a government when fully settled, though commenced in rebellion, was lawful, and that submission might be yielded to it. It is clear that Sancroft had not considered the passage in question. Sherlock, however, took the oaths on the ground that the Anglican Church recognised a government *de facto*. He also endeavoured to induce others to take the same views, by quoting Overall's book. Thus Sancroft printed the book for one purpose; and in Sherlock's case it answered another. In all probability Sherlock had begun to repent of his refusal to comply with the new order of things. In my opinion he was looking about for a reason to enable him, with some colour of justice, to retrace his steps, and he found it in this Convocation Book. This appears to have been the

most remarkable result produced by its publication. Sherlock was actually suspended before he discovered the lawfulness of taking the oaths. He then published his 'Case of Allegiance due to Sovereign Powers,' &c. in which he says, 'That he had some of the thoughts before;' but he says further, 'Stick I did, and could find no help for it, and there I should have stuck to this day, had I not been relieved by Bishop Overall's Convocation Book.' This work was severely attacked by several individuals. There soon appeared 'A Review of Dr. Sherlock's Case of Allegiance,' &c., supposed to have been written by Wagstaffe. Sherlock published 'A Vindication of the Case of Allegiance,' which was replied to by Wagstaffe in 'An Answer to Dr. Sherlock's Vindication.' The author of 'The Review,' in allusion to Overall's book, says, 'It is a shrewd sign the doctor was hard put to it, when he caught hold of a twig; yet nothing will serve him, but it must be the judgment of the Church of England.'"

"But the weapons of ridicule and satire were also used against Sherlock on this occasion. A bitter pamphlet was published under this title: 'The Trimming Court Divine, or Reflections on Dr. Sherlock's Book on the Lawfulness of Swearing Allegiance to the present Government.' The author observes, 'They were wicked, according to him, who contributed to drive out King James; and yet they are no less wicked who shall in the least contribute to bring him in again.' Again: 'His scheme of government is calculated for every meridian, nor can anything happen amiss to him, provided there be but an actual possessor of the supreme power, which 'tis impossible there should want.' In allusion to the Convocation Book, he says—'That book set him most blessedly at liberty; a pretty fetch to hale in the Church of England to abet his untoward principles.' But a satirical poem was also published with the title, 'The Weesils, a satirical Fable, giving an Account of some Argumental Passages happening in the Lion's Court about Weesilion's

taking the Oaths ;' 4to, 1691. The doctor's wife is represented as arguing the point. Thus the argument of the first section explains its character :—

Husband and wife at variance are
About the oaths, till female art
Informs his conscience he must swear,
And brings him over to her part.

“The doctor is represented as arguing against the oaths on the ground of character. She alludes to some of his writings, which, she says, favour her view. He replies—

Opinions variously the wise endite :
Ne'er build too much on what I writè ;
Thou art my own, and I may boldly say,
My pen can travel this and t'other way.

“The wife at last says, the doctor having exhorted her to depend on Providence—

But the meantime I want my coach and six,
The neighbouring wives already slight me too,
Justle to the wall, and take the upper pew.

“It is scarcely necessary to add, that the doctor yields to the entreaties of his wife, and takes the oaths to King William and Queen Mary. Tom Brown is supposed to have been the author of this pungent satire.”

With respect to the alleged inconsistency of Sherlock, Mr. Lathbury in another work, the *History of the Non-jurors*, justly observes, “Sherlock was not the only inconsistent man of that period. Burnet and Tillotson, in the time of Charles II. held the same opinions. They opposed Popery : but they maintained that opposition to the prince could not be justified : and that the authority was in his person, not in the law. Had Sherlock complied at the Revolution without scruple, he would have been in the same situation with Burnet, Stillingfleet and Tillotson, all of whom had written in defence of the doctrine at which he stumbled. They

complied at first; while he hesitated, yet yielded afterwards. His two works, "Obedience and Submission to the present government, &c.," and the "Case of Allegiance," were attacked by several of the Nonjurors. One of the keenest answers was written, I believe, by Wagstaffe. It is attributed to Ken in the *Biographia Britannica*; but this is clearly a mistake; and in a copy now in my possession, which was once the property of a Nonjuror, a contemporary of Sherlock's, it is assigned to Wagstaffe. Sherlock replied in "A Vindication of the Case of Allegiance;" but nothing could relieve him from the charge of fickleness and inconsistency. Sherlock had told the Bishop of Killmore, that "he would be sacrificed before he took the new oath of allegiance." This is stated by Hickes, who very justly remarks, "if those, who took that oath would but remember their own case, they would have more compassion for those who could not take it at all. There were, however, some who stepped forward in Sherlock's defence. One writer in particular asserts, that some would have complied but for the schemes of some of the leaders in the opposition to King William. He lauds the government for its leniency. "They were very zealous to have got the act for taking the oaths to their majesties limited to a very short time, that men, having but a little time to bethink them, might more generally have refused them, as they did in Scotland: but the six months that was allowed (much against their wills) was so well employed, that the number of the Non-swearers was very small in comparison; and if these very men had not made it their business to traduce all that took the oath as *apostates, time servers, and perjured men*, perhaps it would have been much less than it was." Alluding to those who complied, he says: "Every man that taketh the oath raiseth a new clamour: so that it is apparent to all the world, some men fear nothing more, than that there should be no *non-swearers*."

Sherlock stated, in his Preface, that he had renounced no principle, except one in "The Case of Resistance;" but he forgot, that that one was the hinge on which all turned.

The truth is that they found that, what appeared to them in theory correct, could not be maintained without leading to consequences the most dangerous, and very properly they reconsidered their principles, and found that though their principles were right in the main, they admitted of exceptional cases.

Dr. Sherlock was promoted to the Deanery of St. Paul's in 1691, a year also memorable for the publication of his Vindication of the Doctrine of the Holy and ever Blessed Trinity. "In this elaborate work," says Bishop Van Mildert, "he proposed a new mode of explaining that 'great mystery;' by an hypothesis, which (as he conceived) 'gave a very easy and intelligible notion of a Trinity in Unity,' and removed the charge of *contradictions*. His mode, however, of doing this was much disapproved, not only by Socinian writers, but by men who were no less sincere advocates of the doctrine than himself. Dr. Wallis, Savilian professor of geometry, one of the most profound scholars of his time, though he approved of much of Dr. Sherlock's treatise, yet regarded some of his illustrations as approaching too nearly to *Tritheism*. Dr. South, a man of no less powerful intellect, opposed it, upon similar grounds, with great vehemence, and with unsparing reproach. Both those distinguished writers substituted, however, for Dr. Sherlock's hypothesis, theories of their own, far from being generally satisfactory; and were charged by the opposite party with leaning towards *Sabellianism*. In the University of Oxford, Sherlock's view of the doctrine was publicly censured and prohibited. This produced further irritation; and such was the unbecoming heat and acrimony with which the controversy was conducted, that the Royal Authority was at last exercised, in restraining each party

from introducing novel opinions respecting these mysterious articles of faith, and requiring them to adhere to such explications only, as had already received the sanction of the Church."

"These unhappy disputes were eagerly caught at by Anti-Trinitarians of every description, as topics of invective or of ridicule; and the press teemed with offensive productions of various description, calculated to agitate the minds of the people, and to bring the doctrines of the Church into disrepute. The advocates of the established creed were represented as being now divided into two distinct and irreconcilable parties, the *Tritheists* and the *Nominalists*, or (as they were sometimes called) the real and the nominal Trinitarians; the former intended to denote those who maintained Sherlock's hypothesis; the latter, those who espoused the theories of South and Wallis. These terms of reproach were readily adopted by Socinian writers, whose policy it was to represent all Trinitarians as implicated in the errors either of Tritheism or Sabellianism, and to deny that any intermediate theory of Trinitarian doctrine could consistently be maintained."

At length the contest was carried on with so much acrimony, that his majesty, on the suggestion of the bishops, interposed with a prohibition of the use of new terms in the explication of the doctrine of the Trinity. Another deviation of this divine from the sentiments which he had professed at an early period, appeared in a sermon which he preached on the Death of Queen Mary, expressing an approbation of a scheme then entertained of comprehension with the Dissenters.

He died in 1707. He wrote:—A Discourse concerning the Knowledge of Christ; The Case of Resistance to the Supreme Powers; A Practical Discourse concerning Death; Discourse on Religious Assemblies; Discourse on Providence; On the Happiness of Good

Men, and Punishment of the Wicked, in another World ; and, A Discourse on Judgment.—*Birch. Nichols. Van Mildert's Waterland. Lathbury.*

SHUCKFORD, SAMUEL.

THE time and place of Shuckford's birth are not known, but he was educated at Caius College, Cambridge, where he graduated in 1716. He became Rector of Shelton, in Norfolk, from which place the preface to his learned work on the "Connection between Sacred and Profane History" is dated. He was a prebendary of Canterbury, and held the living of All-Hallows, Lombard-street, in London.

He died in 1754. He published a few occasional sermons ; but he is principally known for his History of the World, Sacred and Profane, 3 vols. 8vo, intended to serve as an introduction to Prideaux's Connection, but he did not live to carry it down to the year 747 B.C. where Prideaux begins. He wrote also a Treatise on the Creation and Fall of Man, intended as a supplement to the preface to his history.

It was the intention of Dr. Shuckford in his well-known work in his "Connection" to bring down the narrative of Sacred History from the creation of the world to the epoch at which Prideaux begins his valuable performance. But he did not live to complete his plan, and the work which should have extended to the reign of Ahaz proceeds no further than to the times of Joshua, leaving about eight hundred years of a very important period to the pen of another. That pen was taken up, and Shuckford's plan was completed by the late Dr. Russell the Bishop of Glasgow, who acquired and deserved for his learning and virtues the respect of his contemporaries.—*Evan. Brit. Russell's Connection.*

SHOWER, JOHN.

JOHN SHOWER was born at Exeter in 1657. In 1679, he became assistant to Vincent Alsop, in Westminster; but in 1685, he went abroad as tutor to a young gentleman, and after visiting Italy, remained two years in Holland, where he officiated to an English congregation at Rotterdam. In 1690 he returned, and became assistant to Mr. John Howe; but afterwards he discharged the pastoral office at a meeting in the Old Jewry. He died in 1715. His works are:—"Reflections on Time and Eternity;" "Reflections on the late Earthquakes;" "Family Religion;" "Life of Henry Gearing;" "The Mourner's Companion."—*Watkin's Gen. Biog. Dict.*

SIBBES, RICHARD.

RICHARD SIBBES was born at Sudbury, in Suffolk, in 1577, and educated at St. John's College, Cambridge, where he obtained a fellowship. He became such a popular preacher at Cambridge, that the society of Gray's Inn invited him to be their lecturer. In 1625 he was chosen master of Catherine hall: having refused the provostship of Trinity College, Dublin. Dr. Sibbes died in 1635. His treatise entitled, *The Bruised Reed*, is said to have been the main cause of Richard Baxter's conversion. He also wrote a Commentary on the first Chapter of the second Epistle of St. Paul to the Corinthians. His works have been reprinted, in 3 vols. 8vo.—*Gen. Biog. Dict.*

SIMEON, STYLITES:

SIMEON STYLITES was born about 392, at Sison, a border-town, which lies between Syria and Cilicia. He was the

son of a shepherd, and followed the same occupation to the age of thirteen, when he entered into a monastery. After some time he left it, in order to devote himself to a life of greater solitude and austerity, and he took up his abode on the tops of mountains, or in caverns of rocks, fasting sometimes for weeks together, till he had worked himself up to a due degree of enthusiastic extravagance. He then, as it is said, to avoid the concourse of devotees, but probably to excite still greater admiration, adopted the strange fancy of fixing his habitation on the tops of pillars (whence his Greek appellation); and with the notion of climbing higher and higher towards heaven, he successfully migrated from a pillar of six cubits, to one of twelve, twenty-two, thirty-six, and forty. The age was stupid enough to consider this as a proof of extraordinary sanctity, and multitudes flocked from all parts to pay their veneration to the holy man. What is truly wonderful, Simeon passed forty-seven years upon his pillars, exposed to all the inclemency of the seasons. At length an ulcer, swarming with maggots, put an end to his wretched life at the age of sixty-nine.

Many of the inhabitants of Syria and Palestine, seduced by a false ambition, and an utter ignorance of true religion, followed the example of this fanatic, though not with the same degree of austerity. And what is almost incredible, this superstitious practice continued in vogue until the twelfth century, when, however, it was at length totally suppressed.

The Latins had too much wisdom and prudence to imitate the Syrians and Orientals in this whimsical superstition. And when a certain fanatic, or impostor, named Wulfilaicus, erected one of those pillars in the country of Treves, and proposed living upon it after the manner of Simeon; the neighbouring bishops ordered it to be pulled down, and thus nipped this species of superstition in the bud.—*Mosheim*.

SIMLER, JOSIAS.

JOSIAS SIMLER was born at Cappell, in Switzerland, in 1530. He was educated at Zurich, where, in 1563, he became professor of theology.

He died in 1576. Besides commentaries on the Scriptures, he wrote the lives of Peter Martyr, Gesner, and Bullinger, each in a thin 4to. volume; published an Epitome of Gesner's Bibliotheca, 1555, folio; and he was editor of some of the works of Peter Martyr and Bullinger; *Æthici Cosmographia*, *Antonini Itinerarium*, *Rutiliani Numantiani Itinerarium*, et alia varia; *Helvetiorum Respublica*; *Vallesiæ Descriptionis libri duo*, et de Alpibus commentarius; *Vocabularia rei nummariæ ponderum et mensurarum*, Gr., Lat., Heb., Arab., ex diversis auctoribus collecta.—*De Thou. Baillet.*

SIMPSON, EDWARD.

EDWARD SIMPSON was born at Tottenham, in 1573, and was educated at Westminster, whence he proceeded to Trinity College, Cambridge, where he graduated in 1600.

In 1618, he was presented to the Rectory of Eastling, in Kent. He then took his degree of D.D., and was made prebendary of Coringham. In 1636, he published at Cambridge his *Mosaica; Sive Chronici Historiam Catholicam complectentis Pars Prima*, in qua res antiquissimæ ab Orbe condito ad Mosis obitum Chronologicè digestæ continentur, 4to. Afterwards he undertook his *Chronicon Catholicum ab exordio Mundi*, but did not live to publish it. He died in 1651. His *Chronicon*, &c., was published at Oxford, in 1652, with a Latin life prefixed, and was reprinted by Peter Wesseling. Dr. Reynolds, afterwards Bishop of Norwich, in his license of it for the press, speaks of it as "egregium et absolutissi-

mum opus, summâ industriâ, omnigenâ eruditione, magno judicio, et multorum annorum vigiliis productum." His other works are:—Positive Divinity, in three parts, containing an Exposition of the Creed, Lord's Prayer, and Decalogue; The Knowledge of Christ, in two treatises; A treatise concerning God's Providence in regard of Evil, or Sin; The Doctrine of Regeneration, delivered in a Sermon on John iii. 6, and Defended in a Declaration; Tractatus de Justificatione. Notæ Selectiores in Horatium; Prælectiones in Persii Satiras; Anglicanæ Linguae Vocabularium Etymologicum; Sanctæ Linguae Soboles; Dî Gentium, sive Nominum, quibus Deos suos Ethnici appellabant Explicatio.—*Wesseling*.

SIRMOND, JAMES.

JAMES SIRMOND was born at Riom, in 1559, and became a Jesuit in 1576. In 1590, he was sent for to Rome by the general of his order, Aquaviva, to take upon him the office of his secretary, which he held for sixteen years. In 1617, he was appointed Rector of the Jesuits College, at Paris, and, in 1637, he became confessor to Louis XIII. He died in 1651.

The works, edited by Sirmond, were chiefly those of authors of the middle ages, the manuscripts of which he discovered in his searches among the libraries at Rome and in other places. Those of his own composition were in great part controversial, and in some of them he was the opponent of the most learned men in that age. His work entitled "*Censura de Suburbicariis Regionibus*," which related to the suburbicary churches under the jurisdiction of the Roman pontiff, impugned the opinions of Godefroy and Saumaise. He had a dispute with Peter Aurelius respecting the second canon of the Council of Orange, which was conducted with a degree of acrimony. A dissertation, which he wrote to prove that St. Denis

the Areopagite was a different person from St. Denis of France, raised a host of adversaries against him, as touching upon a favourite national tradition; but in the end all competent judges were convinced by his arguments. He was less successful in a controversy respecting predestination, by which he became involved in hostility with the Jansenists. It is said to have been a practice with him, never to bring out at first all that he knew of a subject, but to reserve some arguments for a reply, like auxiliary troops in a battle. Though upon the whole candid and sincere, he is charged with having sometimes advanced opinions as those of the French clergy, which were only those of his order. His works were published collectively at Paris, in 5 vols. folio, 1696.—*Dupin. Moreri.*

SKELTON, PHILIP.

OF this learned and pious but eccentric divine, a memoir has been published by Mr. Burdy, which, though coarse in language and sentiment, is often amusing. Skelton was born in the parish of Derriaghly, near Lisburn, in Ireland, in 1707, and educated at Trinity College, Dublin, where he obtained a scholarship; but he left the university on taking his first degree. In 1732, he settled on the curacy of Monaghan, in the diocese of Clogher. Here we are informed by his biographer, his life was most exemplary, and his preaching efficacious. It was said that the very children of Monaghan, whom he carefully instructed, knew more of religion at that time, than the grown people of any of the neighbouring parishes, and the manners of his flock were soon greatly improved, and vice and ignorance retreated before so powerful an opponent. His charities were extraordinary for all he derived from his curacy was £40, of which he gave £10 a year to his mother, and for some years a like

sum to his tutor, Dr. Delany, to pay some debts he had contracted at college. The rest were for his maintenance and his charities, and when the pittance he could give was insufficient for the relief of the poor, he solicited the aid of people of fortune, who usually contributed according to his desire, and could not indeed refuse a man, who first gave his own before he would ask any of theirs. His visits to the jails were also attended with the happiest effects. On one remarkable occasion, when a convict at Monaghan, of whose innocence, he was well assured was condemned to be hanged within five days, he set off for Dublin, and on his arrival was admitted to the privy council which then was sitting. Here he pleaded for the poor man with such eloquence, as to obtain his pardon, and returned with it to Monaghan, in time to save his life. In order to be of the more use to his poor parishioners, he studied physic, and was very successful in his gratuitous practice, as well as by his spiritual advice, and was the means of removing many prejudices and superstitions which he found very deeply rooted in their minds.

Mr. Skelton set out in his ministry in the character of an avowed champion of the orthodox faith. Deriving his religious principles from the pure source of information, the Holy Scriptures themselves, he could find in these no real ground for modern refinements. Consequently he declared open war against all Arians, Socinians, &c, and published several anonymous pieces against them. In 1736, he published "A Vindication of the Right Rev. the Lord Bishop of Winchester," an ironical attack on Hoadley's "Plain Account of the nature and end of the Lord's Supper." When Bishop Sterne read it, he sent for Skelton, and asked if he had written it? Skelton gave him an evasive answer. "Well, well," said the bishop, "'tis a clever thing—you are a young man of no fortune; take these ten guineas, you may want them." "I took the money," Skelton told his

biographer, "and said nothing, for I was then a poor curate."

He published the same year, "Some proposals for the Revival of Christianity," another piece of irony against the enemies of the Church, which was imputed to Swift, who, as usual, neither affirmed nor denied; but only observed, that the author "had not continued the irony to the end." In 1737, he published a "Dissertation on the Constitution and Effects of a Petty Jury," In this, among other things, he seems to object to locking up a jury without food, until they agree upon their opinion. The attorney-general called at his bookseller's, who refused to give up the name of the author. "Well," said the attorney-general, "give my compliments to the author, and inform him from me, that I do not think there is virtue enough in the people of this country ever to put his scheme into practice."

In 1748, Skelton having prepared for the press his valuable work, entitled "Deism Revealed," he conceived it too important to be published in Ireland, and therefore determined to go to London, and dispose of it there. On his arrival, he submitted his manuscript to Andrew Millar, the bookseller, to know if he would purchase it, and have it printed at his own expence. The bookseller desired him, as is usual, to leave it with him for a day or two, until he could get a certain gentleman of great abilities to examine it. Hume is said to have come in accidentally into the shop, and Millar shewed him the MS. Hume took it into a room adjoining the shop, examined it here and there for about an hour, and then said to Andrew, *print*. By this work Skelton made about £200. The bookseller allowed him for the manuscript a great many copies, which he disposed of among the citizens of London, with whom, on account of his preaching, he was a great favourite. He always spoke with high approbation of the kindness with which he was received by many eminent merchants. When in London he spent

a great part of his time in going through the city, purchasing books at a cheap rate, with the greater part of the money that he got by his "Deism Revealed," and formed a good library.

"Deism Revealed" was published in two large volumes. It consists of eight dialogues; in the first seven there are four, and in the eighth only two, speakers. At first three unbelievers attack one Christian, who at last makes a convert of one of them, a young gentleman of great fortune, but of good sense and candour. In these dialogues, the most of the infidel objections against the gospel are introduced with their whole force, and fully and candidly answered. So that the book is rather a complete answer to deistical cavils, than a regular proof of the divine authority of the gospel. But if their cavils are proved groundless, Christianity consequently is true.

The title of "Deism Revealed" shows that it was intended to expose the craft of the infidels. In this book there is a great deal of good sense, sound argument, and original observation. It proves the author deeply read, and well acquainted with the subject of which he treats. But it is defective in point of arrangement; the matter is too loosely thrown together, and the arguments do not follow each other in regular order. This remark, however, only holds good with respect to particular places. The style is also somewhat coarse; words are uselessly multiplied, and arguments drawn out beyond their proper bounds. The author, in his attempts at wit, frequently fails; he is merry himself, but the reader unhappily cannot join with him in the joke. True wit subsists where the writer is grave, and the reader merry.

This book was in high repute on its first publication. A second edition was required in little more than a year. Among others, Dr. Delany admired it, well pleased with the growing fame of his pupil, to whom he had proved himself so sincere a friend.

And even now, there is scarce any man of reading in this country that has not at least heard of "Deism Revealed." A few months after its publication, the Bishop of Clogher happened to be in company with Dr. Sherlock, Bishop of London; who asked him if he knew the author of this book? "O yes," he answered carelessly, "he has been a curate in my diocese, near these twenty years." "More shame for your lordship," replied he, "to let a man of his merit continue so long a curate in your diocese."

The ingenious Bishop of London sent a message once to inform Mr. Skelton, that he would promote him in his diocese, if he would write a book upon Christian Morals. On which he desired the messenger to ask his lordship, what objection he had to the old "Whole Duty of Man?" To this question he never received any answer. The old "Whole Duty of Man" was one of his favourite books. The style, he said, was admirably qualified for instruction, being so simple as to be easily understood by the most unlearned.

In 1750, he obtained the living of Pettigo. In 1759, he was preferred to the living of Devenish, near Enniskillen; whence he was removed, in 1766, to Fintona, in the county of Tyrone. In all of these situations his labours as a parish priest were exemplary, and he thoroughly understood and adapted himself to the Irish character. A curious anecdote is told of him on his going to Fintona. Having discovered that most of his protestant parishioners were dissenters, he invited their minister to dine with him, and asked his leave to preach in his meeting on the next Sunday; and consent being given, the people were so pleased with Mr. Skelton, that the greater number of them quitted their own teacher. After some time, Skelton asked him how much he had lost by the desertion of his hearers? He told him £40 a year, on which he settled that sum on him annually.

His charities were almost unbounded. To relieve the poor he distressed himself, and one of his last acts was to sell his beloved library, that he might have the means of assisting his parishioners during a dearth occasioned by the decline of the yarn manufactory, at Fintona.

He had, in 1770, published his works by subscription, for the benefit of the Magdalen Charity in Dublin. He died May 4, 1787.—*Life by Burdy.*

SMALBROKE, RICHARD.

RICHARD SMALBROKE was born at Birmingham in 1672, and was probably educated at King Edward's School in that town. He proceeded from school to Magdalen College, Oxford, where he took his M.A. degree in 1694. He engaged in the controversies of the time, and especially as an opponent of Whiston.

He published:—"Reflections on Mr. Whiston's Conduct," and "Animadversions on the New Arian Reformed." But his great work was "A Vindication of our Saviour's Miracles; in which Mr. Woolston's Discourses on them are particularly examined; his pretended authority of the fathers against the truth of the literal sense are set in a just light; and his objections, in point of reason, answered," Lond. 1729, 8vo. This involved him in a controversy with some anonymous writers, and in one or two respects he laid himself open to ridicule by an arithmetical calculation of the precise number of the devils which entered into the swine. Dr. Smalbroke also published eleven single Sermons between 1706 and 1732, and one or two "Charges," and small controversial pieces to the amount of twenty-two.

He was chaplain to Archbishop Tenison, and was appointed in 1712, treasurer of Llandaff, and afterwards prebendary of Hereford. In 1723, he was consecrated

Bishop of St. David's, whence he was translated to the See of Lichfield and Coventry, in 1730. He died in 1749.—*Gent. Mag. Shaw's Staffordshire.*

SMALRIDGE, GEORGE.

GEORGE SMALRIDGE was born at Lichfield, in 1663, and was educated at Westminster. In 1682, he became a Westminster student at Christ Church, Oxford, and was when M.A. distinguished as a tutor. While in this situation he took part in the controversy against Obadiah Walker, the Popish master of University College. His work is interesting especially at the present time (1851), as shewing that our present controversies had their counterpart in the seventeenth century. Smalridge's work was entitled "Animadversions on Eight Theses laid down, and inferences deduced from them, in a Discourse, entitled, Church Government, Part V., lately printed at Oxford." The Discourse here mentioned was printed by Obadiah Walker, at his private press, and has for its full title, "Church Government, Part V., a relation of the English Reformation, and the lawfulness thereof examined by the Theses delivered in the four former parts." As these former parts were never published, Walker, or rather the real author, Abraham Woodhead, was exposed to the indignant reprehension and severe ridicule of his opponents. Smalridge having mentioned the answer of Dr. Aldrich, gives the following reasons for his own undertaking:—"I should not," says he, "have thought myself obliged to answer the extravagant singularities of a private fancy, such especially as are not likely to do any mischief to the public, and such I esteem the notions of this pamphlet, which is too perplexed for a common reader's understanding, and too sophistical to impose upon the more intelligent. But considering the false and scandalous reports that are

of late so industriously spread about the nation, as if Oxford converts came in by whole shoals, and all the university were just ready to declare in favour of Popery, I have just reason to believe that this pamphlet was designedly printed at Oxford to countenance those reports, for no doubt the Popish presses were at the editor's service. The secret is, these papers are to pass, with unwary people, for a specimen of the university's government; much such an one indeed as the tile was, which Hierocles's scholars brought to market, for a sample of the house he had to sell. Now there are divers aggravations of this foul play, which make it yet more insupportable; as where it is said, 'Why is this question now revived, which the members of our Church have of late so carefully declined, out of pure respect to those ears, which, if it be possible, they are not willing to offend? Or why are we of the university attacked in our own quarters, and so defied to own a truth, that we can neither in honour nor honesty decline an answer, though we are well aware with what design the scene of the controversy is laid in Oxford? Or how can we brook this usage from our companions, our own familiar friends, with whom we have taken sweet counsel together, and walked in the House of God as friends?'" This piece was published in May, and how exactly our author, whose tract followed it in June, has kept to the same lore, appears from his epistle addressed to the university reader, where he observes, 'that the hopes of our enemies abroad have been entertained, and the solicitude of our friends awakened, by the news of our Oxford converts daily flocking into the bosom of the Romish Church. But we hope all men are by this time convinced, that they deserve as little consideration for their number, as they do regard for their accomplishments. No one needs to be alarmed at the desertion of six or seven members, who shall consider their dependance on one, who, by the magazines which he

had stored up against us, shews that he has not now first changed his complexion, but only dropped the vizor.'

Smalridge also afforded a specimen of his talent for Latin poetry in his *Auctio Davisiana* (on the sale of the books of Davis, the Oxford bookseller), first printed in 1689, 4to, and afterwards inserted in the *Musæ Anglicanæ*. In the same year he entered into holy orders; and about 1692, he was appointed by the Dean and Chapter of Westminster to be minister of Tothill-fields Chapel.

In 1693, he was collated to a prebend in the Cathedral of Litchfield. In 1700, he took his degree of D.D. In 1708, he was chosen lecturer of St. Dunstan's in the West, London, which he resigned in 1711, when he was made one of the canons of Christ Church, and succeeded Atterbury in the Deanery of Carlisle, as he did likewise in the Deanery of Christ Church, in 1713. In 1714, he was consecrated Bishop of Bristol; and Queen Anne soon after appointed him her lord-almoner, in which capacity he for some time served her successor George I.; but refusing to sign the declaration which the Archbishop of Canterbury and the bishops in and about London had drawn up against the rebellion in 1715, he was removed from that place.

The passage in the Declaration to which he objected, was this, "We are the more concerned that both the clergy and people of our communion should shew themselves hearty friends to the government, on this occasion, to vindicate the honour of the Church of England, because the chief hopes of our enemies seem to arise from discontents, artificially raised amongst us; and because some who have valued themselves, and been too much valued by others for a pretended zeal, have joined with Papists in these wicked attempts, which as they must ruin the Church if they succeed, so they cannot well end without great reproach to it, if the rest do

not clearly and heartily declare our detestation of such practices." This, he thought was an unjust and invidious party-reflection upon some, whose loyalty was unquestionable.

Bishop Smalridge, however, soon regained the favour of the Princess of Wales at least, afterwards Queen Caroline, who was his steady patron till his death, in 1719. Besides his publications already mentioned, he wrote twelve Sermons, printed by himself in 1717, 8vo., and sixty Sermons published by his widow in 1726, fol., of which another edition appeared in 1727.—*Biog. Brit.*

SMITH, JOHN.

JOHN SMITH was born in Warwickshire in 1563, and going to Oxford in 1577, became a fellow of St. John's College. He succeeded Bishop Andrewes as lecturer in St. Paul's Cathedral, London, and was popular as a preacher. In 1592, he was presented to the living of Clavering, in Essex. He died in 1616. His works are:—"The Essex Dove presenting the world with a few of her Olive Branches, or a Taste of the Works of the Rev. John Smith, delivered in three treatises;" and "An Exposition on the Creed and Explanation of the Articles of our Christian Faith," in seventy-three Sermons, 1632, folio.—*Wood.*

SMITH, JOHN.

JOHN SMITH was born in 1618, at Achurch, near Oundle, in Northamptonshire. He entered at Emmanuel College, Cambridge, in 1636, and in 1644, was chosen fellow of Queen's. He died Aug. 7, 1652.

Certain treatises by Smith were published by Dr. John Worthington at Cambridge, in 1660, 4to, under the

title of "Select Discourses," consisting:—1. Of the true Way or Method of attaining to Divine Knowledge; 2. Of Superstition; 3. Of Atheism; 4. Of the Immortality of the Soul; 5. Of the Existence and Nature of God; 6. Of Prophecy; 7. Of the Difference between the Legal and the Evangelical Righteousness, the old and new Covenant, &c.; 8. Of the Shortness and Vanity of a Pharisaical Righteousness; 9. Of the Excellency and Nobleness of true Religion; 10. Of a Christian's conflict with, and conquests over, Satan.

These are not sermons, but treatises; and are less known than they deserve. They shew an uncommon reach of understanding and penetration, as well as an immense treasure of learning, in their author. A second edition of them, corrected, with the funeral sermon by Patrick annexed, was published at Cambridge, in 1673, 4to. The discourse "Upon Prophecy," was translated into Latin by Le Clerc, and prefixed to his "Commentary on the Prophets," published in 1731.—*Patrick's Sermon at his Funeral.*

SMITH, MILES.

MILES SMITH was born at Hereford, and about 1568 matriculated at Corpus Christi College, Oxford, but graduated at Brasen-nose. He afterwards became one of the Chaplains of Christ Church, and as a member of that house took his B.D. degree. He was in due course preferred to the office of Residentiary in Hereford Cathedral, and in 1612 became Bishop of Gloucester.

His knowledge of the Oriental languages was so extraordinary, that he was thought worthy by James I. to be employed upon the last translation of the Bible. He began with the first, and was the last man in the translation of the work: for after the task had been finished by the whole number appointed to the business,

who were somewhat above forty, the version was revised and improved by twelve selected from them, and, at length, was referred to the final examination of Bilson, Bishop of Winchester, and Dr. Smith. When all was completed he was commanded to write a preface, which is the same that is now extant in our authorised version of the Bible. The original is said to be preserved in the Bodleian library. It was for his services in this translation that he was appointed Bishop of Gloucester, and had leave to hold in commendam with his bishopric his former livings, namely, the Prebend of Hinton, in the Church of Hereford, the Rectories of Upton-on-Severn, Hartlebury in the diocese of Worcester, and the first portion of Ledbury, called Overhall. According to Willis he died October 20; but Wood says, in the beginning of November, 1624, and was buried in his own cathedral. He was a strict Calvinist, and of course no friend to the proceedings of Dr. Laud. In 1632, a volume of sermons, transcribed from his MSS., was published at London, fol.; and he was the editor of Bishop Babington's works, to which he prefixed a preface.—*Wood. Fuller.*

SMITH, RICHARD.

THIS person is notorious for being the second bishop appointed to preside over the Romish schism in England. He was born in Lincolnshire, in 1556, and was educated at Trinity College, Oxford. He afterwards went to Rome, and thence to Valladolid, where he took his doctor's degree. In 1603, he came to England as a Popish missionary. He sided with that party in the Romish sect which was opposed to the Jesuits, and especially against Parsons, and when this party carried their point, and prevailed upon the Pope to give them a bishop, he was one of the persons recommended to

the Pope. The Pope, however, chose a person named Bishop, who was also recommended by the English Papists, who was consecrated by the title of Bishop of Chalcedon.

The first Bishop of Chalcedon did not live long to enjoy his elevation. After appointing a Dean with nineteen Canons, five Vicars general, twenty Archdeacons, with a certain number of Rural deans, and striving what he could to promote peace and good order, he died April 16th, 1624, aged seventy-one. Early in the following year, February 4th, 1625, Dr. Richard Smith was appointed his successor, on the application of the chapter, with the same title and powers. What was the extent of these powers seemed ambiguous, but for some time all went on quietly, till at length disputes were raised on the subject by the regulars, including of course, those sleepless enemies of good order, the Jesuits. The state of the case was this:—The Bishop of Chalcedon was appointed over England and Scotland *nominally* with *ordinary* powers, (i. e. having authority of his *own*, and in *himself*, to govern his flock,) but as they were revocable at the pope's pleasure, the bishop had not *in reality* ordinary jurisdiction, but was in fact, only a Roman delegate. He however called himself Ordinary of England, and was received as such. This title Dr. Smith peaceably retained for two years, but it was at length called in question on the following grounds. By a bull of Pius V., and by the council of Trent, regulars were not allowed to hear the confessions of lay persons without the ordinary's approbation. For some time they requested the approbation of Dr. Smith, and were satisfied therewith. But at length, "having," says the author of the "Memoirs of Panzani," "more maturely weighed the case among themselves, they flew off, alleging that the pope, being the *universal Ordinary* of the whole Church, had sufficiently qualified them to hear any one's confession by express faculties

granted for the mission ; and for the future they were resolved, they said, not to seek the Bishop of Chalcedon's approbation." This led to a warm controversy, numerous books being written on both sides, and several learned men abroad taking a part in it. The pope, (Urban VIII,) at last, in 1627, interposed his authority, and commanded silence to both parties ; he also admonished Dr. Smith to drop the title of Ordinary of England, which belonged not to the Bishop of Chalcedon, and "declared that the regulars, by virtue of their apostolic mission, were exempted from the canons that required episcopal approbation ; but that the Bishop of Chalcedon might claim a jurisdiction as to the three parochial sacraments."

Not long after this, 1629, two proclamations one after the other were issued out against the bishop, which induced him at length to leave the kingdom. He withdrew in the course of the year to France, whence he exercised his jurisdiction over the English Romanists by vicars general and other ecclesiastical officers. In his retirement he experienced the kindness of Cardinal Richlieu, who bestowed upon him the Abbey of Charroux ; but upon the death of his benefactor, in 1642, the succeeding minister of state, Mazarin, withdrew his protection, and even deprived him of his abbey. He afterwards retired to an apartment near the convent of some English nuns, in Paris, where he expired in 1655, aged eighty-eight, and with him the title of the Bishop of Chalcedon.—*Dod. Memoir of Panzani. Darwell.*

SMITH, SAMUEL.

SAMUEL SMITH was born in the neighbourhood of Dudley, in Worcestershire, in 1588, and was educated at St. Mary Hall, Oxford. He left the university without taking a degree, and became beneficed at Prittlewell, in

Essex, and afterwards, as Wood says, in his own country, but, according to Calamy, he had the perpetual curacy of Cressedge and Cound, in Shropshire. On the breaking out of the rebellion he came to London, sided with the Presbyterians, and became a frequent and popular preacher. On his return to the country he was appointed an assistant to the commissioners for the ejection of those they were pleased to term "scandalous and ignorant ministers and schoolmasters." At the restoration he was ejected from Cressedge, but neither Wood nor Calamy have ascertained where he died. The former says, "he was living an aged man near Dudley in 1663." His works are:—David's Blessed Man; or a short Exposition upon the first Psalm, Lond. 8vo, of which the fifteenth edition, in 12mo. was printed in 1686; The Great Assize, or the Day of Jubilee, 12mo, which before 1684 went through thirty-one editions, and was often reprinted in the last century; A Fold for Christ's Sheep, printed thirty-two times; The Christian's Guide, of which there were numerous editions. He published some other tracts and sermons, which also had a very numerous class of readers.—*Wood. Calamy.*

SMITH, OR SMYTH, WILLIAM.

WILLIAM SMITH, or SMYTH, was a native of Lancashire, and was born in the middle of the fifteenth century. He took his L.L.B. degree at Oxford before 1492, when he was presented by the Countess of Richmond, mother of Henry VII., to the Rectory of Cheshunt, in Hertfordshire. In 1493, he was consecrated Bishop of Lichfield and Coventry. He was shortly afterwards made president of the Prince's Council within the marches of Wales. There was a renewal of this commission in the seventeenth year of the reign of Henry VII., of which Smith was again lord-president. The Prince's

Court was held chiefly at Ludlow Castle, long the seat of the muses, honoured at this time with a train of learned men from the universities, and afterwards immortalized by Milton and Butler. Here Bishop Smith, although placed in an office that seemed likely to divert him from the business of his diocese, took especial care that his absence should be compensated by a deputation of his power to vicars-general, and a suffragan bishop, in whom he could confide ; and here he conceived some of those generous and liberal plans which have conferred honour on his name. The first instance of his becoming a public benefactor was in rebuilding and re-endowing the hospital of St. John, in Lichfield, which had been suffered to go to ruin by the negligence of the friars who occupied it. Accordingly, in the third year of his episcopate, he rebuilt this hospital, and gave a new body of statutes for the use of the society. In 1495, he was translated to the See of Lincoln. In 1500, he was elected chancellor of the University of Oxford. In 1507-8, he concerted the plan of Brasenose College, along with his friend Sir Richard Sutton, and lived to see it completed. He died at Buckden, January 2, 1513-14, and was interred at Lincoln Cathedral.—*Churton's Lives of Founders. Chalmer's History of Oxford.*

SNAPE, ANDREW.

ANDREW SNAPE was born at Hampton-court, and educated at Eton, and at King's College, Cambridge, where he obtained a fellowship. In 1705, he was created D.D.; in 1713, he was made Canon of Windsor. In 1717, on the breaking out of the Bangorian controversy, he took a zealous part against Hoadley, in a "Letter to the Bishop of Bangor," which was so extremely popular as to pass through seventeen editions in a year, but Hoadley's interest at court prevailed, and in so extraordinary a

degree, that in the same year, 1717, Dr. Snape, as well as Dr. Sherlock, were removed from the office of chaplain to his majesty. Atterbury, in a letter to Bishop Trelawney, on this occasion, says; "These are very extraordinary steps; the effects of wisdom, no doubt; but of so deep a wisdom, that I, for my part, am not able to fathom it.

In 1713, he had been installed a canon of Windsor, and on Feb. 21, 1719, was elected provost of King's College, although the court interest was in favour of Dr. Waddington. In 1723, he served the office of vice-chancellor of the university, and gave every satisfaction in discharging the duties of both offices. The revenues of the college were greatly augmented in his time, by the assistance of some fellows of the college, his particular friends. It was said that in 1722 he drew up the address to his majesty, George II., upon the institution of Whitehall preachers, "an address," says Dr. Zachary Grey, "worthy of the imitation of both universities on all occasions of the like kind, as it was thought to have nothing redundant or defective in it." He was for a short time Rector of Knebworth, in Hertfordshire, and afterwards, in 1737, of West-Illesley, in Berkshire. This last he retained till his death, which happened at his lodgings, at Windsor Castle, Dec. 30th, 1742. His sermons were published in three vols. 8vo.—*Harwood's Alumni Etonenses*.

SOANEN, JOHN.

JOHN SOANEN was born at Riom, in 1647. He entered into the congregation of the Oratory at Paris, in 1661, where he took for his confessor the celebrated Father Quesnel. After teaching the languages and rhetoric in several of the seminaries of the society, he devoted himself to pulpit services, and with so much success, that he

became one of the four distinguished preachers of the congregation, who were popularly termed the four Evangelists. Fenelon joined him with Massillon as models of pulpit eloquence. In 1695, he was placed in the See of Senez, a bishopric of small revenue, but which, being in a retired situation, required little of the parade of office, and permitted him to expend the greatest share of his income in charity. To all the virtues belonging to a Christian pastor, he united a firmness which enabled him to sustain the part of a martyr to principle. On the publication of the famous bull *Unigenitus*, which contained a condemnation of Quesnel's opinions, he appealed against it to a future council, and published a pastoral letter, in which he controverted its positions with great force. Cardinal Fleury, resolving to make an example of a disobedient prelate, selected Soanen for the victim; and assembling in 1727, the Council of Embrun, at which the licentious Cardinal de Tencin presided, procured a condemnation of the conscientious bishop, who was suspended from his priestly and episcopal functions, and exiled to Chaise-Dieu, in Auvergne. He had numerous visitors in his retreat, who paid him the respect due to his virtue and integrity.

He died in 1740, at the age of ninety-two, revered by the Jansenists as a saint, and stigmatized by the Molinists as a rebel. He was the author of "Pastoral Instructions," "Charges," and "Letters," which were printed, with his Life, in 2 vols. 4to., and 8 vols. 12mo. A collection of Sermons has been published in his name, but their genuineness is doubtful.—*Moreri*.

SOCINUS, FAUSTUS.

ALTHOUGH the Socini, strictly speaking, are not entitled to a place in this Biography, still a short notice of the authors of so much mischief may be expected.

FAUSTUS SOCINUS, nephew of the succeeding, was born at Sienna, in 1539. He studied but little in his youth ; he only had a tincture of classical learning, and learned only the elements of logic. The letters his uncle wrote to his relations, whereby they and their wives were imbibed with many seeds of heresy, made an impression upon him ; so that he fled away as the rest, when the inquisition began to persecute that family. He was at Lyons when he heard of his uncle's death, and immediately set out to take possession of all the writings of the deceased. He returned into Italy, and became so acceptable to Francis de Medicis, the grand Duke of Tuscany, that the charms of the court, and the honourable employments bestowed upon him, hindered him for the space of twelve years from remembering that he had been looked upon as the man, who was to put the last hand to the system of Samosatene Theology, whereof his uncle Lælius had drawn but a rough draught. At last, the search after the gospel truths appearing to him more valuable than the delights of a court-life, he voluntarily left his country, and went into Germany in the year 1574, nor did he care to return, though he was desired to do it by the grand duke. He was three years at Basil, where he studied divinity the whole time with great application ; and having embraced a doctrine very different from that of the Protestants, he undertook to maintain and spread it ; and in order to it, he wrote a book, *De Jesu Christo Servatore*. He disputed at Zurich with Francis Puccius, in the beginning of the year 1578.

The differences occasioned by the ill-doctrine of Francis David, about the Honours and the Powers of the Son of God, caused a great disturbance in the Churches of Transylvania. Blandrata, a man of great authority in those Churches, and at court, sent for Socinus, whom he took to be a person well qualified to pacify those troubles. He lodged him in the same house

with Francis David; but the latter could not be undeceived, and maintained his opinion so openly and so boldly, that he was imprisoned. He died soon after; and Socinus was ill-spoken off upon that account, though it is affirmed he had no hand in the counsels that were given to the Prince of Transylvania, in order to oppress Francis David. He retired into Poland in the year 1579, and desired to be admitted into the communion of the Unitarians; but, because he differed from them in some points, and would not be silent, he met with a repulse. Nevertheless, he wrote in favour of their churches against their enemies. The book he wrote against James Paleologus afforded his enemies a pretence to exasperate the King of Poland; and yet that book was nothing less than seditious. But though the bare reading of that book was sufficient to confute the informers, Socinus thought it expedient to leave Cracow, after he had been there four years, and to take sanctuary in the house of a Polish lord. He lived above three years under the protection of several lords of the kingdom, and even married a woman of good family. He lost her in the year 1587, at which he was extremely afflicted; and to complete his affliction, he was deprived of the yearly income of his patrimony by the death of Francis de Medicis, grand Duke of Florence. The satisfaction he had to see his doctrine approved at last by many ministers, was very much troubled in 1598, for he received a thousand insults at Cracow, and his friends had much ado to rescue him out of the hands of the mob. He lost his household goods, and some of his manuscripts, the loss of which he extremely lamented. He lost among others, that which he had written against the Atheists. To avoid the like dangers for the time to come, he retired to a village about nine miles distant from Cracow, where he spent the remaining part of his life in the house of Abraham Blonski, a Polish gentleman. He died there on the 3rd of March, 1604.—*Bayle*.

SOCINUS, LÆLIUS.

LÆLIUS SOCINUS was born at Sienna, in 1525, and was educated by his father an eminent civilian at Bologna, for the civil law. Convinced of the errors of the Romish Church, he left Italy, and after visiting several foreign countries, he settled at last at Zurich, where he became intimate with Calvin, Bullinger, Beza, Melanchthon, and others. But having soon discovered, by the doubts he proposed to them, that he had adopted sentiments the most obnoxious to these reformers, he became an object of suspicion; and Calvin, in particular, wrote to him an admonitory letter, of which the following is a part:—"Don't expect," says he, "that I should answer all your preposterous questions. If you choose to soar amidst such lofty speculations, suffer me, an humble disciple of Jesus Christ, to meditate upon such things as conduce to my edification; as indeed I shall endeavour by my silence to prevent your being troublesome to me hereafter. In the mean time, I cannot but lament, that you should continue to employ those excellent talents with which God has blessed you, not only to no purpose, but to a very bad one. Let me beg of you seriously, as I have often done, to correct in yourself this love of inquiry, which may bring you into trouble." It would appear that Socinus took his advice in part, as he continued to live among these orthodox divines for a considerable time, without molestation.

He found means, however, to communicate his notions to such as were disposed to receive them, and even lectured to Italians, who wandered up and down in Germany and Poland. He also sent writings to his relations, who lived at Sienna. He took a journey into Poland about 1558; and obtained from the king some letters of recommendation to the Doge of Venice and

the Duke of Florence, that he might be safe at Venice, while his affairs required his residence there. He afterwards returned to Switzerland, and died at Zurich in 1562, in his thirty-seventh year. Being naturally timorous and irresolute, he professed to die in the communion of the Reformed Church, but certainly had contributed much to the foundation of the sect called from his or his nephew's name, for he collected the materials that Faustus afterwards digested and employed with such dexterity and success. He secretly and imperceptibly excited doubts and scruples in the minds of many, concerning several doctrines generally received among Christians, and, by several arguments against the divinity of Christ, which he left behind him in writing, he so far seduced, even after his death, the Arians in Poland, that they embraced the communion and sentiments of those who looked upon Christ as a mere man, created immediately, like Adam, by God himself. There are few writings of Lælius extant, and of those that bear his name, some undoubtedly belong to others.—*Dupin. Gen. Dict. Mosheim.*

SORBONNE, ROBERT DE.

ROBERT DE SORBONNE was born October 9th, 1201, at Sorbonne, in the diocese of Rheims. He was educated at Paris, and became chaplain and Confessor to Louis IX. He became a Canon of Cambray in 1251. Having reflected on the difficulties which he had himself encountered, in order to obtain his doctor's degree, he determined to exert himself in order to provide for the assistance of poor scholars. For this purpose he judged that the most convenient and efficacious plan would be to form a society of secular ecclesiastics, who, living in a community, and having the necessaries of life provided for them, should be wholly employed in study, and teach

gratis. All his friends approved the design, and offered to assist him both with their fortunes and their advice. With their assistance, Robert de Sorbonne founded, in 1253, the celebrated college which bears his name. He then assembled able professors, those most distinguished for learning and piety, and lodged his community in the *rus des deux portes*, opposite to the palace *des Thermes*. Such was the origin of the famous College of Sorbonne, which proved the model of all others, there having been no society in Europe before that time where the seculars lived and taught in common. The founder had two objects in view in this establishment, theology and the arts; but as his predilection was to the former, he composed his society principally of doctors and bachelors in divinity. Some have said that his original foundation was only for sixteen poor scholars (*boursiers*) or fellows; but it appears by his statutes that from the first establishment, it consisted of doctors, bachelor-fellows, bachelors not fellows, and poor students as at present, or at least lately. The number of fellows was not limited, but depended on the state of the revenues. The number in the founder's time appears to have been about thirty, and he ordered that there should be no other members of his college than guests and associates (*hospites et socii*,) who might be chosen from any country or nation whatever. A guest, or perhaps as we should call him, a commoner, was required to be a bachelor, to maintain a thesis, called, from the founder's name, Robertine, and was to be admitted by a majority of votes after three different scrutinies. These hospites remained part of the establishment until the last, were maintained and lodged in the house like the rest of the doctors and bachelors, had a right to study in the library (though without possessing a key), and enjoyed all other rights and privileges, except that they had no vote in the assemblies, and were obliged to quit the house on becoming doctors. For an associate, *Socius*, it was necessary, besides the Robertine thesis, to

read a course of philosophical lectures gratis. In 1764, when the small colleges were united with that of Louis-le-grand, the course of philosophy was discontinued, and a thesis substituted in its place, called the second Robertine.

As to the fellowships, they were granted to those only among the *Socii* who had not forty livres, of Paris money, per annum, either from benefices or paternal inheritance; and when they became possessed of that income, they ceased to be fellows. A fellowship was worth about five sous and a half per week, and was held ten years. At the end of seven years all who held them were strictly examined, and if any one appeared incapable of teaching, preaching, or being useful to the public in some other way, he was deprived of his fellowship. Yet, as the founder was far from wishing to exclude the rich from his college, but, on the contrary, sought to inspire them with a taste for learning, and to revive a knowledge of the sciences among the clergy, he admitted associates, who were not fellows, "*Socii non Bursales.*" These were subject to the same examinations and exercises as the *Socii*, with this only difference, that they paid five sols and a half weekly to the house, a sum equal to that which the fellows received. All the *Socii* bore and still bear the title of "Doctors or Bachelors of the House and Society of Sorbonne," whereas the *Hospites* have only the appellation of "Doctors or Bachelors of the House of Sorbonne." Their founder ordered that every thing should be managed and regulated by the *Socii*, and that there should be neither superior nor principal among them. Accordingly he forbade the doctors to treat the bachelors as pupils, or the bachelors to treat the doctors as masters, whence the ancient Sorbonists used to say "We do not live together as doctors and bachelors, nor as masters and pupils; but we live as associates and equals." In consequence of this equality, no monk of whatever order, has at any time been admitted "*Socius of Sorbonne;*"

and from the beginning of the seventeenth century, whoever is received into the society takes an oath on the gospels, "That he has no intention of entering any society or secular congregation, the members of which live in common under the direction of one superior, and that if after being admitted into the Society of Sorbonne, he should change his mind, and enter any such other community, he will acknowledge himself from that time, and by this single act, to have forfeited all privileges of the society, as well active as passive, and that he will neither do nor undertake any thing contrary to the present regulation." Robert de Sorbonne permitted the doctors and bachelors to take poor scholars, whom he wished to receive benefit from his house; and great numbers of these poor scholars proved very eminent men. The first professors in the Sorbonne were William de Saint Amour, Odon de Douai, Gerard de Rheims, Laurence the Englishman, Gerard d'Abbeville, &c. They taught theology gratis, according to the founder's intention; and from 1253, to the revolution, there have been always six professors at least, who gave lectures on the different branches of that science gratis, even before the divinity professorships were established. Fellowships were given to the poor professors, that is, to those whose incomes did not amount to forty livres; but it appears from the registers of the Sorbonne, that the first professors above mentioned, were very rich, consequently they were not fellows. Robert de Sorbonne ordered that there should always be some doctors in his college who applied particularly to the study of morality and casuistry; whence the Sorbonne has been consulted on such points ever since his time from all parts of the kingdom. He appointed different offices for the government of his college. The first is that of the *Proviseur*, who was always chosen from among the most eminent persons. Next to him is the *Prieux*, chosen from the *Socii* bachelors, who presided in the assemblies of the

society, at the Robertine acts, at the reading of the Holy Scriptures, at meals, and at the *Sorboniques*, or acts of the licentiates, for which he fixed the day ; he also made two public speeches, one at the first, the other at the last of these. The keys of the gates were delivered up to him every night, and he was the first person to sign all the acts. The other offices are those of " Senieur, Conscripteur, Procureurs, Professors, Librarian, &c." There is every reason to believe that the Sorbonne, from its foundation, contained thirty-six apartments, and it was doubtless in conformity to this first plan that no more were added when Cardinal Richelieu rebuilt it in the present magnificent style. One, however, was afterwards added, making thirty-seven, constantly occupied by as many doctors and bachelors. After Robert de Sorbonne had founded his divinity college, he obtained a confirmation of it from the pope, and it was authorised by letters patent from St. Louis, who had before given him, or exchanged with him, some houses necessary for that establishment in 1256, and 1258. He then devoted himself to the promotion of learning and piety in his college, and with success, for it soon produced such excellent scholars as spread its fame throughout Europe. Legacies and donations now flowed in from every quarter, which enabled the Sorbonists to study at their ease. The founder had always a particular partiality for those who were poor, for although his society contained some very rich doctors, as appears from the registers and other monuments remaining in the archives of the Sorbonne, yet his establishment had the poor principally in view, the greatest part of its revenues being appropriated to their studies and maintenance. He would even have his college called " The House of the Poor," which gave rise to the form used by the Sorbonne bachelors, when they appear as respondents, or maintain theses in quality of *Antique* ; and hence we also read on many MSS. that they belong to the " Pauvres Maîtres de Sorbonne." The

founder, not satisfied with providing sufficient revenues for his college, took great pains to establish a library. From the ancient catalogue of the Sorbonne library drawn up in 1289 and 1290, it appears to have consisted at that time of above a thousand volumes ; but the collection increased so fast, that a new catalogue became necessary two years after, i.e. in 1292, and again, in 1338, at which time the Sorbonne library was perhaps the finest in France. All the books of whatever value were chained to the shelves, and accurately ranged according to their subjects, beginning with grammar, the belles lettres, &c. The catalogues are made in the same manner, and the price of each book is marked in them. These MSS. are still in the house. Robert de Sorbonne (very different from other founders, who begin by laying down rules, and then make it their whole care to enforce the observance of them), did not attempt to settle any statutes till he had governed his college above eighteen years, and then prescribed only such customs as he had before established, and of which the utility and wisdom were confirmed to him by long experience. Hence it is that no attempt towards reformation or change has ever been made in the Sorbonne; all proceeds according to the ancient methods and rules, and the experience of five centuries has proved that the constitution of that house is well adapted to its purposes, and none of the French colleges since founded have supported themselves in so much regularity and splendour. Robert de Sorbonne having firmly established his society for theological studies, added to it a college for polite literature and philosophy. For this purpose he bought of William de Cambrai, canon of St. Jean de Maurienne, a house near the Sorbonne, and there founded the college *de Calvi*, in 1271. This college, which was also called "the little Sorbonne," became very celebrated by the great men who were educated there, and subsisted till 1636, when it was demolished by Cardinal Richelieu's

order, and the Chapel of the Sorbonne built upon the same spot. The cardinal had, however, engaged to erect another, which should belong equally to the house, and be contiguous to it; but his death put a stop to this plan: and to fulfil his promise in some degree, the family of Richelieu united the college du Plessis to the Sorbonne in 1648. Robert de Sorbonne had been Canon of Paris from 1258, and became so celebrated as to be frequently consulted even by princes, and chosen for their arbiter on some important occasions.

He bequeathed all his property, which was very considerable, to the Society of Sorbonne, and died at Paris, August 15th, 1274, aged seventy-three, leaving several works in Latin. The principal are:—A Treatise on Conscience; another on Confession; and the Way to Paradise, all which are printed in the “*Bibl. Patrum*.” He wrote also other things, which remain in MS. in the library. The House and Society of Sorbonne is one of the four parts of the faculty of theology at Paris, but has its peculiar revenues, statutes, assemblies, and prerogatives.—*Chalmers. Dict. Hist. de L'Avocat.*

SOUTH, ROBERT.

ROBERT SOUTH was born in the year 1633, at Hackney. In 1647, he was sent to Westminster, and was elected a student of Christ Church in 1651. He took his B.A. degree in the usual course, but he had some difficulty in obtaining that of M.A., for dissent being now in the ascendant, he was caught in the very act of committing what, in the eyes of those who had rule in the college, was a great sin, even that of worshipping God after the form and manner of the Church of England. Upon this Dr. Owen, who was then vice-chancellor, and had been invested with that character some years before, was pleased to express himself very severely, and after

threatening him with expulsion, if he should be guilty of the like practices again, to tell him that he could do no less in gratitude to his highness the protector, and his other great friends who had thought him worthy of the dignities he then stood possessed of. To which Mr. South made this grave but very witty reply, "Gratitude among friends, is like credit among tradesmen, it keeps business up, and maintains the correspondence: and we pay not so much out of a principle that we ought to discharge our debts, as to secure ourselves a place to be trusted another time;" and in answer to the doctor's making use of the name of the protector and his other great friends, he said, "Common-wealths put a value upon men, as well as money, and we are forced to take them both, not by weight, but according as they are pleased to stamp them, and at the current rate of the coin," by which he exasperated him two different ways, and made him his enemy ever after; as he verified his own sayings, which were frequently applied by him to his fellow-students, viz.:—"That few people have the wisdom to like reproofs that would do them good, better than praises that do them hurt."

But though the doctor did what he could to shew his resentment by virtue of his office, the majority of those in whose power it was to give him the degree he had regularly waited the usual terms for, was an over-match to all opposition, and he had it conferred on him.

In 1659, South having been admitted into holy orders the year before, according to the rites and ceremonies of the Church of England, (then abolished) by a regular, though deprived bishop, was pitched upon to preach the Assize sermon before the judges. For which end, he took his text from the 10th chapter of St. Matthew's Gospel, v. 33, "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." This sermon was called by him, Interest Deposed, and Truth Restored, &c., and had this remarkable para-

graph in it concerning the teachers of those days, viz.—“When such men talk of self-denial and humility, I cannot but think of Seneca, who praised poverty, and that very safely, in the midst of his riches and gardens, and even exhorted the world to throw away their gold, perhaps, (as one well conjectures) that he might gather it up: so these desire men to be humble, that they may domineer without opposition. But it is an easy matter to commend patience, when there is no danger of any trials, to extol humility in the midst of honours, to begin a fast after dinner.”

In the close of the said sermon, after having applied himself to the judges, with proper exhortations that bespoke his intrepidity of soul, he addressed himself to the audience in these words:—“If ever it was seasonable to preach courage in the despised, abused cause of Christ, it is now, when His truths are reformed into nothing; and when the hands and hearts of His faithful ministers are weakened, and even broke, and His worship extirpated in a mockery, that His honour may be advanced, well to establish our hearts in duty, let us before hand propose to ourselves the worst that can happen. Should God in His judgment suffer England to be transformed into a Munster, should the faithful be everywhere massacred, should the places of learning be demolished, and our colleges reduced not only (as one in his zeal would have it) to three, but to none: yet assuredly hell is worse than all this, and is the portion of such as deny Christ. Therefore let our discouragements be what they will, loss of places, loss of estates, loss of life and relations, yet still this sentence stands ratified in the decrees of Heaven. Cursed be the man that for any of these deserts the truth, and denies his Lord.”

Soon after the restoration, he was chosen public orator of the university, in consequence, it is believed, of his excellent sermon preached before the king's commissioner, and entitled *The Scribe Instructed*, Matt. xiii. 52.

In this office he acquitted himself so much to the satisfaction of Lord Clarendon, when complimenting him at his investiture as a chancellor of the university, that he was taken under the protection of that eminent man, and appointed his domestic chaplain. He was presented to a prebend of Westminster in 1663, and by virtue of a letter from the chancellor was, in the same year, admitted to the degree of D.D. In 1670, he was made a canon of Christ Church, Oxford; and in 1673 he attended, in quality of chaplain, Laurence Hyde, younger son of the Earl of Clarendon, in his embassy to Poland.

Soon after his return from Poland, he was by the dean and chapter of the Collegiate Church of Westminster, in consideration of his great abilities to discharge the pastoral office, made choice of to succeed Dr. Edward Hinton, as Rector of Islip, in Oxfordshire, a living of £200 per annum; one hundred of which, out of his generous temper he allowed to the Rev. Mr. Penny, student of Christ Church, his curate, and the other, he expended in the educating and apprenticing the poorer children of that place. After having been two years incumbent there, he caused the chancel that had been suffered miserably to run to ruin by his predecessor, to be rebuilt.

He also rebuilt the parsonage. It appears that Dr. South had frequent opportunities of being advanced to the episcopal bench, and when his friend, Lord Clarendon, was lord-lieutenant of Ireland, he refused an Archbishopric in the Irish Church. He acted nobly in these instances: although he was generous, learned, and pious, yet his temper was irritable, he was sarcastic, bitter in his mode of expressing himself, and either unable or unwilling to keep his art in proper restraint. He doubtless felt that such a person was not a man calculated to fill the office of bishop in those days with comfort to himself or advantage to the Church. He continued, therefore, where his eccentricities were regarded with

toleration, where his character was understood, and where he was both useful and beloved.

His principles were severely tested at the Revolution. In common with most of the divines of the Church of England he had in the re-action after the Revolution, pushed the doctrine of the royal prerogative to an extreme; and in the reign of James II. he found a traitor king using that prerogative, to subvert the institutions of the country and to undermine the Church he was sworn to support. South, loyal on the one hand, and yet a determined foe to Popery on the other, was perplexed how to act, and passed his time in fasting and prayer. He refused to sign the Invitation to the Prince of Orange, but when the Revolution was effected he acquiesced in it and took the oaths to the Sovereigns *de facto*. Again he was pressed to accept one of the vacant sees, and again his answer was *Nolo Episcopari*.

No sooner had the occurrence of the Revolution withdrawn the public attention from the dangers of Popery, than Socinianism, encouraged by the Act of Toleration, and the general license of the times, began to thrust forward its pretensions with unprecedented boldness. It was at this time that South became engaged in the violent controversy with Dr. Sherlock, dean of St. Paul's, to which allusion was made in the notice of Bishop Bull. Sherlock's "*Vindication of the Doctrine of the Trinity*" appeared in 1690. This work was answered by South, in a volume in 4to, entitled "*Animadversions*" on it, published in 1693; a production of great ability, but deformed, in the view of calmer judgments, by a more than commensurate infusion of asperity and contemptuousness. In 1694, Sherlock replied in a "*Defence*" of his notion of the Trinity. This work also South answered, in the following year, in "*Tritheism charged upon Dr. Sherlock's new Notion of the Trinity*;" again, as in the former volume, asserting, with a warmth of zeal for which the epithet furious is not too strong, his own

different views of that doctrine, which with justice he terms, the Church's "palladium—the prime, the grand, the distinguishing article of our Christianity; without the belief of which, a man can be no more a Christian, than he can without a rational soul be a man;" and declaring the system of Sherlock to be "Paganism—the introduction of a plurality of Gods."

That this strongly attached son of the Church of England wholly disapproved of those plans, which, in his time, were successively entertained for the comprehension of dissenters, was of course to be expected: in fact, he opposed them on all occasions, with that want of moderation in the use of language which was too characteristic of his zealous mind; including, in his fearless and indiscriminate censures, all those who favoured such attempts, as, equally with the Puritans of a past age, "wolves in sheeps' clothing." He was therefore naturally displeased with the course which public opinion now took, as well as at the extreme partiality of the government in favour of the low, or liberal party in the Church; and lost no opportunity of expressing it in his own inimitable manner.

Less worthy of an enlightened mind was his jealous dislike of the new school of experimental philosophy, and its promoters. An instance is recorded by Dr. Wallis, as occurring on a very marked occasion. In a letter from Wallis to Mr. Boyle describing the ceremonies at the dedication of the theatre at Oxford, then recently erected, the writer mentions the oration delivered on the occasion by South, as university orator; and complains that "the first part of it consisted of satirical invectives against Cromwell, fanatics, the Royal Society, and the new philosophy."

Through the greater part of Queen Anne's reign, Dr. South was a severe sufferer from illness; yet he neither lost his wonted alacrity of spirit and pleasure in the society of his friends, nor would wholly remit his habits

of study. On the decease of Dr. Sprat, the historian of the Royal Society, he was once more solicited to take preferment. The bishopric of Rochester, with the deanery of Westminster, was offered him ; but he again refused to quit a private station,—now, at least, on sufficient grounds ; and Atterbury was, in consequence, chosen to occupy the vacant see.

He expired July 8th, 1716. His sermons, in six vols. 8vo, have been often printed ; the last edition was printed at the Oxford University Press. After his death appeared his *Opera Posthuma Latina*, and his *English Posthumous Works*, consisting of three more sermons, his *Travels into Poland*, and *Memoirs of his Life*, in two vols, 8vo.—*Life prefixed to Posthumous Works. Cattermole.*

SPARKE, THOMAS.

THOMAS SPARKE was born at South-Somercote, in Lincolnshire, in 1548, and became fellow of Magdalen College, Oxford. In 1575, he became Archdeacon of Stow, being Rector at the same time of Bletchley, in Buckinghamshire. In 1582, he was presented to a secondary stall in Lincoln Cathedral.

In 1603, he was called to the conference at Hampton-court, as one of the representatives of the Puritans ; as he had been one of their champions in 1584, at the dispute at Lambeth ; but the issue of the Hampton-court conference was, that he inclined to Conformity, and afterwards expressed his sentiments in, *A Brotherly Persuasion to Unity and Uniformity in Judgment and Practice*, touching the received and present ecclesiastical government, and the authorized rites and ceremonies of the Church of England ; London, 1607, 4to. He died in October, 1616.

His works, besides those already mentioned, are :—

A Comfortable Treatise for a Troubled Conscience ; Brief Catechism, printed with the former, and a Treatise on Catechising ; Answer to Mr. Joh. de Albine's notable Discourse against Heresies ; The Highway to Heaven, &c. against Bellarmine and others, in a Treatise on the 37th, 38th, and 39th verses of the viiith chapter of St. John ; London, 1597, 8vo.—*Wood. Neal.*

SPARROW, ANTHONY.

OF the author of the well-known and much valued *Rationale of the Book of Common Prayer of the Church of England*, less is known than those who have been benefited by his labours would desire. He was born at Depden, in Suffolk, and was first a scholar and then a fellow of Queen's College, Cambridge. He was guilty of what rebels regard as a sin, loyalty to his sovereign and fidelity to his religion, and therefore he was ejected from his fellowship by the Dissenters in 1643. He was for the same reason, and for praying to God in his own way, by using the Book of Common Prayer, ejected by the same parties from his living of Hawkedon, in Suffolk.

After the Restoration he returned to his living, was elected one of the preachers at St. Edmund's Bury, and was made archdeacon of Sudbury, and a prebendary of Ely. About 1577, he was elected master of Queen's College, and he then resigned his charge at St. Edmund's Bury, and the rectory of Hawkedon. In 1667, he was made Bishop of Exeter ; and on the death of Dr. Reynolds, in 1678, he was translated to Norwich, where he died in 1685.

Of his *Rationale* the best edition is that of 1722, 8vo, with Downes's *Lives of the Compilers of the Liturgy*, and Bishop Sparrow's *Sermon on Confession of Sins and Absolution*. He also published, *A Collection of Articles, Injunctions, Canons, Orders, Ordinances, &c.* 1671, 4to. —*Wood. Willis's Cathedrals.*

SPINCKES, NATHANIEL.

A LIFE of Spinckes is prefixed to "The Sick Man Visited," but it is meagre, and it is the more unsatisfactory, as a good life of Spinckes by a contemporary would have given us a history of the Nonjurors at an interesting period. He was born at Castor, in Northamptonshire, in 1653. He received his first classical instruction from the Rev. Mr. Morton, Rector of Haddon, and then went to Trinity College, Cambridge; but on the 12th of October, 1672, tempted by the prospect of a Rustat scholarship, he entered himself of Jesus College, where, in nine days he was admitted a probationer, and May 20, 1673, sworn a scholar on the Rustat foundation. After residing some time in Devonshire, as chaplain to Sir Richard Edgecombe, he removed to Petersham, where, in 1681, he was associated with Dr. Hickes, as chaplain to the Duke of Lauderdale. On the duke's death, in 1683, he removed to St. Stephen's Walbrook, London, where for two years he was curate and lecturer. In 1685, the dean and chapter of Peterborough conferred on him the Rectory of Peakirk or Peaking-cum-Glynton, in Northamptonshire; and in 1687, he was made a prebendary of Salisbury, and instituted to the Rectory of St. Mary, in that town. Being decided in his attachment to the Stuart family, he was deprived of all his preferments in 1690, for refusing to take the oaths to William and Mary.

He now became eminent among the Nonjurors, and in 1713, he consented to be consecrated a Nonjuring Bishop under circumstances of more than questionable propriety. The deprived bishops, with Archbishop Sancroft at their head, were now no more. In 1693, after Sancroft's death, Hickes and Wagstaffe had been consecrated, but Wagstaffe died in 1712; so that Hickes was left alone. He therefore could not continue the succession, as three bishops are required by the canons at consecrations.

Under these circumstances he had recourse to Scotland, and Campbell and Gadderer assisted in 1713, in the consecration of Jeremy Collier, Samuel Hawes, and Nathaniel Spinckes. Spinckes became the antagonist of Collier, (*see Life of Collier,*) on the subject of the *Usages*; Spinckes advocating a strict adherence to the present Book of Common Prayer. He was often in great pecuniary distress; but never swerved from his principles. He died in 1727.

It has been remarked, in reference to his consecration as a bishop, "happy would it have been for any diocese had he been legally appointed to it." The following description of his person and acquirements is full of interest:—"he was of low stature, venerable of aspect, and exalted in character. He had no wealth, few enemies, many friends. He was orthodox in his faith: his enemies being judges. He had uncommon learning and superior judgment: and his exemplary life was concluded by a happy death. His patience was great: his self denial greater: his charity still greater: though his temper seemed his cardinal virtue (a happy conjunction of constitution and grace), having never been observed to fail him in a stage of nine and thirty years." He was buried on the north side of the cemetery of St. Paul's Church, London.

He was a proficient in Greek and Saxon, and had made some progress in the Oriental languages. He assisted in the publication of Grabe's Septuagint, Newcourt's Repertorium, Howell's Canons, Potter's Clemens Alexandrinus, and Walker's Sufferings of the Clergy. His own works are:—An Answer to the Essay towards a proposal for Catholic Communion, &c.; The New Pretenders to Prophecy re-examined, &c.; Two pamphlets against Hoadley's Measures of Submission; Two pamphlets on The Case stated between the Church of Rome and the Church of England, as to Supremacy; Two pamphlets against Restoring the Prayers and Directions of Edward

VI.'s Liturgy. His most popular work is, *The Sick Man Visited, &c.*, 1712.—*Life as above.* *History of Nonjurors*, by *Lathbury*.

SPOTSWOOD OR SPOTTISWOODE, JOHN.

JOHN SPOTSWOOD OR SPOTTISWOODE was born in 1565, in the parish of Mid-Calder, in the county of Edinburgh, and was educated at Glasgow. He succeeded his father as minister of Calder when he was only eighteen years of age. But for the sake of seeing the world, he accepted an appointment in the suite of Ludowick, Duke of Lenox, when, in 1601, that nobleman was sent on an embassy to France. Spotswood had at this time the advantage of visiting England, where, perhaps, he first imbibed those Church principles by which he was afterwards distinguished. It is probably to these circumstances that we may attribute the fact that in 1603, James I. selected Spotswood to be one of the clergy to attend him to England. Spotswood was in the same year, 1603, appointed titular Archbishop of Glasgow and a Privy Councillor for Scotland. The Church was not at this time re-established in Scotland, and the bishops were called Tulehan Bishops. (*See Life of Adamson.*) Spotswood evinced his munificence, while at Glasgow, by repairing both the Cathedral and the Episcopal Castle, and was so much beloved that he was regarded by the people as their "tutelar angel."

In June, 1610, he presided as the elected moderator over an assembly of the Kirk, at Glasgow, when, after three days discussion, it was agreed with great unanimity, "that the calling of all general assemblies did belong to his Majesty by the prerogative of his crown: that synods should be kept in every diocese twice in the year, in April and October, to be moderated by the bishop, and where he cannot attend, by such of the ministers as he shall

appoint for that turn : that no excommunication or absolution be pronounced against, or for any person, without the knowledge and approbation of the bishop of the diocese, and the sentence to be pronounced at his direction by the minister of the parish where the offender has his dwelling : that in time coming all presentations be directed to the bishop of the diocese, with power to him to confer all benefices void after the lapse, *jure devoluto* : that in the suspension or deprivation of ministers, the bishop is to call in some of the neighbouring ministers, and in their presence to try the fact, and pronounce sentence : that the visitations of the diocese be made by the bishop himself, or by such worthy minister as he shall depute in his place, and every minister, who without leave or just excuse shall be absent from the visitation or diocesan synod, be suspended from his office and benefice ; and if he does not amend, be deprived : and that every minister at his admission swear obedience to the king and to his ordinary, according to the form agreed upon in 1571."

In consequence of these conclusions, when the assembly rose, the king called up the moderator, Spotswood, to London, and desired him to bring with him any other two of his brethren titulars whom he should think fit. Accordingly he made choice of Andrew Lamb, of Brechin, and Gavin Hamilton, of Gallqway, and with them arrived at London about the middle of September. At their first audience, the king told them, "that he had with great charge recovered the temporalities out of lay hands, and bestowed them, as he hoped, upon worthy persons : but as he could not make them bishops, nor could they assume that honour themselves, he had therefore called them to England to receive regular consecration from the bishops there, that on their return home they might communicate the same to the rest, and thereby stop the mouths of adversaries of all denominations." To this truly sensible speech, Spotswood answered in name of

them all, "that their only fear was, lest this might be taken for a sort of subjection to the Church of England, because of old pretensions that way." But the king had provided against that danger, by secluding both the Archbishops of Canterbury and York, the only pretenders to that subjection, from having any hand in the office, and nominating the Bishops of London, Ely, and Bath, to administer the rite: which was done accordingly on the 21st of October, in the Chapel of London House, and thereby, the Scottish bishops obtained the reality of that high character which they had hitherto borne only in name. We are told that before the consecration, Bishop Andrewes of Ely proposed their being first ordained presbyters, as they had received no ordination from a bishop, but was answered by Bancroft, Archbishop of Canterbury, who was present, that the orders they had, being of necessity for want of bishops, were sufficient, "otherwise the vocation of the foreign reformed churches might be called in question." That this popular argument was made use of by Bancroft, Archbishop Spotswood himself tells us, and rests there, without taking notice of any thing further. But we have information from other hands, that Dr. Bancroft added a more convincing solution, and the only solution which could give satisfaction to a man of Andrewes' strict principles, that according to many examples in the primitive Church, the Episcopal order included all below it, and consequently the regular conferring of it supplied every real or supposed defect.

Upon this occasion too, the king instituted a Court of High Commission in Scotland, for ordering of all ecclesiastical causes, and gave directions to the clergy, which they all approved of, as agreeable to the conclusions that had passed among themselves in their late assembly in June. The three consecrated bishops, on their return home, conveyed the Episcopal powers, which they had now received in a canonical way, to their former titular

brethren, to Mr. George Gladstones in St. Andrews, Mr. Peter Blackburn, in Aberdeen, Mr. Alexander Douglas, in Moray, Mr. George Graham, in Dunblain, Mr. David Lindsay, in Ross, Mr. Alexander Forbes, in Caithness, Mr. James Law, in Orkney, Mr. Alexander Lindsay, in Dunkeld, Mr. John Campbell, in Argyle, and Mr. Andrew Knox, in the Isles. Thus, after fifty years of confusion, and a multiplicity of windings and turnings, either to improve or set aside the plan adopted in 1560, we see an Episcopal Church once more settled in Scotland, and a regular Apostolical succession of Episcopacy introduced upon the extinction of the old line which had long before failed, without any attempt, real or pretended, to keep it up. The king had been long projecting this settlement, and had gone on by gradual advances, from one step to another, with much patience and great perseverance to the last.

In 1615, Archbishop Spotswood was very reluctantly, on his part, translated to St. Andrews, and became the Primate of all Scotland.

In 1617, the king determined, after thirteen years' absence, to visit his native country, and among other preparations for his reception, he gave orders to repair the Chapel of Holyroodhouse, and sent down some portraits of the Apostles, to be set up in proper places, as ornaments to it. But it being signified to his majesty, by the Archbishop of St. Andrews, the Bishops of Aberdeen, Galloway, and Brechin, in a joint letter, how ready the people would be to take offence at a thing so uncommon among them, though he was much displeased with such unreasonable grumblings, and even in some measure with these bishops, who, he thought, humoured the people in them, yet for the sake of peace, he condescended to recall his orders, but cautiously put it upon the footing of want of time to get the work properly done. In prosecution therefore of his design, he took his journey from London, and in the beginning of May, came to Berwick, where he

was met by the Privy Council of Scotland, and by their advice summoned a parliament to convene at Edinburgh on the 13th of June. On the day appointed the parliament was held, and the king in a long speech recommended to the estates the establishment of religion and justice, neither of which, he said, could be looked for, unless due regard was had to the ministers of both. The first article proposed to public deliberation was, touching the royal authority in causes ecclesiastical, concerning which he desired it might be enacted, "that whatsoever conclusion was taken by his majesty, with advice of the archbishops and bishops in matters of external policy, the same should have the power and strength of an ecclesiastical law." But Spotswood tells us, that the bishops interceding, humbly intreated that the article might be better considered, as in making ecclesiastical laws, they said, the advice and consent of presbyters was also required: upon which, the king, with much reluctance, agreed that the article should pass in this form "that whatever his majesty should determine in the external government of the church, with the advice of the archbishops, bishops, and a competent number of the ministry, should have the strength of a law."

So far were the bishops, we see by these two instances, from humouring or flattering the king in all his proposals, as a few malignants falsely upbraided them; and so cautious were they in this last instance, not to stretch the prerogative inherent in their character, to too great a height above their brethren of the lower clergy.

On the 25th of August, 1618, a general assembly was convened by the Archbishop, the Church having increased her strength, notwithstanding the violent opposition of the Presbyterians. The assembly met at Perth, where the following articles, five in number, were discussed and accepted—"1. That the Holy Sacrament be received meekly and reverently by the people upon their knees. 2. That if any good Christian known to the pastor, be by

long visitation of sickness unable to resort to the church for receiving the Holy Communion, and shall earnestly desire to receive the same in his own house, the minister shall not deny him so great a comfort, but shall administer it to him, with three or four to communicate with him, according to the form prescribed in the Chnrch. 3. That in cases of great need and danger, the minister shall not refuse to baptize an infant in a private house, after the form used in the congregation, and shall, on the first Lord's day after, declare such private baptism to the people. 4. That for stopping the increase of Popery, and settling true religion in the hearts of people, it is thought good that the minister of every parish catechize the young children of eight years of age in the belief, the ten commandments, and the Lord's Prayer, and that children so instructed shall be presented to the bishop, who shall bless them with prayer for the increase of their knowledge, and continuance of God's heavenly graces with them. 5. That considering how the inestimable benefits of our Lord's birth, passion, resurrection, ascension, and sending of the Holy Ghost, were commendably and godly remembered at certain particular days and times by the whole Church of the world, and may be so now, therefore it is thought meet, that every minister shall upon these days make commemoration of the said inestimable benefits from pertinent texts of Scripture, framing his doctrine and exhortation thereto, and rebuking all superstitious observation, and licentious profanation thereof."

There was of course much opposition upon the part of the rabid Presbyterians, but still there was, during the reign of James I., much peace and harmony even in the Scottish Church. But of all the instances of the king's tender regard for the peace and honour of the Church of Scotland, none was more conspicuous than his constant method of filling up such bishoprics as fell vacant in his time. For upon every such event he appointed the Arch-

bishop of St. Andrews to convene the rest of the bishops, and all of them to name three or four whom they thought sufficiently qualified for that high office, so that there might be no error in the choice which he reserved the privilege of to himself, out of that approved list. This was keeping up such a harmony between the rights of the Church on the one hand, and the prerogatives of the crown on the other, now that they were so intimately connected, and as it were intermixed with one another, that neither of the two could be aggrieved, either by the weight of royal authority bearing hard upon the freedom of the one, or the claim of total exemption encroaching upon the dignity of the other. And if any failure or mistake was to slip into the management of Church matters, which the greatest caution cannot always prevent, the blame would by this means fall where it properly ought, upon those who, by the original constitution of the Church, were the spiritual governors of it.

Thus was the Church of Scotland quietly governed in the time of James I. But there remained one flagrant defect in that plan of uniformity which the king so ardently desired,—there was no authorised Liturgy. A form had indeed been drawn up and had been sanctioned by the king, but his attention having been directed to political events at the close of his reign, it was not enforced. The subject was discussed in the counsels of Charles I., at the commencement of his reign, but it was again deferred. In the meantime an agitation against the introduction of a Liturgy were made a party movement by the unprincipled portion of the aristocracy, who, having enriched themselves with Church lands at the Reformation, feared less they should be compelled to surrender them if the Church were fully re-established. Hence there was a union between the rebellious and sordid aristocracy and the schismatical and malignant among the clergy, which, as is too well known, was attended by the most disastrous consequences.

In 1633, Charles I. came to Edinburgh, and was crowned with great pomp by Archbishop Spotswood. Before the king left Scotland, with the consent of the Archbishop, he erected Edinburgh into a bishopric ; and with a view to the settlement of the Church, he appointed Laud, then Bishop of London, whom he had brought with him into Scotland, to preach in the Abbey Church before his majesty. Bishop Laud was heard, says Clarendon, "with all the marks of approbation and applause imaginable." This was a good introduction to the king's design, and produced a conference between Laud and such of the Scotch bishops and clergy as were at hand : at which meeting Laud could not help lamenting the strange and almost singular nakedness of the Scottish manner of worship, for want of a liturgy and a proper collection of Canons, which he thought would supply all defects. The Archbishop of St. Andrews replied, "that in the late king's time a motion had been made to frame a liturgy, and collect some Canons for the Church, but was deferred at that time, because of the stirs at first about the Perth articles ; and he still had apprehensions, that the attempting of it even yet might have some disagreeable consequences." But the other bishops pressing the undertaking, and declaring there was no danger in it, the king consented that there should be a liturgy for the Church of Scotland.

The king and the Bishop of London were anxious that the English Liturgy should be introduced without alteration, but Archbishop Spotswood and the Scottish prelates represented so strongly the prejudice such a proceeding would excite in the minds of their countrymen, that it was arranged that a new liturgy, with some variations from the English, should be composed, and also a collection of Canons put together, to regulate and enforce the ecclesiastical discipline : all which were to be transmitted from time to time to England, to be approved by the king, after having been revised by Dr. Laud, who in Sep-

tember, 1633, was made Archbishop of Canterbury, and by two other divines, Dr. Juxon, Bishop of London, and Dr. Wren, of Norwich.

Thus the great work was begun, which, if all those concerned had done their part honestly and uprightly, according to the king's pious intentions, might have been gradually and peaceably accomplished, without those tumults and commotions, of which, by treachery and double-dealing, it was made the ostensible cause. The book of Canons was first undertaken, for which these strong reasons were assigned, "that by this means there might be a fixed measure for stating the power of the clergy, and the practise of the laity: that the acts of the General Assemblies being only in manuscript, could not reach the generality, and, being not easy to be transcribed because of their bulkiness, or to be removed from place to place because of the risk of it, few of the inferior clergy knew where to apply for information: that in consequence of this, not one in the kingdom governed his practice by these acts of General Assemblies: and, therefore, that by reducing these regulations in a lesser compass, and laying them open to the public view, nobody could miscarry through ignorance, or complain of being overcharged." The Canons being with great deliberation among the Scottish prelates, and by the singular activity of Dr. Maxwell, lately made Bishop of Ross, drawn up with this view, and presented to his majesty, he signed a warrant to Laud and Juxon, to examine the draught, and bring it to as near a conformity as possible to the English code of 1603: which being done, and a book prepared for the press, the king confirmed it by letters patent under the great seal, at Greenwich, May 23rd, 1635, "enjoining all archbishops, bishops, and others exercising ecclesiastical jurisdiction in Scotland, to see them punctually observed." These Canons were printed at Aberdeen, in 1636, and as soon as published, became the subject of much clamour and criticism: which, indeed,

was no more than might be expected, as any rules, however innocent and useful, will for a while be apt to give offence to people who have long been accustomed to no rule, or rather to be all rulers promiscuously or alternately, over one another.

It was about the time of forming these Canons, that, on the death of the old Chancellor, the Earl of Kinnoul, the king was pleased, out of love and esteem to Archbishop Spotswood, whose fidelity both the late king and himself had long experienced, to intrust him with that highest office of state in the kingdom, by a commission under both the seals, in customary form, January 14th, 1635, constituting and creating, John, Archbishop of St. Andrews, Lord High Chancellor of Scotland during life, being the first and only Protestant churchman that ever bore that high dignity. And as a further testimony of his royal affection to the Church, he ordered six or seven of the other bishops to be admitted into the privy council hoping, by thus giving them a legal share of power in the civil government and judicatories of the kingdom, to put them in a better capacity of regulating and settling the polity of the Church. But in this, both he and they were sadly disappointed : for this unseasonable accumulation of honours, to which their functions did not entitle them, exposed them, as Lord Clarendon remarks, to the envy of the whole nobility, many of whom wished them well as to their spiritual character, but could not bear to see them possessed of those offices and employments which they looked upon as naturally belonging to themselves.

The royal proclamation directed that the new Liturgy should be used in all the churches of Edinburgh, on Easter-day, 1637 ; but owing to some unforeseen delay, this was not carried into effect till the 23rd of July following. Meanwhile, the leaders of the Puritanical democracy had been moving heaven and earth to throw obstacles in the way of its reception ; and concerted their

measures so skilfully, that success was almost certain to attend them. Messrs. Henderson, Dickson, and Cant, Lord Balmerino, Sir Thomas Hope, and Johnston of Warriston, held a private meeting in Edinburgh, "with certain matrons and serving women." These last were instructed to "give the first affront to the book, and were assured that men would afterwards take the business out of their hands." Having thus laid the train, they withdrew to a convenient distance to await the explosion. When the Sunday came, and the Dean of Edinburgh had proceeded but a few minutes with the service, he was suddenly saluted by the "matrons and serving women" with such indecent and abusive epithets as "ye devil's gett!" [child], and "ane of a witch's breeding." After numerous expressions of this kind had been poured forth, a woman named Janet Geddes, hearing the Dean announce the collect for the day, exclaimed, "Deil colic the wame [belly] o' ye!" and aimed at his head the small moveable folding-stool on which she had been sitting. A young man happened to respond the "Amen" somewhat audibly at the end of one of the prayers, a "matron" who sat near him, turned quickly round, and, after heating both his cheeks with the weight of her hands, thus shot forth the thunderbolt of her passion, "False thief! is there nae ither part of the kirk to sing your mass in, but ye maun sing it at my lug?" [ear]. In the midst of this tumult, Dr. Lindsay the Bishop of Edinburgh mounted the pulpit, and tried to recall the unruly mob to a sense of what was due to the holy place in which they were assembled; but his efforts were fruitless. The Archbishop of St. Andrews, in his capacity both of primate and chancellor, then rose up in his gallery, and attempted to address the people, but with as little success. At length the magistrates interfered, and eventually succeeded in clearing the cathedral of the rioters. But when the doors were closed, and the service had once more commenced, they attacked the windows

with stones, and kept up such a loud and incessant howl around the walls, as effectually interrupted the devotions of the worshippers. After the service was over, the bishop had the utmost difficulty in reaching his home in safety, and could not have done so but that a nobleman gave him shelter in his carriage. A woman who was near him exclaimed, "Fy, if I could get the thrapple [windpipe] out of him ;" to whom another responded, "Though ye got your desire, perchance anither waur nor him might come in his room ;" on which the first rejoined, "Na, na, after Cardinal Beaton was *stickit*, there never anither Cardinal in Scotland sinsyne [since] ; and if that false Judas were now stickit, scarce ony ane durst hazard to come after him." Singular as it may seem, the contemporary but anonymous relater of these anecdotes tells them to the women's praise, and thus winds up his narrative :—"These speeches, I persuade myself, proceeded not from any particular revenge or inveterate malice which could be conceived against the bishop's person, but only from a zeal to God's glory wherewith their heart was burnt up." The character of these women was, no doubt, worthy of their cause ; nor is other comment on their behaviour necessary, except what is expressed by Baillie himself, who, though their general vindicator, is honest enough at times to speak out his mind :—"I think," he says, "our people were possessed with a bloody devil, far above anything I could have imagined, though the mass in Latin could have been presented."

And yet, in the face of these historical facts, it is constantly asserted, that the king tried to force the Liturgy on the people of Scotland. The truth is, the force used was in opposing, not in imposing it. And thus, to serve their own factious ends, the leaders of the Puritanical movement inflicted an irreparable religious injury on the great bulk of their countrymen, in robbing them, perhaps for ever, of a form of prayer which was not only in exact

conformity with what was used throughout the Church Catholic in the earliest age of Christianity, but is allowed to be the sublimest compilation that uninspired men ever framed for the performance of public worship, and, at the same time, the purest manual for the exercise of private devotion.

For this animated account of these proceedings we are indebted to Lyon's interesting History of St. Andrews, who observes, that when the Presbyterians found that they had embarked in the cause of treason and rebellion, they were not scrupulous as to the means they chose to accomplish their ends. Their great object was to keep up the excitement they had already raised in the public mind. This they effected, partly by the pulpit harangues of the disaffected ministers. "From every pulpit," says the Presbyterian author of Henderson's Life, "the language of calm defiance was heard." The same end they advanced by means of their voluntary fast days, and prayer meetings, which they made far more numerous, as well as more stringent, than the ancient fasts and festivals of the Church; and which, under the pretence of humbling themselves before God for their sins, were embraced as occasions for stirring up the people against the king and Episcopacy; for they well knew that the most effectual method of gaining over the people to their side, was to call in the aid of religion—"Quoties vis fallere plebem, finge Deum."

The same object they farther promoted by means of a National Covenant which they caused to be drawn up, by which they bound the subscribers, by the most solemn obligation of religion, to persevere at all hazards in the cause they had undertaken.

Nearly every nobleman in the country took this covenant, and the civil authorities in most of the great towns submitted to its requirements; and though most of the clergy in the rural districts objected to it, their objections were silenced by threats, or drowned in clamour.

Now the progress of revolution and bloodshed was unimpeded, and the Presbyterians carried all before them. An assembly of the Kirk met at Glasgow, in Nov. 1638, where they proceeded to degrade, as they called it, from their sacred office all of their brother ministers whom they suspected of *malignancy*, i.e. of loyalty to their king and of duty to their Church; they abolished Episcopacy as far as in them lay, the Five Articles of Perth, the Canons and the Liturgy. Their next measure was the daring excommunication and deposition of their "*pretended* archbishops and bishops," as they were pleased to call them. But here a formidable difficulty occurred. Most of these refractory presbyters had been ordained by the said "*pretended*" prelates; and, according to the universal practice of the Church Catholic, had, at their ordination, taken an oath of canonical obedience to them. How, then, were they, with any show of consistency, to depose from their holy office those whom they had sworn to obey? Their expedient was this: they passed an act "annulling the oath exacted by prelates from ministers when admitted to their callings!" We have all heard of the pope granting dispensations to his spiritual subjects from the observance of oaths; but it was a new sight to behold Protestants dispensing themselves from the observance of their own oaths. Yet we need not wonder; for extremes meet. "Puritanism," says Dr. South, "is only reformed Jesuitism, as Jesuitism is nothing else but popish Puritanism; and I could draw out such an exact parallel betwixt them both, as to principles and practices, that it would quickly appear they are as truly brothers as ever were Romulus and Remus; and that they sucked their principles from the same wolf." When the above difficulty had been thus jesuitically removed, a committee was nominated to arrange, bring forward, and substantiate the charges against the bishops; so that, not being present themselves, either personally or by proxy, and

the judges, jury, and witnesses all consisting of their avowed enemies, they were condemned as a matter of course. They were accused of almost every crime which the vocabulary of their language afforded; accusations which the members were but too eager to believe, as some apology for their enormous wickedness in so treating their ecclesiastical rulers. When unprincipled men are bent on any favourite object, they do not allow conscientious scruples to stand in their way. The bishops accordingly were deposed, or excommunicated, or both; were “declared *infamous*, and commanded to be so holden by all and every one of the faithful, and to be denounced from every pulpit in Scotland as ethnicks and publicans;” and all on the pretext of “zeal for the glory of God, and the purging of the Kirk.” The primate in particular, one of the best and most learned men of that or any other age, was found guilty of “drunkenness, adulteries, breach of Sabbath, papistical doctrine, preaching Arminianism, incest, *et cætera*!” for which he was both deposed and excommunicated by this anti-Christian court.

Soon after the king proposed to the Archbishop to resign his office of chancellor, in consequence of the bad spirit of the times, but would not insist upon it if he chose to keep it. The archbishop consented, and received £2500 for the sacrifice which he made. When he saw his countrymen plunging into rebellion, his sovereign insulted, the Church in Scotland overthrown, and himself and order proscribed, he thought it prudent to leave his country, where his person was no longer safe; and retired to Newcastle, depressed in spirits, and in a very infirm state of health. When he grew a little better, he proceeded to London; but there he soon became worse, and was visited by his friend Archbishop Laud, from whose hands he received the Holy Eucharist.

Spotswood died on the 29th of November, 1639, and by the command of the king was buried by torch-light,

in Westminster Abbey. "The manner of his burial," says his biographer, "by the command and care of his religious king, was solemnly ordered; for the corpse being attended by many mourners, and at least eight hundred torches, and being brought near the Abbey Church of Westminster, the nobility of England and Scotland then present at court, with all the king's servants and many gentlemen, came out of their coaches, and conveyed the body to the west door, where it was met by the dean and prebendaries of that church in their clerical habits, and buried according to the solemn rites of the English Church, before the extermination of decent Christian burial was come into fashion."

A more generous, learned, and munificent prelate has seldom been called to rule in the Church; and his advice was at all times given for moderate measures, and for the sacrifice of any thing but principle for peace.

Archbishop Spotswood was the author of a "History of the Church of Scotland, beginning with the year 203, and continued to the end of the reign of James VI." published at London in 1655, fol. This work was undertaken at the command of King James, who, when Spotswood told him that some passages in it might bear hard on the memory of his mother, said, "Write the truth and spare not." The king knew that what he regarded as a nearer interest, was in safe hands. Of the history, the first book relates to the introduction of Christianity in Scotland, in which it was shewn that episcopacy was its primitive form in that kingdom; the second gives an account of the bishops in the several sees; the five following relate the rise and progress of the Reformation, confuting the opinion of those who maintain that it began with presbytery. Spotswood also wrote a tract in defence of the ecclesiastical establishment in Scotland, entitled "*Refutatio Libelli de Regimine Ecclesiæ Scoticanæ.*"—*Life prefixed to Spotswood's History.* Skinner. Lyons.

SPRAT, THOMAS.

THOMAS SPRAT was born at Tallerton, in Devonshire, in 1636, and from a school at his native place proceeded to Wadham College, Oxford in 1651, and took his M.A. degree in 1657. He was a versifier and exercised his powers of imagination in describing the virtues of Oliver Cromwell on the Usurper's death. After the restoration he became chaplain to the Duke of Buckingham, and was eminent in literature and science, his chief work being the History of the Royal Society of which he was one of the first fellows. In 1668, he became a prebendary of Westminster, and he afterwards became rector of St. Margaret's. He was in 1680, made canon of Windsor, in 1683, dean of Westminster, and in 1684, Bishop of Rochester. The court having thus a claim upon his diligence and gratitude, he was required to write a History of the Rye-house Plot; and in 1685, he published A True Account and Declaration of the horrid Conspiracy, against the late King, his present Majesty, and the present Government. The same year, being clerk of the closet, to the king, he was made dean of the chapel-royal: and the next year, he was appointed one of the commissioners for ecclesiastical affairs. On the critical day, when the Declaration distinguished the true sons of the Church of England, he stood neuter, and permitted it to be read at Westminster, but pressed no one to violate his conscience: and, when the Bishop of London was brought before him, he gave his voice in his favour. When James II. fled, and a new government was to be settled, Sprat was one of those who considered, in a conference, the great question, whether the crown was vacant, and manfully spoke in favour of his old master. He complied however, with the new establishment, and was left unmolested; but in 1692 an atrocious attempt was made

by two unprincipled informers to involve him in trouble by affixing his counterfeited signature, to a seditious paper. But he succeeded in a little time in establishing his innocence. He died in 1713.—*Biog. Brit.*

SPURSTOWE, WILLIAM.

WILLIAM SPURSTOWE was educated at St. Katharine Hall, Cambridge, of which he became a fellow. He was minister at Hampden in Buckinghamshire, when the rebellion broke out. He joined the rebel army, as chaplain, and in 1643 he became a member of the so-called assembly of Divines, becoming at the same time pastor of Hackney. He was made master of Katharine Hall but was turned out for refusing the engagement; so ready were the schismatics to persecute one another. He was obliged to give place, to an orthodox clergyman at Hackney in 1662, and died in 1666. He was author of a Treatise on the Promises; The Spiritual Chemist; The Wiles of Satan; and Sermons. He was also engaged in the attack on episcopacy, under the name of Smectymnuus.—*Reid.*

SQUIRE, SAMUEL.

SAMUEL SQUIRE was born at Warminster, in Wiltshire, in 1714, and in due course became a fellow of St. John's College, Cambridge. He is better known as a scholar than as a divine. In 1739, he was made Chancellor and Canon of Wells, and Archdeacon of Bath. In 1748, he was presented by the king to the Rectory of Topsfield in Essex; and in 1749, when the Duke of Newcastle, to whom he was chaplain, was installed Chancellor of Cambridge, he took the degree of D.D. In 1750, he was presented by Archbishop Herring to

the Rectory of St. Anne, Westminster, being his grace's option on the see of London; and soon after he was presented by the king to the Vicarage of Greenwich. On the establishment of the household of the Prince of Wales, afterwards George III., he was appointed his royal highness's clerk of the closet. In 1760, he was presented to the Deanery of Bristol; and in the following year he was advanced to the Bishopric of St David's. He died in 1766. Among his theological works are the following; *Indifference for Religion Inexcusable*, or, a Serious, Impartial, and Practical Review of the Certainty, Importance, and Harmony of Natural and Revealed Religion; *The Principles of Religion made easy to Young Persons*, in a short and familiar Catechism.—*Gent's Mag.*

STACKHOUSE, THOMAS.

THOMAS STACKHOUSE was born in 1680. Of his early history, nothing is known, not even the place of his birth. In his history of the Bible he styles himself M.A. but this was probably a Lambeth degree, as his name does not appear on the Books of Oxford or the boards of Cambridge. He was for some time Minister of the English Church at Amsterdam, and afterwards successively Curate at Richmond, in Surrey, and at Ealing and Finchley, in Middlesex. In 1733, he was presented to the Vicarage of Benham Valence, *alias* Beenham in Berkshire, where he died in 1752. He wrote, *The Miseries and great Hardships of the inferior Clergy in and about London*; and *A Modest Plea for their Rights and better Usage*, in a Letter to a Right Rev. Prelate; *Memoirs of Bishop Atterbury, from his Birth to his Banishment*; *A Funeral Sermon on the Death of Dr. Brady*; *A Complete Body of Divinity*; *A Defence of the Christian Religion from the Several*

Objections of Anti-Scripturists ; Reflections on the Nature and Property of Languages ; The Bookbinder, Bookprinter, and Bookseller Confuted, or the Author's Vindication of Himself from the Calumnies in a paper industriously dispersed by one Edlin ; New History of the Bible from the Beginning of the World to the Establishment of Christianity, 1732, 2 vols. fol. Of this work, a new and valuable edition was published with copious additions, corrections and notes by Bishop Gleig in 1817. By the plan of the work, the author states the objections made to Christianity and its doctrines, and as Bishop Gleig observes, the author's answers to the objections which he has stated with great force are really feeblar than they might have been made. Many important doctrines are also stated in vague and ambiguous terms. He also wrote A New and Practical Exposition on the Creed ; Vana Doctrinæ Emolumenta, a poem ; An Abridgment of Burnet's Own Times ; The Art of Shorthand ; A System of Practical Duties ; and several single Sermons :—*Nicholl's Bowyer. Gleig.*

STANHOPE, GEORGE.

GEORGE STANHOPE was born March 5th, 1660, at Hertishoon, in Derbyshire, and was educated at Eton and at King's. He graduated in 1681, and continued for some time a resident at the university, and throughout his life, his deep and earnest piety won for him the respect of all pious persons, by whom he was regarded as a saint ; his mild and friendly temper made him the delight of his friends ; and his sympathy with the unfortunate endeared him to all who were brought under his influence. He officiated first at the Church of Quoi, near Cambridge ; and in 1688 he was made vice-

proctor of the University, and was preferred to the Rectory of Tewing, in the county of Hertford; and in 1689 he was presented by Lord Dartmouth, to whom he was chaplain, and to whose son he had been tutor, to the vicarage of Lewisham, in Kent. He was soon after appointed chaplain in ordinary to king William and Queen Mary; and he enjoyed the same honour under Queen Anne. He also had a share in the education of the Duke of Gloucester, the heir presumptive to the crown. In July, 1697, he took the degree of D. D. In 1701, he preached the Boyle Lectures, which he published. In 1703, he was presented to the Vicarage of Deptford, in Kent, on which he relinquished the Rectory of Tewing. In the same year also he was promoted to the deanery of Canterbury. He was also Tuesday lecturer at the Church of St. Lawrence Jewry, where he was succeeded, in 1708, by Dr. Moss. At the Convocation of the Clergy, in February, 1714, he was chosen to fill the prolocutor's chair: and he was twice afterwards re-chosen. In 1717, when the fierce spirit of controversy raged in the Convocation, he checked the Bangorian champion, archdeacon Edward Tenison, in his observations, by reading the schedule of prorogation. The archdeacon, however, not content with protesting against the proceedings of the House, entered into a controversy with the prolocutor himself. In the following year a correspondence commenced between the dean and his diocesan, Bishop Atterbury, on the increasing neglect of public baptisms; from which it appears, that Stanhope had "long discouraged private baptisms." He died, universally lamented, at Bath, March 18th, 1728, aged sixty-eight, and was buried at the Church at Lewisham. He was celebrated as a preacher, and was very influential in all affairs relating to the church. He published a translation of Thomas á Kempis *De Imitatione Christi*; a translation of Charron on Wisdom; the *Meditations of the Emperor M. Aurelius Antoninus*, translated, with

Dacier's Notes and Life of the emperor ; Sermons upon several occasions, fifteen in number, with a scheme, in the preface, of the author's general design ; a translation of Epictetus, with the Commentary of Simplicius ; Paraphrase on the Epistles and Gospels, 1705, 4 vols. 8vo ; this, which was his greatest work, was written originally for the special use of his pupil, the Duke of Gloucester ; the truth and excellence of the Christian Religion asserted, against Jews, Infidels, and Heretics, in sixteen sermons preached at Boyle's Lectures ; Rochefoucault's Maxims, translated ; an edition of Parsons's (the Jesuit's) Christian Directory, put into more modern language ; St. Augustin's Meditations, a free version ; A Funeral Sermon on Mr. Richard Sayer, bookseller ; Twelve Sermons on several occasions ; The Grounds and Principles of the Christian Religion, translated by Wanley from Ostervald, and revised by Dr. Stanhope ; Several Sermons on particular occasions, between 1692 and 1724 ; a Posthumous Work, being a Translation from the Greek Devotions of Dr. Launcelot Andrewes, 1730, in 8vo.—*Chalmers. Todd's Deans of Canterbury.*

STANLEY, WILLIAM.

WILLIAM STANLEY was born at Hinckley, in Leicestershire, in the year 1647, and was educated at St. John's College, Cambridge. In 1689, he was made a canon residentiary of St. Paul's. In 1692, archdeacon of London ; and in 1706, dean of St. Asaph. He died in 1731. He published some Sermons ; and two tracts, one entitled, The Devotions of the Church of Rome compared with those of the Church of England ; and the other, The Faith and Practice of a Church of England Man.—*Life prefixed to Works.*

STEPHENS, JEREMY.

JEREMY STEPHENS was born at Bishop's Castle, in Shropshire, in 1592, and entered at Brasenose College, in Oxford, 1609. He became chaplain at All Soul's College, and afterwards Rector of Quinton, and of Walton, both in Northamptonshire. He assisted Sir Henry Spelman in the first volume of his edition of the Councils, and so won the favour of that great patron of literature, Archbishop Laud, who procured him a prebend in Lincoln Cathedral. But the Dissenters spared neither learning nor piety where they obtained the ascendant, and he was deprived of his preferment in 1644. At the Restoration he was replaced in his former livings, and had also a prebend in the Cathedral of Salisbury. He died in 1665. He published, *Notæ in D. Cyprian. de unitate Ecclesiæ*; *Notæ in D. Cyprian. de bono patientiæ*; *Apology for the Ancient Right and Power of the Bishops to sit and vote in Parliament*; *B. Gregorii Magni, episcopi Romani, de Curâ pastorali Liber vere aureus, accurate emendatus et restitutus é vet. MSS. cum Romanâ Editione collatis*. He also edited Spelman's work on Tithes, and his *Apology for the Treatise De non temerandis Ecclesiis*.—*Wood*.

STEPHENS, WILLIAM.

WILLIAM STEPHENS was a native of Devonshire, and becoming a fellow of Exeter College, Cambridge, graduated there in 1715. He was first vicar of Bampton, and afterwards rector of St. Andrew's, in Plymouth,—a post to which he was elected by the corporation. He was an orthodox and learned divine, and from his publi-

cations which remain, his early death which took place in 1736, is much to be lamented. His first sermons against the Arians, and the two volumes of Sermons published since, are highly and justly esteemed.—*Preface to Sermons.*

STERNE, RICHARD.

RICHARD STERNE was born at Mansfield, in Shirwood, in the county of Nottingham, in 1596; and in 1611, matriculated at Cambridge as a member of Trinity College. He afterwards migrated to Bene't College, of which he was elected fellow. He then took pupils with great credit to himself and to the college, and proceeded B.D. the following year, and was incorporated in the same degree at Oxford, in 1627. He had been appointed one of the university preachers the year before, and was in such high reputation, that he was made choice of for one of Dr. Love's opponents in the philosophical act, kept for the entertainment of the Spanish and Austrian ambassadors, and fully answered their expectations. In 1632, he was made president of the college; and upon Dr. Beale's translation from the mastership of Jesus to that of St. John's College soon after, he succeeded him in March, 1633.

His promotion is thus noticed in a private letter:—"One Sterne, a solid scholar (who first summed up the 3,600 faults that were in our printed Bibles of London) is by his majesty's directions to the Bishop of Ely, (who elects there) made master of Jesus." This occasioned him to take the degree of D.D. in 1635, and he then assumed the government of the college, to which he proved a liberal benefactor.

In 1641, he was presented by his college to the Rectory of Harleton, in Cambridgeshire; but some contest arising, he did not get possession of it till the summer

following. He had, in 1634, been presented to the living of Yeovilton, in the county of Somerset, through the favour of Archbishop Laud, one of whose chaplains he was, and so highly esteemed by him, that he chose him to attend him on the scaffold.

Upon the breaking out of the rebellion, he was very active in sending the Cambridge-plate to his majesty; for which he (together with Dr. Beale, master of St. John's, and Dr. Martin, master of Queen's,) was by Cromwell (who had with some parties of soldiers surrounded the several chapels, whilst the scholars were at prayers,) seized and carried in triumph to London; and though there was an express order from the Lord's house, for their imprisonment in the Tower, which met them at Tottenham-High-Cross, (wherein notwithstanding there was no crime expressed,) yet were they led captive through Bartholomew-fair, and so as far as Temple-bar, and back through the city to the prison in the Tower; on purpose that they might be hooted at, or stoned by the rabble-rout. Since which time now above three years together, says an account hereof then written, they have been hurried up and down from one prison to another, at excessive and unreasonable charges and fees exacted from them, far beyond their abilities to defray; having all their goods plundered, and their masterships and livings taken from them, which should preserve them from famishing. And though in all this time there was never any accusation brought, much less proved against any of them, yet have they suffered intolerable imprisonment ever since, both by land and water; especially that in the ship; where for ten days together, they (with many other gentlemen of great rank) were kept under deck, without liberty to breathe in the common air, or to ease nature, except at the courtesie of the rude sailors, which oftentimes was denied them: in which condition they were more like gally-slaves than free-born subjects, and men of such quality and condition; and had they been so indeed,

some might have had their wills, who were bargaining with the merchants to sell them to Algiers, or as bad a place, as has been since notoriously known, upon no false or fraudulent information. Besides which there are some other circumstances, which render the usage of Dr. Sterne, and his fellow sufferers, in a peculiar manner barbarous and inhuman. For when they were first seized, they were used with all possible scorn and contempt, (Cromwell being more particularly insolent towards them), and when one of them desired a little time to put up some linen, Cromwell told him, that it was not in his commission. In the villages, as they passed from Cambridge to London, the people were called by some of their agents to come and abuse and revile them; they were also led leisurely through the midst of Bartholomew-Fair; as they passed along; they were entertained with exclamations, reproaches, scorns, and curses; and it was a great Providence, considering the prejudice which the people had to them, that they found no worse usage. After their confinement, though they often petitioned to be heard, yet they could never obtain either a trial, or their liberty. They had been a full year under restraint in other prisons, when they were at length, Friday, August 11, 1643, by order of the parliament, sent on board the ship, the name of which was the Prosperous Sailor, then lying at Wapping. As they went to Billingsgate to take water, a fellow was like to have been committed for saying, that they looked like honest men. But another of the true stamp, looking these grave, learned divines in the face, reviled them, saying, that they did not look like Christians; and prayed, that they might break their necks as they went down the stairs to take water. This harsh usage they found by land; but yet they found far worse by water. Being come on shipboard, they were instantly put under hatches, where the decks were so low, that they could not stand upright; and yet were denied stools to sit on, or so much as a burthen of straw to lie on.

Into this little ease, in a small ship, they crowd no less than 80 prisoners of quality; and that they might stifle one another, having no more breath than what they sucked from one another's mouth, most maliciously and certainly to a murderous intent, they stop up all the small augur-holes, and all other inlets which might relieve them with fresh air. An act of such horrid barbarism, that nor age, nor story, nor rebellion can parallel! Whilst Dr. Sterne thus continued in durance, March 13, 1643, he was by a warrant from the Earl of Manchester, ejected from the mastership, and one Mr. Young substituted in his room; whom that Earl coming in person to the College-Chapel put into the master's seat, and with some other Formalities gave him the investiture of this headship, April 12, 1644: of which he was afterwards himself dispossessed, November 14, 1650, for refusing the engagement. After this Dr. Sterne was removed from the ship, but still kept under confinement in some other prison: only when the blessed martyred archbishop (whose chaplain he was) suffered on Tower-hill, he was allowed to attend him on the scaffold, and perform the last offices of piety about him. At length having lost all he had, and suffered to the last degree for his loyalty, he was permitted to have his liberty. After which he lived obscurely until the restoration.

Soon after the restoration, he was consecrated Bishop of Carlisle, and was concerned in the Savoy Conference, and in the revisal of the Book of Common Prayer. On the decease of Dr. Frewen, he was translated to the archiepiscopal see of York. He died in 1683, in the eighty-seventh year of his age, and was buried in the Chapel of St. Stephen in his own cathedral, where a superb monument was afterwards erected to his memory by his grandson, Richard Sterne, of Elvington, Esq. Bishop Burnet censures him for being too eager to enrich his family. But his many benefactions to Benet and Jesus colleges, to the rebuilding of St. Paul's, London,

and other public and charitable purposes, attest his liberality. As an author, besides some Latin verses, in the *Genethliacon Caroli et Mariæ*, 1631, at the end of Winterton's translation of the Aphorisms of Hippocrates in 1633, on the birth of a prince in 1640, and others in *Irenodia Cantab, ob paciferum Caroli e Scotia reditum*, 1641, he was one of the assistants in the publication of Walton's *Polyglott*; published a Comment on Psalm ciii. Lond. 1649, 8vo.; and wrote a Treatise on Logic, which was published after his death, in 1686, 8vo., under the title of *Summa Logicæ, &c.*—*Walker. Le Neve.*

STIGAND.

THE following account of STIGAND is taken from Godwin: Stigand was chaplain unto King Edward the Confessor, and preferred by him first unto the Bishopric of the East Saxons at Helmham 1043, and after unto Winchester the year 1047. He was a man stout and wise enough, but very unlearned (as in a manner all the bishops were of those times) and unreasonably covetous. Perceiving the king highly displeased with Robert the Archbishop, he thrust himself into his room, (not expecting either his death, deprivation or other avoidance) without any performance of usual ceremonies. And whether it were that he mistrusted his title to Canterbury, or inexcusable covetousness I cannot tell; certain it is, that he kept Winchester also together with Canterbury, even until a little before his death he was forced to forego them both. Many times he was cited unto Rome about it; but by gifts, delays, and one means or other he drove it off, never being able to procure his pall thence so long as king Edward lived. William the Conqueror having slain king Harold in the field, all England yielded presently unto his obedience, except only Kentishmen, who following the counsel of Stigand and Egelsin the abbot of St.

Augustines, gathered all their forces together at Swanscombe near Gravesend, and there attended the coming of the king (who doubted of no such matter) every man holding a green bough in his hand ; whereby it came to pass that he was in the midst of them before he dreamed of any such business toward. He was greatly amazed at the first, till he was given to understand by Stigand, there was no hurt meant unto him, so that he would grant unto that country their ancient liberties, and suffer them to be governed by their former customs and laws, called then and till this day, Gavelkind. These things he easily yielded unto, upon this armed intercession, and afterward very honourably performed : but he conceived so profound a displeasure against Stigand for it, as he never ceased till he had revenged it with the other's destruction. A while he gave him very good countenance, calling him father, meeting him upon the way when he understood of his repair toward him, and affording him all kinds of gracious and favourable usage both in words and behaviour : but it lasted not long. The first sign of his hidden rancour and hatred toward him was, that he would not suffer himself to be crowned by him, but made choice of Aldred Archbishop of York : for which he alleged other reasons, as that he had not yet received his pall, &c. But the matter was, he was loth in that action to acknowledge him for archbishop. Soon after his coronation, he departed into Normandy carrying with him Stigand and many English nobles, under a pretence to do them honour : but in truth he stood in doubt lest in his absence they should practice somewhat against him ; and namely Stigand he knew to be a man of a haughty spirit, subtile, rich, gracious and of great power in his country. Presently upon his return, certain Cardinals arrived in England, sent from the Pope as legates to redress (as they said) certain enormities and abuses of the English clergy. Stigand by and by perceiving himself to be the mark that was especially shot

at, hid himself a while in Scotland with Alexander Bishop of Lincoln, and afterwards in the Isle of Ely. At last perceiving a convocation to be called at Winchester, he came thither and besought the king in regard of his own honour, and the promise made unto him at Swanscombe, (which was not to be offended with him or any other for their attempt at that time) to save him from the calamity he saw growing toward him, which he could not impute unto any thing so probably, as his undeserved displeasure. The king answered him with very gentle words, that he was so far from endeavouring to take any revenge of that or any other matter, as he loved him, and wished he knew how to protect him from the danger imminent: but that which was to be done at that time, must be done by the pope's authority which he might not countermand. So do what he could, he was deprived of his livings by these prelates. The causes alleged against him were these: first that he had held Canterbury and Winchester both together (which was no very strange thing, for Saint Oswald had long before held Worcester with York, and St. Dunstan, Worcester with London.) Secondly, that he had invaded the See of Canterbury, Robert the Archbishop being yet alive undeprived; and lastly, that he presumed to use the pall of his predecessor Robert, left at Canterbury, and had never received any pall but of Pope Benedict, at what time he stood excommunicate for simony and other like crimes. In the same convocation many other prelates were deprived of their promotions, as Agelmare, Bishop of Helmham, brother unto Stigand, divers abbots and men of meaner places. All which was done by the procurement of the king, who was desirous to place his countrymen in the rooms of the deprived for the establishment of his new gotten kingdom. Poor Stigand being thus deprived, as though he had not yet harm enough, was also clapt up presently into prison within the Castle of Winchester, and very hardly used there,

being scarcely allowed meat enough to hold life and soul together. That was thought to be done to force him to confess where his treasure lay, whereof being demanded, he protested with great oaths he had no money at all; hoping belike so to procure his liberty the rather, and make himself merry with that he had laid up against such a dear year. He died soon after of sorrow and grief of mind, or (as others report) of voluntary famine, 17 years after he first obtained the Archbishopric. After his death, a little key was found about his neck, the lock whereof being carefully sought out, shewed a note or directions of infinite treasures hid under ground in divers places. All that the king pursed in his own coffers. The bones of this archbishop lie entombed at this day upon the top of the north wall of the Presbytery of the Church of Winchester in a coffin of lead, upon the north side whereof are written these words, *Hic iacet Stigandus Archiepiscopus*. He was deprived ann. 1069, and died within the compass of the same year.

STILLINGFLEET, EDWARD.

THIS eminent divine though of a Yorkshire family was born on the 17th of April, 1635, at Cranbourne in Dorsetshire. His primary education he received at his native place, and at Ringwood in Hampshire. St. John's College, Cambridge, had the honor of enrolling him among their fellows in the year 1653. In the following year he accepted the invitation of Sir Roger Burgoyne, who wished him to reside with him at his seat at Wroxhall, in Warwickshire; and in 1655, he was appointed tutor to the Hon. Francis Pierrepont, brother of the Marquis of Dorchester. In 1657, he returned to Wroxhall, and was presented by his patron, Sir Roger Burgoyne, to the living of Sutton in Bedfordshire. Being yet a youth and every thing being in an unsettled

state around him, he published in 1659, his *Irenicum*, a *Weapon Salve for the Church's Wounds*, or the *Divine Right of particular forms of Church Government* discussed and examined according to the principles of the *Law of Nature*; the positive laws of *God*; the practice of the *Apostles*; and the *primitive Church*; and the judgment of reformed *Divines*, whereby a foundation is laid for the *Church's peace*, and the accommodation of our present differences.

Mr. Catermole in the short biography with which he prefaces his extracts from Bishop Stillingfleet's writings, and which, like all his other biographies, is written with much discernment and sound judgment, observes that this was one of the many fruitless attempts, to effect that proposed union, which, in the language of those times, has already been referred to under the term "*comprehension*;" the effusion of a young and generous mind, little acquainted with men, proposing to itself, by recommending liberal concessions, to remove those differences, the sight of which filled him with pain. With the view of facilitating the admittance of *Nonconformists* into the Church, the claims of all religious communities to an inprescriptible right, derived from divine authority, were to be broken down; and no other conditions of communion imposed than such as *Scripture* expressly requires.

This treatise was admired by all for its learning and ingenuity, and by many for its liberal views; but it did not convince; and its author himself saw reason, afterwards, to repudiate the principle which it advances. He apologized for it, in more than one of his later publications, as designed indeed to serve the Church of England, but as containing things which ought in justice to be ascribed to the writer's "*youth, and want of consideration*."

While diligently performing his duty as a country pastor, he composed his second work, printed in 1662,

with the title of "Origines Sacræ; or a rational Account of the Christian Faith, as to the truth and divine authority of the Scriptures, and the matters therein contained," 4to. This is a performance of extensive and accurate learning, in a perspicuous style and method, and has always been esteemed one of the best defences of the Christian religion.

For the following brief account of the work we are again indebted to Mr. Catermole. It consists of three books. The first is directed against the alleged irreconcilableness of the chronology of Scripture, with that of the learned Pagan nations; and demonstrates that, as far as the heathen accounts of time differ from the Scriptural, they are unworthy of credit. In the second, the author undertakes to refute the pretence that faith in Scripture is inconsistent with reason; with which view he states, on rational grounds, the claims to credibility of Moses and the prophets, our Saviour and His apostles, who through successive ages were employed in revealing the mind of God to the world. The third regards the pretended sufficiency of that explanation of the origin of things which may be drawn from philosophy independent of revelation; and here the truths themselves revealed in Scripture are insisted on, and the fallacy of those opinions and principles demonstrated, which appeared to be contradictory to any of them. When it is remembered that this work was completed before the author had entered his twenty-eighth year, it will appear to be a marvellous production. Soon after its publication, he attended the visitation of his diocesan the celebrated Bishop Sanderson, who, hearing his name, approached him and enquired whether he was any relation of the very learned divine who was the author of the *Origines Sacræ*. The venerable prelate could scarcely be persuaded that in the young man before him he saw the author of a work so distinguished by extent of knowledge and ripeness of understanding.

The reputation he had acquired procured for him the commission of Dr. Henchman, Bishop of London, to draw up a vindication of Archbishop Laud's conference with Fisher the Jesuit, to which a reply had appeared. The title of his work was, "A Rational account of the grounds of the Protestant Religion," 1664, fol., and it was pronounced by Dr. Tillotson fully answerable to this appellation. He was soon after elected preacher at the Rolls Chapel; and becoming thereby personally known in the metropolis, he was presented, by the Earl of Southampton, in 1665, to the living of St. Andrew's, Holborn, and was likewise appointed lecturer at the temple. In 1668, he took the degree of doctor in divinity, on which occasion he kept an act, and greatly distinguished himself by his fluency in the Latin language, and his logical acuteness. Various other preferments were successively conferred upon him, among which was that of canon-residentiary of St. Paul's, on the nomination of Charles II., to whom he had for some time been chaplain. This was followed by the Archdeaconry of London, and, in 1678, by the Deanery of St. Paul's, the last being the highest promotion he attained during that reign.

During the following years he published a volume of sermons, of which one, being on The Reason of Christ's Suffering for us, was attacked by the Socinians. Stillingfleet vindicated the orthodox doctrine, in a separate treatise, and followed this up by several other publications relating to the controversy with that sect. His defence of Laud remained hitherto unnoticed by the Romanists; but, by their conduct with regard to other questions, they provoked him to more serious efforts against them. He began by his celebrated Discourse concerning the Idolatry Fanaticism, and Divisions, of the Church of Rome. This he followed up by other tracts; as that against Mr. Cressy, author of the Ecclesiastical History, in which he exposes the unsoundness of the mystical divines of that communion; and one in reply to Dr. Geddon, who had

undertaken to refute the charge of idolatry, brought against his Church.

It may not be undesirable, at the present time, when this accusation is regarded by so many lukewarm Protestants as uncharitable and unfounded, to direct the less informed reader where to find this whole matter discussed with the learning and ability it demands. Geddon asserted, that in accusing the Romish Church of idolatry, Stillingfleet dissented from the opinions of his own. This assertion the dean refutes, from the Homilies, from the Liturgy and Injunctions of Edward the Sixth, from Cranmer's Articles of Visitation, from the Injunctions and other monuments of Elizabeth, and from the writings of Whitgift, Bancroft, Bishop Montagu, and others. He then considers the nature and species of idolatry; and, comparing them with the worship used by the Roman Catholics infers, that in their worship of the Host, of saints, relics, images, and especially of the cross, they are certainly guilty of that sin. Other labours of his indefatigable pen followed, in the same strain; in one or other of which, every corrupt portion of the Popish system was, in its turn, handled with such vigour and effect, that no other controversial books were so much read and valued as Stillingfleet's. In fact, controversy, and in particular the Romish controversy, was his peculiar province. The vastness and variety of his polemic labours, continued through the reigns of Charles the Second and James the Second, are truly astonishing. He was looked up to by the members of the Church of England in the light of her most powerful, and, as they believed, her invincible champion. The writer of his Life informs us, that on account of his zeal against Popery and his convincing refutations of it, "he received several threats, and more than once had notice of barbarous designs against him." He proceeded undauntedly, notwithstanding, in the strenuous discharge of what he deemed his duty; rather animated than dis-

couraged by the favour which the Romish sect received at court.

A sermon which he preached about the time of the Popish plot, in which his object was to unite the Dissenters in the common cause, by persuading them to quit their separation from the established Church, involved him in a controversy with Baxter, Owen, and others of that party, who were not likely to concur in his position, that "since, according to the judgment of divers among themselves, a conformity to our church's worship was not unlawful, by consequence their separation must be sinful and dangerous." Their strictures upon his sermon drew from him a reply, entitled, "The Unreasonableness of Separation: or an impartial Account of the History, Nature, and Pleas of the present Separation from the Communion of the Church of England," 1681 and 1683.

The extent of learning and powers of investigation possessed by this eminent divine were farther manifested by two publications, the first of which was written on occasion of the impeachment of the Earl of Danby, when a discussion arose, whether bishops ought to be permitted to vote at that trial. He thereupon wrote a treatise on "The Jurisdiction of Bishops in capital Cases," in which he maintained the affirmative of the question by arguments which proved him to be extraordinarily versed in parliamentary history, and common and statute law. The second was a work published in 1685, entitled "*Origines Britannicæ, or the Antiquities of the British Churches*," fol.; a performance of wide and profound research, giving a view of the origin and progress of Christian Churches in Britain, from the first introduction of Christianity in the island, to the conversion of the Saxons. It is however to be observed, that Dr. Stillingfleet was not the first who exercised himself in enquiries on this topic, and that much of the ground had been cleared by the learned Archbishop Usher, in his work "*De Ecclesiarum Britannicarum Primordiis*." When

King James had instituted an ecclesiastical commission, Stillingfleet, who had long been prolocutor of the Lower House of Convocation, was summoned to appear before it; on which occasion he drew up a "Discourse concerning the Illegality of the Ecclesiastical Commission, in answer to the Vindication and Defence of it; not published however, till 1689.

At the revolution, the merits of this eminent clergyman towards the Church of England were recognized by his promotion to the episcopal bench as Bishop of Worcester, to which see he was consecrated in October, 1694. In this station he zealously engaged in the discharge of his professional duties, instructing and admonishing his clergy in several learned charges, which were printed, correcting abuses in his courts, and defending the rights of his order by speeches in parliament. On the death of Archbishop Tillotson, in 1694, there was an intention of advancing him to the See of Canterbury, the Queen being very desirous of that measure, through veneration for his character and attainments; but, according to Bishop Burnet, the Whigs opposed it from the apprehension "that both his notions and his temper were too high." The Socinians and Unitarians being at the time assiduous in propagating and defending their opinions, the Bishop of Worcester thought it his duty to appear again as an assertor of orthodoxy: he accordingly reprinted his "Discourse concerning the True Reason of the Suffering of Christ;" and afterwards published a "Vindication of the Trinity, with an Answer to the late Objections against it from Scripture, Antiquity, and Reason." In this last piece he was induced to make some animadversions on Locke's Essay on the Human Understanding, conceiving that the definition of substance, and the notion of ideas, contained in that celebrated work, were unfavourable to the doctrine of the Trinity. Locke was the idol of the Metaphysicians during the last century, and it

was then the fashion of those who read the Philosopher without understanding him, as well as of those who sincerely embraced his system, to represent the Bishop as having been defeated by the philosopher in the controversy which ensued. In the present day, by most thinking persons the bishop is regarded as right and the philosopher in error.

Bishop Stillingfleet's constitution, though naturally strong, gave way to repeated attacks of the gout, fostered by his studious sedentary life, and he died on March 27th, 1699, having nearly completed his 64th year.

The principal works of Stillingfleet are:—*Irenicum*; *A Weapon Salve for the Church's Wounds*, 4to, 1659; *Origines Sacræ, or a Rational Account of the Christian Faith, as to the Truth and Divine Authority of the Scriptures*, &c. 4to, 1662; *A Rational Account of the Grounds of the Protestant Religion, being a Vindication of the Lord Archbishop of Canterbury's Relation of a Conference between him and John Fisher*, &c. fol., 1664; *Tracts in Reply to Strictures on the 'Vindication,' &c.*; *Six Sermons*, fol., 1669; *A Discourse concerning the true Reason of the Sufferings of Christ*, fol., 1669, a second part afterwards appeared; *A Discourse concerning the Idolatry practised in the Church of Rome*, &c., 8vo, 1671; *Answer to several Treatises, occasioned by that work*, 8vo, 1673; *Conferences between a Romish Priest, a Fanatic Chaplain, and a Divine of the Church of England, concerning Idolatry*, &c. 8vo, 1679; *Answers to some Papers lately printed, concerning the Authority of the Catholic Church in Matters of Faith*, &c. 4to. 1686.

The papers referred to in this tract were said to have been written by Charles the Second. Dryden, recently a servile convert to Popery, wrote a defence of them, to which Stillingfleet replied.

The Doctrine of the Trinity and Transubstantiation compared, 4to, 1686.

Numerous other treatises relating to this controversy,

were published by him, about this time, in rapid succession.

The Council of Trent examined, and disproved by Catholic Tradition, &c. 4to, 1688; The Unreasonableness of Separation, &c. 4to, 1681; The grand Question concerning the Bishops' Right to vote in Parliament, in Cases capital, &c. 8vo, 1680; *Origines Britannicæ*, or the Antiquities of the British Churches, fol., 1685; A Discourse concerning the Illegality of the Ecclesiastical Commission, &c. 1689; Discourse in Vindication of the Trinity, &c. 1696.

This was a defence of his 'Discourse on the Sufferings of Christ'—the controversy occasioned by that publication having been revived by the appearance of a new edition. Several other tracts were also put forth by him against the Socinians.

Correspondence with Mr. Locke, 1697, 1698; Ecclesiastical Cases, 1698; Sermons on some of the principal Doctrines of the Christian Religion, 8vo, 1696.

Many other tracts (some of them sent forth, in the first instance, anonymously) were included in his works, published by his son, in six volumes, in folio, 1710.

The same editor likewise gave to the public, *Miscellaneous Discourses*, 1735.—*Goodwin's Life*, 1710. *Cattermole*.

STONHOUSE, SIR JAMES.

SIR JAMES STONHOUSE was born in 1716 at Tubney, near Abingdon in Berkshire. He was a Wykehamist, and proceeded from Winchester to St. John's College, Oxford, where he took his M.B. degree in 1742, and M.D. in 1745. He rose to eminence as a physician, first in the ancient city of Coventry, and afterwards at Northampton. He succeeded to a baronetcy late in life, by the death of his collatual relation, Sir James Stonhouse, of Radley. After he had practiced as a physician at Northampton

for twenty years, having laboured in the cause of virtue and religion and having succeeded, not without much opposition, in establishing an infirmary, he determined to seek holy orders in the Church of England, and the Bishop of Hereford acceded to his proposal. In 1764, he was presented to the living of Little Cheverell, and in 1779, to that of Great Cheverell, where he became very popular as a preacher. He died in 1795. Among other ways of doing good, he was convinced that the dispersion of plain and familiar tracts on important subjects was one of the most important; and he accordingly wrote several of these, some of which were adopted by the Society for Promoting Christian Knowledge. His correspondence was published in 1805, 2 vols. 12mo, with the title, *Letters from the Rev. Job Orton and the Rev. Sir James Stonhouse, &c.—Orton's Letters.* *Gent. Mag.*

STRATFORD, NICHOLAS.

NICHOLAS STRATFORD was born at Hemel Hempstead, in Hertfordshire, in 1633, and was a fellow of Trinity College, Oxford. He was Warden of Manchester, and in 1673, Dean of St. Asaph. In 1689, he was consecrated Bishop of Chester. He died in 1707. Besides some occasional sermons, and a charge to his clergy, his works were chiefly levelled at the doctrines of Popery, in which controversy he published, *Discourse, concerning the necessity of Reformation, with respect to the Errors and Corruptions of the Church of Rome*; *Discourse on the Pope's Supremacy, in answer to Dr. Godden*; *The People's Right to read the Holy Scriptures asserted*; *The Lay-Christian's Obligation to read the Holy Scriptures*; and, *Examination of Bellarmin's fourteenth note concerning the Unhappy End of the Church's Enemies, &c.* He was one of the first and most zealous promoters of the Societies established in the beginning of the last

century for the reformations of manners. For an account of which see the Life of Bishop Beveridge.—*Wood, Nicolson's Letters.*

STRYPE, JOHN.

To this venerable compiler, reference has been continually made in these volumes, and in our Lives of the Reformers and our historical notices of the reformation copious extracts have been made from his works. The history of his happy peaceful life is soon told. He was born in the parish of Stepney in 1643, and having been educated at St. Paul's School, London, removed in 1662, to Jesus College, Cambridge. In 1669, he was nominated to the perpetual Curacy of Theydon Boys in Essex, but he held it only for a few months, having been appointed to Low Leyton in the same county, a living which he possessed till the time of his death. Soon after he came to reside at Low-Leyton, he obtained access to the valuable manuscripts of Sir Michael Hicckes, knight, once of Ruckholt's in this parish, and secretary to William Lord Burleigh, and began from them, some of those collections which he afterwards published. It appears however, that he extended his inquiries much further, and procured access to every repository where records of any kind were kept; made numerous and indeed voluminous transcripts, and employed many years in comparing, collating, and verifying facts, before he published anything. At the same time he carried on an extensive correspondence with Archbishop Wake, and the Bishops Atterbury, Burnet, Nicolson, and other eminent clergymen or laymen, who had a taste for the same researches as himself. Towards his latter days, he had the sinecure of Terring, in Sussex, given him by Archbishop Tenison, and was lecturer of Hackney,

till 1724, when he resigned that lecture. When he became old and infirm, he resided at Hackney with Mr. Harris apothecary, who had married his granddaughter, and there he, died Dec. 11, 1737, at the very advanced age of ninety four, one instance at least, that the most indefatigable literary labour is not inconsistent with health.

His publications were:—The second volume of Dr. John Lightfoot's works, 1684, fol.; Life of Archbishop Cranmer, 1694, fol.; The Life of Sir Thomas Smith, 1698, 8vo; Lessons for Youth and Old Age, 1699, 12mo; The Life of John Elmer, Bishop of London, 1701, 8vo; The Life of Sir John Cheke, 1705, 8vo; Annals of the Reformation, 4 vols; vol. 1. 1709, (reprinted 1725; vol. 2. 1725; vol. 3. 1728; vol. IV. 1731,; Life of Archbishop Grindal, 1710, fol.: Life and Letters of Archbishop Parker, 1711, fol; Life of Archbishop Whitgift, 1718, folio: An accurate edition of Stow's Survey of London, 1720, 2 vols. folio, for which he was eighteen years collecting materials: Ecclesiastical Memorials, 1721, 3 vols. fol.; He also published a sermon at the assizes at Hertford, July 8, 1689; and some other single sermons, in 1695, 1699, 1707, 1711, 1724. He kept an exact diary of his own life, which was once in the possession of Mr. Harris; and six volumes of his literary correspondence, were lately in the possession of the Rev. Mr. Knight of Milton, in Cambridgeshire. The materials for many of his works, part of the Lansdowne library, are now in the British Museum. A complete edition of Strype's works has been published by the University of Oxford, with a valuable index in two volumes.—*Biog. Brit. Lyson's Environs.*

SUAREZ, FRANCIS.

FRANCIS SUAREZ, a Spanish Jesuit, from whose works,

the most pernicious immoralities, of that sect can be extracted, was born at Granada, in 1548, and was educated at Salamanca. He filled several professorships of his order, and was so voluminous a writer, that his works extended to twenty-three volumes folio. He died in 1615. The Jesuits consider Suarez as the greatest and best scholastic divine their order has produced, and lavish the highest encomiums upon him. He was the principal author of the system of Congruism, which is at bottom only that of Molina. Father Noel, a French Jesuit, made an abridgment, of the works of this commentator, which was published at Geneva, in 1732, fol.

SUICER, JOHN CASPAR.

THIS learned divine to whose Thesaurus the student of divinity is so deeply indebted, and which supplies the place of a Patristic library, was born in 1620, at Zurich, in Switzerland. He studied at Montauban, and having first acted as pastor to a congregation of the Reformed Church, he became in 1660, professor of Hebrew and Greek in the university of his native town. He devoted himself to the study of the Greek Fathers. He died in 1684. His principal work is that to which allusion has been made, and is entitled, *Thesaurus Ecclesiasticus e Patribus Græcis, ordine Alphabetico, exhibens quæcunque Phrases, Ritus, Dogmata, Hæreses. et hujusmodi alia huc spectant*, Amsterdam, 1682, 2 vols. fol.; best edition, Amsterdam, 1728, 2 vols. fol. with a supplement by his son. This work is said to have been the fruit of twenty years' labour. He also wrote a work on the Nicene Creed; a Greek Syntax; and a Greek and Latin Lexicon.—*Moreri*.

SUTCLIFFE, MATTHEW.

OF the year or place of Sutcliffe's birth, there is no

account. It is only known, that he was educated at Trinity College, Cambridge, and in 1586 he was made Archdeacon of Taunton and in 1588, Dean of Exeter. He projected a college of polemical divines to be employed in opposing the doctrines of Papists and "Pelagianizing Arminians," and others, that draw towards Popery and Babylonian slavery, &c." Prince Henry was a zealous friend to it: the king consented to be deemed the founder; called the college after his own name, "King James's College, at Chelsea;" endowed it with the reversion of certain lands at Chelsea, which were fixed upon for its site; laid the first stone of the building; gave timber out of Windsor Forest; issued his royal letters to encourage his subjects throughout the kingdom to contribute towards the completion of the structure; and, as a permanent endowment, procured an act of parliament to enable the college to raise an annual rent, by supplying the city of London with water from the river Lea. It appears by the charter of incorporation, dated May 8, 1610, that the college consisted of a provost and twenty fellows, eighteen of whom were required to be in holy orders; the other two, who might be either laymen or divines, were to be employed in writing the annals of their times. Sutcliffe himself was the first provost; Camden and Haywood the first historians; and among the fellows we find the well-known names of Overall, Morton, Field, Abbot, Howson, Spencer, Boys. &c.

Sutcliffe devoted his time and property to this great work, but after his death, which occurred in 1629, the undertaking failed. The chief of his works are:—A Treatise of Ecclesiastical Discipline; De Presbyterio, ejusque nova in Ecclesiâ Christianâ Politeia; De Turco-Papismo, or, on the Resemblance between Mahometanism and Popery; De Purgatorio, adversus Bellarminum; De Versâ Christi Ecclesiâ; De Missâ, adversus Bellarminum; The laws of Armes; Examination of Cart-

wright's Apology, 1596, 4to; and many other works, enumerated in the Bodleian catalogue, of the controversial kind, against Bellarmine, Parsons, Grant, and other Popish propagandists.—*Fuller. Lyson. Faulkner's History of Chelsea.*

SYNESIUS.

SYNESIUS was born at Cyrene, in Africa, at the close of the fourth century. Under Hypatia, the female philosopher of the Platonic School of Alexandria, and under the eminent mathematicians Theon, Pappus and Hero, he received that education in philosophy for which more than for his Christianity he was celebrated. He became distinguished for his learning as much as for his noble birth. The Church of England has for more than a century and a half, complained of the unworthy motives which have frequently influenced the ministers of the Crown, in forcing unfit or unworthy persons into the episcopal sees. The abuse of power is always to be lamented, and judicious reforms to guard against the despotism which is part of the corruption of the human heart, are to be desired. But no reform will prevent the occurrence of abuses under any system. And the reader of ecclesiastical history will not fail to remember how bad were frequently the episcopal appointments, when they were the results of popular election under ecclesiastical influence. This was the case with Synesius; he was certainly a heretic and scarcely a believer in Christianity, yet a bishopric was forced upon him, even when he was not yet in holy orders.

About the year 420, the people of Ptolemais applied to Theophilus of Alexandria for a bishop, and Synesius was appointed and consecrated, though he declared, that he would not renounce his philosophical pursuits,

that he believed, that the souls of men existed before their bodies, that the world would never end, and that there would be no resurrection of the body. Theophilus overruled these objections to the confirmation of the bishop elect, maintaining that a man whose life and manners were in every respect so exemplary could not long be a bishop, without being enlightened with heavenly truth. He is said to have become orthodox in his late years, and it is certain that being a married man and living in his episcopal palace, with his wife, he so ordered his family as to render it a model to his diocese which, in an age when the celibacy of the clergy though not insisted upon, was growing into fashion, was very advantageous. The year of his death is not known. There are extant of Synesius, several writings on different topics, and 155 epistles, all in Greek. One of these is, An Oration concerning Government, or the Art of Reigning, pronounced before Arcadius when he was deputy from Cyrene. A singular and ingenious piece of his, is entitled, The praise of Baldness, in which, he has enlivened that apparently barren subject with many amusing remarks and images. He wrote, Homilies which are much commended; and Ten Hymns, formed of a most singular mixture of Christian truths, poetic images, and new Platonic dreams. The best edition of his whole works is that of Petau, Greek and Latin, fol. Paris, 1612.—*Dupin. Cave.*

SYNGE, EDWARD.

OF this prelate, it is to be remarked, that he belonged to an ancient family, to which the name of Synge (sing) was given, by Henry VIII. The ancestor of the bishop was a chorister, of Rochester Cathedral, and on the occasion of Henry VIII.th's attending the service

of that cathedral, the chorister sang so well, that his majesty was pleased to direct that he should henceforth bear the name of Synge. It is presumed, that the chorister was more skilled in music, than in orthography and the ancient name was retained, when the family became eminent. Edward Synge was the son of a bishop, the nephew of a bishop, and the father of two bishops. He was the second and youngest son of Edward, Bishop of Cork, and was born April 5, 1659, at Inishonane, a village about ten miles from Cork. His father was, at that time, vicar of the place, and had boldly dared to use the liturgy, during the time of the usurpation, notwithstanding the severe prohibition of the dominant dissenting faction to the contrary. From the school at Cork, Edward Synge went to Christ Church Oxford, where he graduated, he then repaired to the University of Dublin, where he finished his studies. After officiating as a parish priest for twenty years, at Cork, he became Chancellor of St. Patrick's, Dublin, with which situation he held the living of St. Werburgh's, in that city. In 1714, he was made Bishop of Raphoe; and in 1716, he was translated from thence to the Archbishopric of Tuam.

Very soon after his translation, he voluntarily and generously gave up the quarter-archiepiscopal parts, which his predecessors had enjoyed for a long time. These were originally that portion of oblations, which, before the institution of parishes, was reserved to the bishop for his maintenance; the other three parts being employed for the support of the inferior clergy, the repairing fabrics of churches, and the sustenance of the poor. After the institution of parishes, the tithes were distributed for a time in the same way. But when bishoprics came to be endowed with lands and other firm possessions, then the bishops, to encourage a quick foundation of churches, and to establish a better provision for the resident clergy, tacitly receded from

their quarter part. This portion the Archbishop of Tuam, and his suffragan bishops, were originally entitled to, as well as the rest, in their respective bishoprics, to make up a sufficient revenue for the support of the dignity of their places. At the Reformation, the Conaught clergy became more poorly provided for than in any other part of the kingdom which was partly occasioned by lay-impropriations, partly for want of a settled form of tithing, and partly by the quarter-episcopals, which gave the bishops, a fourth part of the tithes of most of the parishes in their dioceses; and that, with the impropiator's right to two parts, left the clergy but a fourth, a poor and miserable maintenance. The bishops of that province were not much better provided for, and without the quarter-episcopals would have been in as mean a condition as the rest of the clergy. The Archbishopric of Tuam, for instance, was reduced to £160 per annum.

In 1636, the then Archbishop of Tuam, jointly with the Bishops of Elphin, Clonfert, and Killala, petitioned King Charles I. to grant them such lands as they could by good proof, or strong probability, shew to have belonged to their sees: or which they had an equitable right to; and that were withheld from them by unjust pretences, to the end they might be enabled to maintain themselves with their own lands, without the episcopal quarter-part of tithes, any great addition of charge to the king, or the plurality of commendams. This petition, through the hearty concurrence of the Lord Deputy Wentworth, met with a favourable reception. But the ensuing rebellion, in 1641, hindered the final and happy settlement of that affair.

Good Archbishop Syngé, at the meeting of the next parliament after his consecration, took care to have an act passed, in 1717, for divesting his see for ever of the said quarter-episcopal part, and for settling the same on such rectors, vicars, or curates, as do personally dis-

charge the respective cures within the dioceses of Tuam and Enaghdone. He also procured a clause in that act, to enable him to demise a share of the demesne lands of the archbishopric, in the same manner as he by law could demise other lands, not demesne, belonging thereto, at the rent of three-fourths of the full yearly value.

He died in 1741. Several of his tracts are circulated by the Society for promoting Christian Knowledge. They have been published in four volumes, 12mo.

TANNER, THOMAS.

THOMAS TANNER was born in 1674, at Market Lavington, in Wiltshire. He entered at Queen's College, Oxford, in 1689, and became first a chaplain and then a fellow of All Souls. In 1701, he was Rector of Thorpe, and in 1721, was made an archdeacon in the diocese of Norwich. In 1713, he obtained a prebend in the Cathedral of Ely, which he resigned on being appointed to a canonry of Christ Church, in 1723. He was elected prolocutor of the Convocation of 1727, and was consecrated Bishop of St. Asaph, in 1732. He died in 1735. The work which first brought him into notice was his *Notitia Monastica*, or a short account of the Religious Houses in England and Wales which was published in 1695. He also published a second edition of Wood's *Athenæ Oxonienses*, much corrected and enlarged, with the addition of more than 500 new Lives from the author's Original Manuscript, London, 1721, 2 vols. fol.

Wood, on his death-bed had made a present to Tanner, then a fellow of All Souls', of his papers, containing a continuation of his work. Dr. Tanner left ready for the press a large work, founded on his *Notitia*, bearing the following title, *Notitia Monastica*, or, an Account of all the Abbies, Priories, and Houses of Friars, heretofore in England and Wales, and also of

all the Colleges and Hospitals founded before 1540. This was published by his brother, the Rev. John Tanner, London, 1744, fol. A third edition, considerably improved by the Rev. James Nasmyth, was published at Cambridge, in 1787, fol.

Bishop Tanner had likewise prepared for the press *Bibliotheca Britannico-Hibernica; sive de Scriptoribus qui in Angliâ, Scotiâ, et Hiberniâ, ad Sæculi XVII. initium floruerunt, literarum ordine, juxta familiarum nomina, dispositis, Commentarius*. This work, the fruit (with the former) of forty years application, was published in 1748, fol. under the care of Dr. David Wilkins, who prefixed a long and learned preface. Bishop Tanner was a member of the Society of Antiquarians.—*Wood. Biog. Brit.*

TAULER, OR TAULERUS.

JOHN TAULER, OR TAULERUS, was a native, either of Cologne or of Strasbourg, and was born about the year 1294. He was a Dominican monk, and became a popular preacher. He flourished at a period, when the credit and influence of the scholastic system, was declining; and, when a disposition to mysticism arose out of a feeling of disgust for the unmeaning verbal disputes of the schools, mysticism was preached with ardour by John Tauler, who acquired the title of the Illuminated Doctor. He died at Strasbourg in 1361. The celebrated work entitled *Theologia Germanica*, which was admired by Dr. Henry More, and was translated, into German, first, by Luther, and then by Arndt, has been attributed to Tauler. But this can hardly be correct, for Tauler is in that work referred to as an authority. The first edition of his sermons appeared at Leipsic, 1498, 4to. This edition was followed by another at Augsburg, 1508, fol.,

and a more complete one at Basle, 1521, fol. A translation of these sermons, into the dialect of Lower Germany, was published at Halberstadt, in 1523, fol. and another into High German by P. J. Spener, at Nuremburg, 1688, 4to. A new edition in modern High German was published at Frankfort on the Maine, in 3 vols. 8vo, 1825. His *Nachfolgung des armen Lebens Christi*, was first printed at Frankfort in 1621. The most recent edition is that by Schlosser, Frankfort, 1833. A collection of all the treatises of Tauler, was commenced in 1823, at Lucerne, by N. Casseder.—*Tennemann. Biog. Universelle.*

TAUSEN, OR TAGESEN, JOHN.

JOHN TAUSEN OR TAGESEN, was born at Birkendi in the Island of Funen, in 1494. He was educated at Aarhus, and Odensa. Becoming a monk, he entered into a convent of the order of St. John of Jerusalem at Antworskow. Having obtained leave to travel, he visited Louvain and Cologne, where he became acquainted with the writings of Luther. Notwithstanding a prohibition from his prior, he afterwards visited Wittemberg, and formed an acquaintance with Melanchthon. On his return to his native country, he delivered lectures in theology in the University of Copenhagen, and in 1524, avowed himself a disciple of Luther. His course of conduct naturally gave offence to his former friends, especially the monks, and having been expelled from one convent he was imprisoned in another. But he continued to preach what he believed to be the truth, and after undergoing some hardships, he was in 1526, appointed chaplain to Frederick I., King of Denmark, and gathered a large congregation at Wiborg. Here, to protect themselves from the violence of the papists, his followers were obliged to go to church armed.

He was appointed to the Church of St. Nicholas at Copenhagen in 1529, where he remained till 1537, preaching the doctrines of the Reformation and defending them against the attacks of the Papists. In 1537, he was appointed theological professor at Roeskilde, and in 1542, he was made Bishop of Ripen. He died in 1561. He published several theological treatises, and some Danish Hymns, besides a Danish translation of the Psalms. He is sometimes called the Danish Luther.—*Biog. Universelle.*

TAYLOR, JEREMY.

THIS eminent divine, who is sometimes called the Shakspeare of theology, was a lineal descendant of the illustrious martyr whose life is given in the succeeding article. He was born in Trinity Parish, Cambridge, on the 15th of August, 1613. His father was a barber; but a barber in those days practised also in surgery and pharmacy, and took a higher position in society than that which is now assigned to the trade. This is mentioned not to detract from the merit of Jeremy Taylor in raising himself from a low to a high station in life, but to account for the fact asserted by himself, that his father was “reasonably learned,” and that “he solely grounded his children in grammar and the mathematics.”

From the study of his father, Jeremy Taylor passed into the lecture room of Caius College, of which he was a sizar, and where he graduated in 1631. Shortly after his becoming master of arts, in 1633, having already been admitted into holy orders, he was employed by one Ridsen, who had been, according to the academical habits of the time, his chamber-fellow, and who was now lecturer in St. Paul's Cathedral, to supply his place for a short time in that pulpit, where his graceful person

and elocution, together with the varied richness of his style and argument, and, perhaps, the singularity of a theological lecturer of twenty years of age, very soon obtained him friends and admirers. He was spoken of in high terms to Laud, who had then recently left the See of London for that of Canterbury.

He sent for Taylor to preach before him at Lambeth, and made use of the influence he possessed as visitor of All Souls College, Oxford, to obtain for him a fellowship in that house. The proceeding appears to have been irregular, and as such, was opposed by the warden, the celebrated Sheldon, but the great majority of the fellows co-operated with the archbishop, and felt themselves honoured by admitting into their society a young man who, if not "*bene natus*," was more than "*mediocriter doctus*."

He was soon after appointed chaplain to Charles I., having been already made chaplain to Archbishop Laud, and in 1638, he was presented by Bishop Juxon to the Rectory of Uppingham, in Rutlandshire. During this time he is said by Wood to have first become the object of a suspicion, which, however undeserved, continued through life to haunt him, of a concealed attachment to the Romish communion. Such a report was almost sure to be raised at the expense of any man whom Laud esteemed and promoted. And if Taylor had already adopted his ascetic notions of piety, his profound veneration for antiquity, and his attachment to the picturesque and poetical features of religion, he would be only the more likely to incur a charge which in a more advanced period of his life, and while contending against the errors of Popery, he solemnly declared to have been always unfounded and slanderous. Being a young man, and also unsuspecting, he seems at this time to have lived on terms of intimacy with Christopher Davenport, a wily Franciscan, who assumed the title of Francis á Sancta Clara. He was a learned

man, and having been unable to refute the arguments of young Taylor, sought to damage his character by representing him as being inclined to apostatize to Popery. Doubtless in those days as in these the Papists had agents in the Church of England, whose business it was to lead astray the ignorant, and to misrepresent and malign those who were true and consistent members of the Church of England, especially if they were of a generous disposition and liberal character.

At Uppingham he continued to reside until 1642. In May, 1639, he married Phœbe Landisdale, or Langsdale, by whom he had four sons and three daughters. In 1642, he produced his *Episcopacy Asserted* against the Acephali and Aerians New and Old, which was published at Oxford by the king's command. This is dedicated to Sir Christopher Hatton, afterwards Lord Hatton of Kirkby, whose son he afterwards assisted in preparing an edition of the Psalms, according to the authorized version, which appeared in 1644, entitled, *The Psalter of David, with Titles and Collects according to the matter of each Psalm*, by the Right Hon. Christopher Hatton.

The outrageous proceedings of the Presbyterian party had already produced a considerable revulsion of the national feeling in favour of Episcopacy, and Taylor took high ground in his "*Episcopacy asserted*." We may quote the following passage from his Introduction:—"Antichrist must come at last, and the great apostasy foretold must be, and this not without means proportionable to the production of so great declensions of Christianity. 'When ye hear of wars and rumours of wars, be not afraid,' says our blessed Saviour, 'the end is not yet.' It is not war that will do 'this great work of destruction;' for then it might have been done long ere now. What then will do it? We shall know when we see it. In the meantime, when we shall find a new device, of which, indeed, the platform was laid, in Aerius and the Ace-

phali, brought to a good possibility of completing a thing, that whosoever shall hear, his ears shall tingle, 'an abomination of desolation standing where it ought not,' '*in sacris*,' in holy persons, and places, and offices, it is too probable that this is the preparatory for the Antichrist, and grand apostasy.

"For if Antichrist shall exalt himself above all that is called God, and in Scripture none but kings and priests are such, '*dii vocati, dii facti*,' I think we have great reason to be suspicious, that he that divests both of their power, (and they are, if the king be Christian, in very near conjunction,) does the work of Antichrist for him; especially if the men whom it most concerns will but call to mind, that if the discipline or government which Christ hath instituted is that kingdom by which He governs all Christendom, (so themselves have taught us,) when they (to use their own expressions) throw Christ out of His kingdom; and then either they leave the Church without a head, or else put Antichrist in substitution.

"We all wish that our fears in this and all things else may be vain, that what we fear may not come upon us; but yet that the abolition of Episcopacy is the forerunner, and preparatory to the great Apostasy, I have these reasons to show, at least, the probability. First, &c. * * *

"*Sections 2 and 3.* This government was by immediate substitution delegated to the Apostles, by Christ Himself, '*in traditione clavium, in spiratione Spiritûs, in missione in Pentecosto*'.....This power so delegated, was not to expire with their persons; for when the great Shepherd had reduced His wandering sheep into a fold, He would not leave them without 'guides to govern' them, so long as the wolf might possibly prey upon them, and that is, till the last separation of the sheep from the goats. And this Christ intimates in that promise, '*Ero vobiscum. (Apostolis) usque ad consummationem seculi.*' '*Vobiscum*;' not with your persons, for they died long ago: but '*vobiscum et vestri similibus*,' with Apostles to the end

of the world. And, therefore, that the Apostolate might be successive and perpetual, Christ gave them a power of Ordination, that by imposing hands on others, they might impart that power which they received from Christ."

In August, 1642, when Charles I. went to Oxford, Taylor was called upon to attend him in his capacity of chaplain, and was there honoured with a doctor's degree; but in the same year, his living of Uppingham was sequestered by the parliament. It is probable that he retired into Wales, either in the summer of 1645, or the spring of the following year.

It was about this time that he contracted his second marriage. His second wife was a Mrs. Joanna Bridges, who was possessed of a competent estate at Mandinam, in the parish of Llanguedor, and county of Carmarthen. Her mother's family is unknown; but she was generally believed to be a natural daughter of Charles the First, when Prince of Wales, and under the guidance of the dissipated and licentious Buckingham. That the martyr's habits of life, at that time, were extremely different from those which enabled him, after a twenty years' marriage, to exult, while approaching the scaffold, that, during all that time, he had never, even in thought, swerved from the fidelity which he owed to his beloved Henrietta Maria, there is abundant reason to believe; nor are the facts, by any means, incompatible.

When the Assembly of Divines at Westminster published their Directory, which abolished the usual forms of prayer, Taylor published *A Discourse concerning Prayer Extempore, or by Pretence of the Spirit, in Justification of authorised and set Forms of Liturgie*. This was printed in 1646. It had been preceded, probably about 1644, by *An Apology for authorised and set Forms of Liturgy against the Pretence of the Spirit*. While in Wales, he was obliged to maintain himself and

his family by keeping school at Newton, in Carmarthenshire, where he was assisted by Mr. Nicholson, afterwards Bishop of Gloucester, and Mr. Wyatt, of St. John's College, Oxford, afterwards prebendary of Lincoln; and they jointly produced, in 1647, a *New and Easie Institution of Grammar*, London, 12mo. Taylor found also a generous patron in Richard Vaughan, Earl of Carbery, who resided at Golden Grove, the seat of his ancestors, in the parish of Llanfihangel Aberbythick, near Llandillo Fawr, in Carmarthenshire. Into this hospitable family he was received as chaplain. The first fruit of the learned quiet he now enjoyed was his *Liberty of Prophesying*, 1647, 4to, written in behalf of the clergy of the Church of England, who were now generally excluded from their benefices, and forbidden to minister according to her Liturgy.

The next work was one of greater bulk, and far more extensive popularity, (the first, perhaps, of his writings which was speedily and widely popular,) *The Life of Christ; or, the great Exemplar*.

Of the three parts into which this splendid work is divided, each has a separate dedication; an engine of harmless flattery, which Taylor was too grateful, or too poor, to omit any fair opportunity of employing. The first is inscribed to his friend, Lord Hatton, and the second to Mary, Countess of Northampton; whose husband, Spencer Compton, Earl of Northampton, had, as it appears from some of Taylor's expressions, been engaged, at the time of his death, (which took place in the battle at Hopton Heath, on the royal side,) in a work of a similar character. The third, in the first edition, was dedicated to Frances Lady Carbery; and after her death, another dedication was added, in the third edition, to her successor, the Lady Alice Egerton.

This work is still read with profit and delight by the student of divinity, and as a specimen of that union of learned orthodoxy with a devotional spirit by which it

is distinguished, we present the reader with the following notice of the Sacrament of Baptism. “ In Baptism we are born again ; and this infants need in the present circumstances, and for the same great reason that men of age and reason do. For our natural birth is either of itself insufficient, or is made so by the fall of Adam, and the consequent evils, that nature alone, or our first birth, cannot bring us to heaven, which is a supernatural end, that is, an end above all the power of our nature as now it is. So that if nature cannot bring us to heaven, grace must, or we can never get thither ; if the first birth cannot, a second must : but the second birth spoken of in Scripture is baptism ; ‘ a man must be born of water and the Spirit.’ And therefore baptism is *λουτόν παλιγγενεσίας*, ‘ the laver of a new birth.’ Either then infants cannot go to heaven any way that we know of, or they must be baptized. To say they are left to God, is an excuse, and no answer ; for when God hath opened the door, and calls that the ‘ entrance into heaven,’ we do not leave them to God, when we will not carry them to Him in the way which He hath described, and at the door which Himself hath opened : we leave them indeed, but it is but helpless and destitute : and though God is better than man, yet that is no warrant to us ; what it will be to the children, that we cannot warrant or conjecture. And if it be objected, that to the new birth are required dispositions of our own, which are to be wrought by and in them that have the use of reason ; besides that, this is wholly against the analogy of a new birth, in which the person to be born, is wholly a passive, and hath put into him the principle that in time will produce its proper actions ; it is certain that they that can receive the new birth, are capable of it. The effect of it is a possibility of being saved, and arriving to a supernatural felicity. If infants can receive this effect, then also the new birth, without which they cannot receive the effect. And if they can receive salvation, the effect of the new

birth, what hinders them but they may receive that, that is in order to that effect, and ordained only for it, and which is nothing of itself, but in its institution and relation, and which may be received by the same capacity, in which one may be created, that is, a passivity, or a capacity obediential?

Fourthly: concerning pardon of sins, which is one great effect of baptism, it is certain that infants have not that benefit, which men of sin and age may receive. He that hath a sickly stomach, drinks wine, and it not only refreshes his spirits, but cures his stomach: he that drinks wine, and hath not that disease, receives good by his wine, though it does not minister to so many needs; it refreshes though it does not cure him: and when oil is poured upon a man's head, it does not always heal a wound, but sometimes makes him a cheerful countenance, sometimes it consigns him to be a king, or a priest. So it is in baptism: it does not heal the wounds of actual sins, because they have not committed them; but it takes off the evil of original sin: whatsoever is imputed to us by Adam's prevarication, is washed off by the death of the second Adam, into which we are baptized."

In October, 1650, he lost his valuable patroness the Countess of Carbery, and delivered a funeral sermon on that occasion, which was published the same year. Previous to the death of the countess, he had been occupied in writing his *Rule and Exercises of Holy Dying*, and several sermons preached by him at Golden Grove. These, with the addition of the funeral sermon lately delivered, and a *Discourse of the Divine Institution, Necessity, and Sacredness of the Office Ministerial*, he published in 1651. In 1652, he published *A Short Catechism* composed for the use of the school in South Wales, which he afterwards reprinted under the head '*Credenda*,' in his *Golden Grove*, and again, in 1655, considerably enlarged. In the same year he published a *Discourse on Baptism, its Institution, and*

Efficacy upon all Believers ; which was followed in 1653 by another collection of Twenty-five Sermons. These Sermons, with ten others, preached after the Restoration, were republished in fol. In 1654, he published *The Real Presence and Spiritual of Christ in the blessed Sacrament*, proved against the doctrine of Transubstantiation. This was followed in the next year by his *Unum Necessarium*, or the *Doctrine and Practice of Repentance*. In this work he had, as its title implies, expressed himself concerning the nature of original sin, and the extent of man's corruption, in a manner, if not unprecedented and unwarrantable, at least at variance with the opinion of Christians in general, and more particularly of the Protestant Churches ; and he appears to have felt, and not without reason, considerable anxiety as to the manner in which his work would be received by them. From the Calvinists he neither expected nor wished for approbation ; but, in order to conciliate the favour or soften the opposition of the members of his own communion, a single dedication did not appear sufficient. Beside an epistle to Lord Carbery, he has introduced his treatise with a preface inscribed to the Bishops of Salisbury and Rochester, and the rest of the clergy of the Church of England, in which he strenuously, though with many expressions of humility and submission to his spiritual superiors, exculpates himself from the charge of heresy, or of holding language inconsistent with the liturgy and articles of religion.

This apology was not however thought sufficient, and considerable alarm was excited among the orthodox clergy, not only by the supposed danger of the doctrine thus advanced, but by the scandal to which their persecuted Church would be exposed, if the charge of Pelagianism, so often brought against it, should receive support from the writings of one of its most distinguished champions. Warner addressed him in a

private letter of expostulation and argument, of which we now know nothing except through the answer. The venerable Sanderson, too, (who, though honoured and courted by the ruling party, had relinquished, for conscience sake, the chair of regius professor of divinity in Oxford,) though he had by this time abandoned the high Calvinistic interpretation of the articles which in his earlier life he had defended, is said to have deplored, with much warmth, and even with tears, this departure from the cautious and Scriptural decision of the Church of England; and to have bewailed the misery of the times, which did not admit of suppressing, by authority, so perilous and unseasonable novelties.

About this time he was in confinement in Chepstow Castle, on suspicion of having been concerned in the insurrection of the royalists at Salisbury. In the beginning of 1657, he went to London, where he officiated to a private congregation of royalists. In 1657, he collected several of his smaller pieces, with collateral improvements, into a folio volume, and published them under the title of *A Collection of Polemical and Moral Discourses*; adding two hitherto unpublished, a *Discourse on Friendship*, and *Two Letters to Persons changed in their Religion*. In the same year he was induced by Lord Conway to take up his residence at Portmore, the mansion of that nobleman in the county of Antrim. Here he wrote his *Ductor Dubitantium*, or the *Rule of Conscience in all her general measures*; serving as a great instrument for the determination of *Cases of Conscience*, 1660, fol. This was dedicated to Charles II.

In the spring of 1660, he went to London, where he subscribed the declaration of the nobility and gentry that adhered to the late king in and about that city; and when the vacant sees were filled up, Bishop Lesley was promoted to that of Meath, and Taylor succeeded him in that of Down and Connor. He was also made one of

the Irish privy council. Before he left London he published his book on the Sacrament, entitled *The Worthy Communicant, &c.* On his return to Ireland he was chosen vice-chancellor of the University of Dublin. On opening the parliament in May, 1661, he preached before the members of both houses at St. Patrick's Cathedral, and his sermon was printed at London, in 4to. The same year, on the translation of Dr. Robert Lesley to the see of Raphoe, the king, by grant of June 21, committed to the Bishop of Down and Connor the administration of the see of Dromore; which he held during the remainder of his life. Finding the choir of the Cathedral of Dromore in ruins, he undertook to rebuild it. In the same year he held a visitation at Lisnegarvy; at which he issued Rules and Advices to the Clergy of his diocese for their deportment in their personal and public capacities.

In 1663, he published *Three Sermons* which he had preached in the Cathedral of Christ Church, Dublin; *Eleven Sermons*, preached since the Restoration; and a *Discourse on Confirmation*. In July, 1663, he preached the funeral sermon of Dr. John Bramhall, Archbishop of Armagh. In the same year, at the request of the Bishops of Ireland, he published *A Dissuasive from Popery*, addressed to the people of Ireland. A second part was published after his death. He had also begun a *Discourse on the Beatitudes*, when he was attacked by a fever, which carried him off in ten days, at Lisburn, August 13, 1667, in the fifty-fifth year of his age. He was interred in the choir of the Cathedral of Dromore.

His funeral sermon was preached by his friend Dr. Rust, who succeeded him in the see of Dromore, the conclusion of whose Sermon we may be permitted to quote. "This great prelate had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a school-man, the profoundness of a philosopher, the wisdom of a counsellor, the

sagacity of a prophet, the reason of an angel, and the piety of a saint; he had devotion enough for a cloister, learning enough for an university, and wit enough for a college of virtuosi: and, had his parts and endowments been parcelled out among his poor clergy that he left behind him, it would, perhaps, have made one of the best dioceses in the world."

The works of Bishop Taylor are too many to enumerate here. They were collected and published in fifteen volumes, 8vo., in 1828, with a Life of the Author, by Bishop Heber. There is an edition now passing through the press of the University of Oxford, under the supervision of the Rev. Mr. Eden, the learned vicar of Aberford, in Yorkshire, late fellow of Oriel College.—*Rust. Heber. Bonny.*

TAYLOR, ROWLAND.

WHERE this holy martyr was born or in what year is unknown. It has been supposed that he was a Yorkshireman. He was educated at Cambridge and became the Head of Border Hostle, near to Caius College. Here he commenced doctor of Laws. He was presented by Archbishop Cranmer, to the Rectory of Hadley, in Suffolk. The times were corrupt and it is mentioned to his credit that at his first entering into his benefice, he did not as the common sort of beneficed men do, let out his benefice to a farmer, that should gather up the profits, and set in an ignorant unlearned priest to serve the Cure, and so they may have the fleece, little or nothing care for feeding the flock. But contrarily he forsook the Archbishop of Conterbury, Thomas Cranmer, with whom, he before was in household, and made his personal abode and dwelling at Hadley among the people committed to his charge. Where he was a good shepherd, abiding and dwelling among his sheep, gave

himself wholly to the study of Holy Scriptures, most faithfully endeavouring himself to fulfil that charge, which the Lord gave unto Peter, saying; Peter lovest thou me? Feed my lambs: Feed my sheep: feed my sheep. This love of Christ so wrought in him, that no Sunday nor holyday passed, nor other time when he might get the people together, but he preached to them the Word of God, the doctrine of their salvation.

In 1553, the Papists being again dominant in the Church, he was summoned to appear in London before Gardiner, Bishop of Winchester, and lord high-chancellor, having resisted the performance of the Popish mass at Hadley. It is said that Gardiner was stimulated in this instance by feelings of avarice as well as of bigotry, as he desired to obtain possession of the Taylor estate at Frampton, which would revert, on Dr. Taylor's condemnation, to the crown. He defended his cause with firmness, and was committed to the King's Bench prison, where he remained till the 22nd of January, 1555, when he was sentenced to be burnt. The execution took place on the 8th of February, 1555, on Aldham Common, near Hadley. There is nothing, says Bishop Heber, more beautiful in the whole beautiful Book of Martyrs, than the account, which Fox has given of Rowland Taylor, whether in the discharge of his duty as a parish priest, or in the more arduous moments when he was called on to bear his cross in the cause of religion. His warmth of heart, his simplicity of manners, the total absence of the false stimulants of enthusiasm or pride, and the abundant overflow of better and holier feelings, are delineated no less than his courage in death, and the buoyant cheerfulness, with which he encountered it, with a spirit only inferior to the eloquence and dignity of the Phædon. Something indeed, must be allowed for the manners of the age, before we can be reconciled to the coarse vigour of his

pleasantry, his jocose menace to Bonner, and his jests with the sheriff on his own stature and corpulency. But nothing can be more delightfully told, than his refusal to fly from the lord-chancellor's officers; his dignified, yet modest determination to await death in the discharge of his duty; and his affectionate and courageous parting with his wife and children. His recollection, when led to the stake, of "the blind man and woman," his pensioners, is of the same delightful character; nor has Plato, any thing more touching than the lamentation of his parishioners over his dishonoured head, and long white beard, and his own meek rebuke to the wretch who drew blood from that venerable countenance.—*Fuller. Fox. Heber.*

TAYLOR, JOHN.

TAYLOR John, a dissenting minister, was born in 1694, at or near Lancaster. He received his education at Whitehaven under Dr. Dixon and other teachers, and in 1715, was nominated by one of the Disney family to the Chapel of Kirkstead, in Lincolnshire, a cure exempt from all episcopal jurisdiction, and which, from the latter end of the preceding century, had been occupied by dissenting ministers. Here he kept a school, and after eighteen years removed to a dissenting meeting house, in Norwich, and obtained a doctor's degree in Scotland. After officiating some years to a congregation at Norwich, he went to Warrington as tutor in the academy. He died there in 1761. His works are—1. *The Scripture Doctrine of Original Sin.* 2. *A Paraphrase on the Romans.* 3. *The Scripture Doctrine of Atonement.* 4. *An Hebrew and English Concordance*, 2 vols. folio. 3. *A Sketch of Moral Philosophy.*—*Gen. Biog. Dict.*

TENISON, THOMAS.

THOMAS TENISON, was born at Cottenhan, in Cambridge-shire. He received his primary education at the Grammar School at Norwich, and proceeded thence to Corpus Christi College, Cambridge, where he graduated in 1656—7. His father had been a sufferer under the rebellion for his loyalty to the king and his faithfulness to the Church, and the son was not willing, therefore, to become a preacher under the Independents, when that sect being in the ascendant tolerated no religion but their own. He therefore pursued the medical profession. But on the prospect of the Reformation he betook himself to the study of divinity, and was ordained privately at Richmond, in Surrey, by Dr. Duppa, Bishop of Salisbury. He became fellow of his College in 1662, and held the cure of St. Andrew the Great, in Cambridge. Here he remained faithfully doing his duty, when the Plague broke out, and all who had no claim of duty upon them quitted the University. So faithfully did he discharge his duty, that before he quitted that cure his parishoners voted him a piece of plate,—a compliment less common at that time than at present. In 1667, he obtained a Rectory in Huntingdonshire from the Earl of Manchester, who made him his chaplain. He first appeared as an author in 1670, in a work entitled, "The Creed of Mr. Hobbes examined, in a feigned Conference between him and a Student in Divinity." In 1674, he was chosen principal minister to the church of St. Peter's Mancroft, Norwich: and in 1678, he published a "Discourse of Idolatry;" and in the following year, "Baconiana," or some pieces of the great Lord Verulam, with a general account of his writings. Being one of the royal chaplains in 1680, he took the degree of D.D., and was presented by the King to the vicarage of St. Martin's-in-the-fields, London. As Whitehall and

the court were in the limits of his ecclesiastical jurisdiction, he thought it his duty to engage in the foremost rank against Popery, the great object of apprehension during that and the subsequent reign; and he wrote several works in controversy with the advocates for the Church of Rome, not omitting the Defence of Orthodoxy against Socinianism. At the same time he did honour to his station by his liberal benefactions to the poor, and by beginning the endowment of a charity-school and public library, which he afterwards completed. He was selected to prepare the Duke of Monmouth for execution, and so conducted himself as to win the respect of the Traitor-monarch James II., at the very time that he exerted himself most manfully against that monarch's religion. He appears, in truth, to have been a man of great *tact*; and though not a great divine or a learned man, he was generous and munificent, and conducted himself respectably in every station. As a politician, he was not only a Whig, but a person ready to back the Whig party in all their measures. This circumstance added to the mediocrity of his talents, and his latitudinarian notions in Church matters, marked him out for preferment in the reign of William III. He was made Archdeacon of London, and was one of the commissioners for altering the Liturgy, a design which happily failed and of which an account will be given in the Life of Tillotson.

The commission, which consisted of twenty persons, was appointed to prepare matters for the convocation. Tenison's province was to collect the words and expressions excepted against throughout the Liturgy, and to propose others more clear and plain in their room, and less liable to objections. The original Papers of all the alterations proposed by the Commissioners, rested in his hands; and he was always cautious in trusting them out of his own keeping, alleging, that if they came to be public, they would give no satisfaction on either side, but be rather a handle for mutual reproaches, as one side

would upbraid their brethren for having given up so much, while the other would justify their nonconformity, because those concessions were too little, or, however, not yet passed into a law. The original book came afterwards into the hands of Dr. Gibson, late Bishop of London.

In 1691, he was consecrated Bishop of Lincoln. He was soon after offered the Archbishopric of Dublin, but he made it a condition of his acceptance of it, that the impropriations belonging to the estates forfeited to the crown should all be restored to their respective parish Churches. Although the King thought this reasonable there were found to be difficulties so great that the measure could not be carried into execution, and Tenison, instead of being translated to Dublin was raised to the Metropolitan See of Canterbury, in 1694. One of his first duties as archbishop was to attend Queen Mary, who died of the small pox, and to preach her funeral sermon. For this sermon he was called to task by good Bishop Ken, who reproached him for not exhorting the Queen to repentance on the ground of her undutiful conduct to her father.

One of the first steps taken by the archbishop was to suggest to the king the necessity of preserving and restoring the discipline of the Church, and he prevailed upon his majesty to issue certain injunctions to be by him communicated to the bishops and the rest of the clergy. The injunctions commenced thus:—

“Most Reverend Father in God, our right truly and right entirely beloved counsellor, and most reverend father in God, we greet you well. We being very sensible, that nothing can more effectually conduce to the honour and the glory of God, and the support of the Protestant religion, than the protecting and maintaining of the Church of England, as it is by law established, which we are resolved to do to the utmost of our power, have therefore, upon mature deliberation with you and other our bishops, by virtue of our royal

supreme authority, thought fit, with the advice of our privy council, to ordain and publish the following injunctions :

“ I. That the 34th and 35th Canon concerning Ordination, be strictly observed.

“ II. That every person to be admitted to Holy Orders, do signify his name and the place of his abode to the bishop fourteen days before he is ordained, to the end that inquiry may be made into his life and conversation. And that he appear at the furthest on Thursday in Ember-week, that so such, who upon examination shall be found fit, may have time to prepare themselves by fasting and prayer, before the day of ordination.

“ III. That every bishop shall be well satisfied, that all persons that are to be ordained have a real title with a sufficient maintenance, according to the 33rd canon ; in which matter we require the bishops to use an especial care.

Then follow some injunctions relative to non-residents, and curates, and the document continues :—

“ XI. That the bishops do use their utmost endeavours to oblige their clergy to have public prayers in the church, not only on Holydays, but as often as may be ; and to celebrate the Holy Sacrament frequently.

“ XII. That the bishops shall require the clergy to use their utmost endeavours, that the Lord's Day be religiously observed, that they set a good example to their people, and exhort them frequently to their duty herein.

“ XIII. That the bishops remind their clergy to visit the sick frequently ; and require them to perform their duty with great care and diligence, according to the 67th canon.

“ XIV. That the catechizing be duly performed according to the 59th canon.

“ XV. That the bishops be careful to confirm, not only in their triennial visitations, but at other convenient seasons.

“ XVI. That care be taken, that the archdeacons make their visitations personally ; and that as much as may be they live between the bounds of their jurisdiction, and do their duty according to the canons.

“ XVII. That no commutation of penance shall be made, but by the express order and directions of the bishop himself, which shall be declared in open court. And that the commutation-money shall be applied only to pious and charitable uses, *Articuli pro Clero*, made in the year 1584, and the constitution made in the year 1597.”

These injunctions were issued in 1694, and were followed by a letter from the archbishop himself to his suffragans, in 1695, in which among other things he insists upon the clergy in their prayer before the sermon, “ Keeping to the effect of the 55th canon.” He also “ commends to their care the preaching of the clergy in the afternoon, upon catechetical heads, both that the people may be better rooted and grounded in the faith, and also kept from other assemblies.” He concludes with desiring that “ when any person comes to you to be ordained, you lay it upon his conscience, to observe such fasting as is prescribed upon Ember-days, and to give himself in most serious manner to meditation and prayer. After some competent time after every ordination, whether *intra* or *extra Tempora*, at least between Michaelmas or Christmas, I desire you to send a return under your hand, attested by the archdeacon, and such other clergymen as assisted at the ordination, containing the names and surnames of all the persons then ordained ; the place of their birth, their age, and college where they were educated, with the degree they have taken in the university, the title upon which they were ordained, and upon whose letters demissory, if they came out of another diocese ; and to subjoin a particular account of all such as then offered themselves to ordination, and were refused ; as also of the reasons for which

they were refused. All which I undertake and promise, to cause to be entered into a ledger book for that purpose. By this means counterfeit orders may be detected; men who come up for preferment may be the better understood and distinguished; and such who have had the misfortune either to lose their orders or to want them here, upon any emergent occasion may be in some measure helped.

“ And that the king may be the better enabled to give you his further assistance, in these and other affairs of the Church, you are desired and required to comply with his majesty’s command to me signified, in giving me an account of what has been done in your diocese, in pursuance of his injunctions, when you come next to parliament; as also of the present state of it, in as particular a manner as you well can; that such accounts may be laid before him, in order to the supplying of what is wanting, and rectifying of what is amiss. Not doubting of your lordship’s care and zeal in these weighty matters, I recommend you, and all your affairs to the blessing of God Almighty, and remain

Your very loving friend and brother,

THOS. CANTAUR.

The reader is referred to the lives of *Sherlock* and *South* for the controversy originating with those divines on the doctrine of the Holy Trinity. The controversy became so vehement that Archbishop Tenison advised the issue of the following directions in the king’s name:—

“ Most Reverend, and Right Reverend Fathers in God, we greet you well. Whereas we are given to understand, that there have of late been some differences among the clergy of this our realm, about their ways of expressing themselves in their sermons and writings, concerning the doctrine of the Blessed Trinity, which may be of dangerous consequence, if not timely prevented: We therefore, out of our princely care, and

zeal for the preservation of the peace and unity of the Church, together with the purity of the Christian faith, have thought fit to send you these following directions, which we straightly charge and command you to publish, and to see that they be observed within your several dioceses.

“ I. That no preacher whatsoever, in his sermon or lecture, do presume to deliver any other doctrine concerning the Blessed Trinity, than what is contained in the Holy Scriptures, and is agreeable to the three creeds, and the Thirty-nine Articles of Religion.

“ II. That in the explication of this doctrine they care fully avoid all new terms, and confine themselves to such ways of explication, as have been commonly used in the Church.

“ III. That care be taken in this matter, especially to observe the fifty-third canon of this Church, which forbids public opposition between preachers ; and that above all things they abstain from bitter invectives, and scurrilous language against all persons whatsoever.

“ IV. That the foregoing directions be also observed by those who write any thing concerning the said doctrine.

“ And whereas we also understand, that divers persons who are not of the clergy, have of late presumed, not only to talk and dispute against the Christian faith, concerning the doctrine of the Blessed Trinity, but also to write and publish books and pamphlets against the same, and industriously spread them through the kingdom, contrary to our known laws established in this realm : We do therefore strictly charge and command you, together with all other means suitable to your holy profession, to make use of your authority according to law, for the repressing and restraining of all such exorbitant practices. And for your assistance we will give charge to our judges, and all other our civil officers, to do their duty herein, in executing the laws

against all such persons as shall by these means give occasion of scandal, discord, and disturbance in our Church and kingdom.

“ Given at our court at Kensington, the third day of February, 1695. In the second year of our reign :
By his Majesty's command.

SHREWSBURY.”

In 1699, the Archbishop addressed another letter to the bishops of his province, but it is not worth transcribing, containing merely the most common-place directions and exhortations as to their conduct, and mode of acting at a period of great profaneness.

Tenison, following the example of Tillotson, advised King William not to call a convocation, being desirous to adopt those arbitrary principles in Church matters which he repudiated in the affairs of State. Hence arose that controversy, for an account of which the reader is referred to the *Life of Atterbury*, to which article he is also referred for a general account of the convocations over which Tenison presided, when at last by public opinion he was compelled to yield, and convocation was convened.

In 1700, the archbishop obtained a commission, authorizing him, with the Archbishop of York, with four other prelates, Burnet, of Salisbury ; Lloyd, of Worcester ; Patrick, of Ely ; and Moor, of Norwich ; to recommend to his majesty proper persons for all ecclesiastical preferments in his gift above the value of £20 in the king's books.

Archbishop Tenison, a man of generous disposition and good intentions, felt deeply the want of influence he possessed in the Church, and the suspicion with which he was regarded. Forced by a party into a high station above his abilities, and to preside over a Church which he valued rather for its political than for its spiritual position, he could hardly have expected the support of true Churchmen ; but every impartial reader of history will

admit that the party spirit of his opponents transported them beyond due bounds, and that he deserved better treatment than he received. Besides the donations already mentioned, he founded a charity school at Lambeth for the education of twelve poor girls, and another at Croydon. He built, in 1706, the episcopal throne in the Church of Canterbury, at the expense of £244 8s. 2d. In 1707, he gave books to the library of St. Paul's Cathedral, London, to the value of £256 17s. In 1709, he gave seventy guineas to the poor Palatines. In 1710, he gave £30 towards beautifying the parish Church of Cranbrook, in Kent. In 1713, he presented to the Church of Lambeth, a velvet pall, which cost him £46, and he had before been a great encourager of Strype in writing his *Life of Archbishop Parker*, besides bearing the expense of the plate of his grace's figure prefixed thereto. To these must be added his benefactions to Benet College, in Cambridge, to the amount of about £3000, and to the university £50, to advance printing there, besides the copy of Dr. Spencer's book, "*De Legibus Hebræorum*."

By his will he gave to the Society for the Propagation of the Gospel, £1000 towards the settlement of two Protestant bishops, one on the continent, the other on one of the isles in North America. The interest of which sum was to be given in the meantime to such disabled missionaries of the province of Canterbury as have discharged their trusts faithfully. To the governors of Queen Anne's bounty for the augmentation of five small livings in Kent, £1000. To the corporation for the relief of clergymen's widows and children, £500. To Bromley College, fifty guineas, towards repairing the house, and the like sum to the poor widows thereof. To the French Protestant refugees, £100. To the parish of Lambeth, a piece of ground for a burying place, whereon his school was erected. To Archbishop Whitgift's Hospital at Croydon, £100, with £400 to the school founded there

in his life-time. To ten poor rectors or vicars in the diocese of Canterbury, £10 each. To those of St. Martin's-in-the-Fields, London, and St. James's, Westminster, £30 each. And to those of Sandcroft, Tharston, and Bracon-Ash, in Norfolk, Cottenham in Cambridgeshire, and Holywell in Huntingdonshire, £10 each. He gave his fire-engine, maps, and pictures, in Lambeth house, to the use of his successors; and many books and papers to the library there. To his chaplains, relations, and servants, &c. he made handsome bequests; and to Dr. Lilly Butler, minister of Aldermanbury, who had many children, £50.

He thus deserved the character of a munificent prelate. He lived to see the great object of his wishes accomplished and the Protestant Succession secured. He crowned George I., and died Dec. 14th, 1715.

He wrote:—The Creed of Mr. Hobbes examined; Discourse of Idolatry; and, Baconiana, or some pieces of the great Lord Verulam, with a general account of his writings.—*Memoirs of his Life and Times. Le Neve. Kennet.*

TERTULLIAN, QUINTUS SEPTIMIUS FLORENS.

QUINTUS SEPTIMIUS FLORENS TERTULLIAN, was born, according to Allix, in the year 145, or 150, was converted to Christianity about 185; married in 186; was admitted into the Priesthood 192; adopted the opinions of Montanus about 199; and died 220. But these dates the Bishop of Lincoln observes rest entirely upon conjecture. The following is the account given of Tertullian by St. Jerome:—

“Tertullian a presbyter, the first Latin writer after Victor and Appollonius, was a native of the province of Africa and city of Carthage, the son of a proconsular centurion: he was a man of a sharp and vehement temper,

flourished under Severus and Antoninus Caracalla, and wrote numerous works, which, as they are generally known, I think it unnecessary to particularize. I saw at Concordia, in Italy, an old man named Paulus. He said that, when young, he had met at Rome with an aged amanuensis of the blessed Cyprian, who told him that Cyprian never passed a day without reading some portion of Tertullian's works, and used frequently to say, *Give me my master*, meaning Tertullian. After remaining a presbyter of the Church until he had attained the middle age of life, Tertullian was by the envy and contumelious treatment of the Roman clergy driven to embrace the opinions of Montanus, which he has mentioned in several of his works under the title of the New Prophecy; but he composed, expressly against the Church, the Treatises de Pudicitia, de Persecutione, de Jejuniis, de Monogamia, and six books de Ecstasi, to which he added a seventh against Apollonius. He is reported to have lived to a very advanced age, and to have composed many other works which are not extant."

In his Tract de Præscriptione Hæreticorum, Tertullian takes a rapid survey of the origin and progress of the Church. "Christ," he says, "during his residence on earth, declared the purposes of his mission, and the rule of faith and practice, either publicly to the people or privately to the disciples, of whom he attached twelve more immediately to his person, intending they should be the teachers of the Gentiles. One of them betrayed him; but the remaining eleven he commanded to go and instruct all nations, and to baptise them in the name of the Father, Son, and Holy Ghost. These eleven, having added to their number a twelfth, in the room of him who had been cut off, and having received the promised effusion of the Holy Spirit, by which they were endowed with supernatural powers, first preached the Gospel and founded Churches in Judea: they then went forth to the Gentiles, preaching in like manner and

founding Churches in every city. From these Churches others were propagated and continue to be propagated at the present day, which are all reckoned in the number of Apostolic Churches. Moreover all these Churches constitute one Church; being joined together in the unity of faith and in the bond of peace."

He bears testimony also to the distinction of orders among the Clergy. One of his charges against the Heretics is, that they neglected this distinction. "With them," he says, "one man is a Bishop to-day, another to-morrow: he who is to-day a Deacon, will be to-morrow a Reader; he who is a Priest to-day, will to-morrow be a Layman." In the Tracts de Baptismo and de Fugâ in Persecutione, the three orders of Bishops, Priests, and Deacons are enumerated together; and in the former the superior authority of the Bishop is expressly asserted.

The episcopal office, according to Tertullian, was of Apostolic institution. In the Tract de Prescriptione Hæreticorum, he throws out the following challenge to the Heretics. "Let them shew," he says, "the origin of their Churches; let them trace the succession of their Bishops, and thus connect the individual who first held the office, either with some Apostle, or some Apostolic man who always remained in communion with the Church. It is thus that the Apostolic Churches shew their origin. That of Smyrna traces its Bishops in an unbroken line from Polycarp, who was placed there by St. John: that of Rome from Clemens, who was placed there by St. Peter: and every other Church can point out the individual to whom the superintendence of its doctrine and discipline was first committed by some one of the Apostles." The same statement is repeated in the fourth Book against Marcion.

For various other quotations from Tertullian condemnatory of the peculiar tenets of Romanism and confirmatory of Anglican Protestantism, the reader is referred to Bishop Kaye's Ecclesiastical History of the second and

third centuries, illustrated from the writings of Tertullian.

Tertullian's most celebrated work is his *Apologeticus*, or *Apology for the Christian Religion*. To this work different dates are assigned, from 198 to 205. It is commonly supposed to have been written before he became a Montanist. Its object is to show the injustice of the persecutions inflicted upon the Christians, and the falsehood of the charges brought against them; and at the same time to display the excellence of the Christian religion, and the folly and absurdity of that of the heathens. This is a valuable performance, containing much information as to the manners and conduct of the early Christians, whom it defends in a manly strain. Connected with it are his two books *Ad Nationes*, in which with his characteristic vehemence, he carries the attack into the enemy's quarters. This work was discovered in MS. by James Gothofred, and printed by him in 1625, 4to.

His other extant works are, *Liber ad Scapulam*; *De Fugâ in Persecutione*; *De Coronâ Militis*; *Ad Martyres*; *De Spectaculis*; *De Idololatriâ*; *De Testimonio Animæ*; *Contra Gnosticos* *Scorpiace*: *De Patientiâ*; *De Oratione*; *De Baptismo*; *De Pœnitentiâ*; *Libri Duo ad Uxorem*; *De Cultu Feminarum*; *De Virginibus Velandis*; *De Exhortatione Castitatis*; *De Monagamiâ*; *De Jejuniis*; *De Pallio*; *De Præscriptionibus Hæreticorum*; *Adversus Marcionem Libri V.*; *Adversus Valentinianos*; *De Carne Christi*; *Adversus Hermogenem*; *Adversus Praxeam*; and *Adversus Judæos*. He wrote other works, which are lost. The best editions of Tertullian are those of Rhenanus, Rigaltius, and Semler. A full account of editions and illustrative works is given at the end of the small edition of Tertullian by Leopold, in Gersdorf's *Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta*, 4 vols. 12mo, Leips. 1839-41, Tauchnitz; and also in the candid and learned work above referred

to of the Bishop of Lincoln. The works of Tertullian have been accurately translated by the Rev. Charles Dodgson, examining Chaplain of the Bishop of Ripon. *Tertullian's Works.* Bishop. Kaye.

THEODORE OF MOPSUESTIA.

FOR the events in general Ecclesiastical History with which this person is connected, the reader is referred to the Life of Cyril of Alexandria, and of Nestorius. He was a disciple of Diodorus, Bishop of Tarsus, in the year 378; and he became Bishop of Mopsuestia, a city in Cilicia, in 393. He died in 429. The Heresy of Apollinaris had led to the necessity of distinguishing the two natures of God the Son, with greater exactness than before. This necessity was increased by the tendency to confound the Substance, which prevailed in Egypt. Theodore of Mopsuestia, consequently fell into the opposite extreme and was regarded as the real originator of the error of Nestorius who divided the Person. His Biblical Commentaries are the standard of the Nestorian Chaldæan or Thomas Christians in the East.

Those parts of his works supposed to contain the distinction of two persons in Christ, the letter from Ibas, Bishop of Edessa, who defended him, and the anathemas published by the celebrated Theodoret, Bishop of Cyrus, against St. Cyril, in favour of Theodore of Mopsuestia, occasioned no little disturbance in the Church. This dispute is called the affair of the Three Chapters, and was not settled till the fifth general council (the second council of Constantinople), 553, when he and his writings were anathematized.—*Fleury. Guiseler.*

THEODORE.

THEODORE was a native of Tarsus, whose historical life commences in 669, when he was sixty years of age. The

Anglo-Saxons had been converted to Christianity partly by British bishops, partly by missionaries from Ireland, and partly by the successors of the Italian mission which had been sent by Gregory the Great under Augustine. The ambition of the Italian missionaries and their intolerance of any churches who did not adhere to the Roman customs involved the British churches in painful controversies and in divisions much to be deplored. In vain did the native bishops make proposals for peace, the Italian missionaries received orders from Rome to insist on the Romish ceremonies. We may regret, but we can hardly wonder at their conduct ; it was natural for them to defer to their own Church and think slightly of churches which differed from it. In the conversion of the Chinese at the present time, two Churches are engaged, the North-American and the English : by the North-American Bishop a plan of joint operation was agreed upon, but the English Bishop wrote home for instructions, and sought them not only from Primate Sumner, but also from a voluntary association of Christians called the Church Missionary Society, who advised him to act independently of the American Prelate. Just so, the Italian Missionaries sought and acted upon the advice received from Rome, and their views were thus sectarian and narrow. The Roman party eventually triumphed, though the triumph probably involved little or no change in the articles of Belief. If we except Prayers for the dead we have indeed no sufficient evidence that papal peculiarities of doctrine were then established. Gregory the Great is known from his Epistles to have repudiated the authority since claimed for his See, and to have disapproved of the Adoration of Images. Undoubtedly, we find in his works the germ of Romanism, but still the system established under his auspices was widely different from that eventually established at Trent, when Romanism was authoritatively confirmed by the Romish Church.

The Church being under these circumstances, on the death of Deusdedit, Archbishop of Canterbury, the kings of Kent and Northumbria agreed to appoint Wighard, a native priest, to the vacant See, and to give him the Primacy over all the bishops of England. They sought to conciliate the native clergy by appointing one of their body, and they hoped to conciliate the Italian party by sending the person so appointed to be consecrated by the Bishop of Rome. It was thus gradually that the Romish influence advanced in England.

Unfortunately Wighard died at Rome before he could be consecrated; and the two kings, Oswy and Egbert immediately sent a message to Vitalian, the Pope of Rome, desiring that he would select a fit person for the See of Canterbury, and undertaking to receive him as Primate. Vitalian evidently wished to act in a conciliatory spirit. He would not select one like Wighard, of "the English race," as Bede styles him, for this would have been offensive to his Italian missionaries, but still he hoped to avoid offence to the native clergy by not appointing an Italian. He found a man who would exactly answer his purpose in Hadrian, an African by birth, but enthusiastically and superstitiously devoted to the Roman customs. He offered the vacant See to Hadrian, who refused it, but strongly recommended Theodore; a man, says Bede, well instructed in worldly and divine literature; of known probity of life, and venerable for age, being sixty-six years old. The Pope acted on the recommendation, but evidently with some reluctance, for Theodore being by education a member of the Greek Church, Vitalian suspected that he might not maintain the Roman interests with sufficient zeal, and that he might introduce the Greek instead of the Roman customs. He would only consecrate him, therefore, on condition that Hadrian, in whose zeal for Rome he had full confidence, would accompany him. He was sent, according to Bede, that he might take especial care that

Theodore should not according to the custom of the Greeks introduce into his Church anything not approved by the Roman Church. Theodore was consecrated on Sunday the 26th of March, 668, and on the 27th of May, was sent with Hadrian into Britain. They proceeded by sea to Marseilles, and thence by land to Arles; at Arles, and afterwards at Paris they remained a considerable time, the severity of the winter delaying their progress, and a suspicion being entertained at the French court that they came with some secret message from the Greek emperor to the English kings. It was not till Egbert sent his Præfect, Redfrid, into France, that Theodore was allowed to proceed to England, Hadrian being detained a short time longer.

Theodore arrived at his church the second year after his consecration on the 27th of May, and held the See twenty-one years three months and twenty-six days. He immediately visited all the Island wherever an Anglo-Saxon tribe could be found; and besides preaching the Gospel, urged by Hadrian, he established the Roman custom of celebrating Easter, in opposition to that of the British Churches. This seems to have been the badge of party at that time. He was, says Bede, the first archbishop whom all the English Church obeyed. Of Anglo-Saxon literature he may be regarded as the parent, and forasmuch as both he and Hadrian were well read both in sacred and secular literature, they gathered around them a crowd of disciples, and together with holy writ they also taught them the arts of ecclesiastical poetry, astronomy, and arithmetic. Greek, of course, they delighted to teach, and with such success, that in Bede's time there were living some of their scholars who were as well versed in Greek and Latin as in their native language. The times were flourishing, for the kings being brave men and good Christians, were a terror to all barbarous nations, and the minds of all men, according to Bede, were bent on the joys of the heavenly kingdom,

and all who desired to be instructed in sacred reading had masters at hand to teach them. From that time, according to the same authority, they also began in all churches of the English to learn sacred music, which till then had only been known in Kent. We may also remark that before Theodore's time there were no parish churches or residences for single clergymen; but whether married or not the clergy dwelt together near the bishop's residence, and awaited his direction. To Theodore we are indebted for the introduction of the parochial system.

In the year 673, a national synod was convened by Theodore, at Hertford, a frequent residence of the East Saxon kings. "When we were all met together," saith Theodore, in an account of the proceedings preserved in Bede, "and were set down in order, I said, 'I beseech you, most dear brothers, for the love and fear of our Redeemer, that we may all treat in common for our faith; to the end that whatsoever has been decreed and defined by the holy and revered fathers, may be inviolably observed by all.' This and much more I spoke tending to the preservation of the charity and unity of the Church; and when I had ended my discourse, I asked every one of them in order, whether they consented to observe the things that had been formerly canonically decreed by the fathers? To which all our fellow-priests answered, 'It so pleases us, and we will all most willingly observe with a cheerful mind whatever is laid down in the canons of the holy fathers.' I then produced the said book of canons, and publicly showed them ten chapters in the same, which I had marked in several places, because I knew them to be of the most importance to us, and entreated that they might be most particularly received by them all.

"Chap. I. That we all in common keep the holy day of Easter on the Sunday after the fourteenth moon of the first month.

"II. That no bishop intrude into the diocese of

another, but be satisfied with the government of the people committed to him.

“ III. That it shall not be lawful for any Bishop to trouble monasteries dedicated to God, nor to take any thing forcibly from them.

“ IV. That monks do not remove from one place to another, that is, from monastery to monastery, unless by the consent of their own abbot; but that they continue in the obedience which they promised at the time of their conversion.

“ V. That no clergyman, forsaking his own bishop, shall wander about, or be any where entertained without letters of recommendation from his own prelate. But if he shall be once received, and will not return when invited, both the receiver, and the person received, be under excommunication.

“ VI. That bishops and clergymen, when travelling, shall be content with the hospitality that is afforded them; and that it be not lawful for them to exercise any priestly function without leave of the Bishop in whose diocese they are.

“ VII. That a synod be assembled twice a year; but in regard that several causes obstruct the same, it was approved by all that we should meet on the 1st of August once a year, at the place called Clofeshoch.

“ VIII. That no bishop, through ambition, shall set himself before another; but that they shall all observe the time and order of their consecration.

“ IX. It was generally set forth, that more bishops should be made, as the number of believers increased; but this matter for the present was passed over.

“ X. Of marriages, that none be allowed any but lawful wedlock; that none commit incest; no man quit his true wife, unless, as the Gospel teaches, on account of fornication. And if any man should put away his own wife, lawfully joined to him in matrimony. that he take

no other, if he wishes to be a good Christian, but continue as he is, or else be reconciled to his own wife.

“These chapters being thus treated of and defined by all, to the end, that for the future no scandal of contention might arise from any of us, or that things be falsely set forth, it was thought fit that every one of us should, by subscribing his hand, confirm all the particulars so laid down. Which definitive judgment of ours, I dictated to be written by Titillus our notary. Done in the month and indiction aforesaid. Whosoever, therefore, shall presume in any way to oppose or infringe this decision, confirmed by our consent, and by the subscription of our hands according to the decree of the canons, must take notice, that he is excluded from all sacerdotal functions, and from our society. May the Divine Grace preserve us in safety, living in the unity of his holy church.”

Theodore, after thus providing a national code of ecclesiastical jurisprudence, authorised two episcopal depositions. Winfrid, Bishop of Mercia, having given some offence, was driven from his bishopric, and the metropolitan approved. He did the same in Wilfrid's case. Egfrid, the Northumbrian king, had married Etheldred, an East Anglian princess, bred a zealous Christian, and smitten with a superstitious trust in monastic austerities. A subject of high distinction had been her husband in early youth, but she repelled his embraces. As a queen, this pertinacity continued: vain were Egfrid's importunities, vain his promises and persuasions to her spiritual adviser, Wilfrid. At length her humour was indulged, and she gladly left the profusion of a court for the privations of a cloister. The new queen, probably, found Egfrid prejudiced against Wilfrid, as an abettor of his late wife's mortifying repugnance. The Northumbrian prince, accordingly, became an attentive hearer, when she painted invidiously his extensive acquisitions and osten-

tatious habits. Two prelaties, it was urged, might be maintained upon his endowments, and the charge was too great for one. His own consent, however, for any division, appears to have been hopeless : hence the case was laid before Theodore, under whose deliberate sanction he was deprived of his bishopric. National authorities being all against him, he determined upon trying the effect of papal interposition. At Rome, he found some sort of a council sitting, and before it he laid his case. This body pronounced his treatment uncanonical, and Pope Agatho furnished him with a letter, announcing this decision. Papal jurisdiction, however, being unknown to Wilfrid's countrymen, they spurned Agatho's interference, and angrily thrust the disgraced prelate into prison ; nor, when liberated, could he regain his bishopric.

About this time, Theodore being informed that the faith of the Church at Constantinople was much perplexed by the heresy of Eutyches, and desiring to preserve the Churches of the English, over which he presided, from that infection, an assembly of many venerable priests and doctors was convened, at which he diligently inquired into their doctrines, and found that they all unanimously agreed in the Catholic faith. This he took care to have committed to writing by the authority of the synod, as a memorial, and for the instruction of succeeding generations ; the beginning of which instrument is as follows :—

“ In the name of our Lord and Saviour Jesus Christ, in the tenth year of the reign of our most pious lord, Egfrid, king of the Northumbrians, the seventeenth of October, the eighth indiction ; and in the sixth year of the reign of Ethelfrid, king of the Mercians, in the seventeenth year of the reign of Aldhulf, of the East Angles, in the seventh year of the reign of Lothair, king of Kent ; Theodore, by the grace of God, archbishop of the island of Britain, and of the city of Canterbury, being president, and the other venerable bishops of the

island of Great Britain sitting with him, the holy Gospels being laid before them, at the place which, in the Saxon tongue, is called Heathfield, we conferred together, and expounded the true and orthodox faith, as our Lord Jesus in the flesh delivered the same to his disciples, who saw him present, and heard his words, and as it is delivered in the creed of the holy fathers, and by all holy and universal synods in general, and by the consent of all approved doctors of the Catholic Church; we, therefore, following them jointly and orthodoxly, and professing accordance to their divinely inspired doctrine, do believe and do, according to the holy fathers, firmly confess, properly and truly, the Father, and Son, and Holy Ghost, a Trinity consubstantial in unity, and unity in Trinity, that is, one God subsisting in three consubstantial Persons, of equal honour and glory."

And after much more of this sort, appertaining to the confession of the true faith, this holy synod added to its instrument, "We have received the five holy and general councils of the blessed fathers acceptable to God; that is, of 318 bishops, who were assembled at Nice, against the most impious Arius and his tenets; and at Constantinople, of 150, against the madness of Macedonius and Eudoxius, and their tenets; and at Ephesus, first of 200, against the most wicked Nestorius, and his tenets; and at Chalcedon, of 630, against Eutyches and Nestorius, and their tenets; and again, at Constantinople, in a fifth council, in the reign of Justinian the younger, against Theodorus and Theodoret, and the epistles of Iba, and their tenets against Cyril;" and again a little lower, "the synod held in the city of Rome, in the time of the blessed Pope Martin, in the eighth indiction, and in the ninth year of the most pious Emperor Constantine, we receive: and we glorify our Lord Jesus Christ, as they glorify Him, neither adding nor diminishing any thing: anathematizing those with our hearts and mouths whom they anathematized, and receiving those whom

they received, glorifying God the Father, who is without beginning, and his only begotten Son generated from eternity, and the Holy Ghost proceeding from the Father and the Son in an ineffable manner, as those holy apostles, prophets, and doctors, whom we have above-mentioned, did declare. And all we, who, with Archbishop Theodore, have thus expounded the Catholic faith, have also subscribed thereto."

Among the divines at Hatfield was John the Precentor, an illustrious foreigner brought over by Benedict Biscop, who succeeded Hadrian as a spy upon Theodore who was still regarded with suspicion at Rome, although his fault actually was that, while maintaining his independence, he had the pardonable weakness of yielding to the prevalent feeling, and of deferring too much to Roman precedent. Theodore reached the age of eighty-eight, and was then released from his labours. His life, observes Mr. Soames, had been no less honourable than long; and he must, undoubtedly, be ranked among the ablest of English primates. A Protestant may possibly regret that such eminent qualities laid the foundation of an insidious influence, which eventually adulterated sound religion, and insulted the national independence. The days of Theodore, however, were anterior to most Roman innovations, and he seems always to have looked upon the papal see under an oriental feeling of independence. Far inferior persons in the religious history of ancient England have, accordingly, been canonized. The name of Theodore, although he was the corner stone of pontifical authority through all the British isles, will be vainly sought among the saintly rubrics in a Romish calendar: but his reputation stands on higher grounds. He first gave stability to the religious establishment of England, by defining principles of doctrine and discipline. He provided for the nation's intellectual growth, by a zealous and active patronage of learning. During the earlier years of his

English residence, instruction was indeed given personally, both by himself and by his friend Hadrian, in every branch of scholarship then known to students. As a theologian Theodore long maintained a high degree of importance. He had adopted a prevailing opinion, that every sin must be visited by some corresponding penalty. For the just apportionment of this, he compiled his famous *Penitential*, an assumed authority for the modern Romish confessional, of extraordinary value from its antiquity and bulk. Theodore, however, has afforded Romanists considerable embarrassment, by pronouncing confession to God alone sufficient for spiritual safety. His authority, therefore, is unfavourable to sacramental absolution, that scholastic lure, so ominous to attrite souls, but admirably fitted for a ready and powerful hold upon mankind.—*Bede. Collier. Soames. Churton.*

THEODORET.

THEODORET was born at Antioch, about the year 386. Of his early history little is known except that at an early period of life he had, for his masters in theology and Science, Theodore of Mopsuestia and St. Chrysostom, and that he was when very young appointed one of the public readers of Scripture. In the year 423, he was consecrated Bishop of Cyrus a city of Syria, near the Euphrates, and honourable mention is made of his activity in promoting the temporal as well as spiritual welfare of his people.

In the Nestorian controversy he espoused the cause of the heretic Nestorius. (*See his Life, and Cyril of Alexandria.*) The distinguishing tenet of Nestorius was, his refusal to give to the Virgin Mary the title of Θεοτόκος, or Mother of God. That Theodoret should have sided with this heresiarch can only be accounted for upon the supposition that he did not

perceive, that unlike most of the disputes of the period, this heresy was not a mere quibble about words, but involved a doctrine of no less importance than the Son of God. Theodoret uniformly and strenuously adhered to this doctrine, although he rejected this particular term, Θεοτόκος. Most probably his conduct in rejecting the term, while he maintained the thing signified, was mainly if not wholly, attributable to the friendship which had long subsisted between him and Nestorius, and to the personal pique which had arisen between him and St. Cyril, the principal opponent of the heresy.

In the year 431, the council of Ephesus was convened by the Emperor Theodosius, for the purpose of allaying the dissensions which the Nestorian heresy had excited in the Church. At this council Nestorius was excommunicated, and his heresy condemned. Several of his most zealous partizans, and among them was Theodoret, were deposed from their ecclesiastical offices. The disputes, however, still continued with unabated acrimony; and it was not till the year 435 that Theodoret was induced, by the entreaties of certain holy brethren, to become reconciled with the hostile party: he then renounced the defence of Nestorius, and was accordingly reinstated in his bishopric.

The remainder of his life was not spent in tranquillity. He soon became involved in a fresh controversy with Dioscorus, the successor of St. Cyril in the see of Alexandria. Theodoret was accused of maligning the memory of St. Cyril. Another cause of the dispute was that Theodoret vehemently opposed the Eutychian heresy, which Dioscorus as firmly upheld. The heresy of Eutyches was directly opposite to that of Nestorius; for while the latter denied that the divine nature was truly united to the human nature in Christ in one person, the former denied that the two natures in Christ remained distinct. In this controversy Theodoret suffered a second defeat. Dioscorus raised up enemies against him in

Constantinople, who accused him of propagating heresy in the church, and of teaching that there are two Sons. Theodosius the younger received these calumnies without examination: he signed the deposition of Theodoret, and forbade his quitting Cyrus. This mandate was pronounced about the year 447. Theodoret was then at Antioch: he quitted the city without saying farewell to any one, and, according to this sentence retired to Cyrus, where he remained till 450, wholly occupied in literary labours, and in writing letters in self-justification. One of these letters was addressed to Dioscorus, but no regard was paid to it: on the contrary Theodoret was publicly anathematised in Alexandria, and fresh complaints against him were laid before the emperor. Soon after, another council was held at Ephesus, at which Dioscorus presided, and here Theodoret was excommunicated.

Theodoret vindicated his character and conduct in a long letter to the learned Leo at that time Bishop of Rome, and referred to his many works as a proof of his orthodoxy. He complained of the injustice of the council in condemning him unheard and during his absence. In 450, he obtained permission from Theodosius to quit Cyrus, and to retire to a monastery. Theodosius died the same year (450), and was succeeded by Marcian, who had married his sister Pulcheria. Marcian recalled Theodoret; and, at the instance of Leo, convened the council of Chalcedon. Here the enemies of Theodoret raised loud clamours against him, recommenced their accusations, and insisted upon his pronouncing anathema against Nestorius. Theodoret desired rather to explain his own doctrines than to anathematise his friend: at length, overpowered by the numbers of his enemies, he exclaimed, "Anathema to Nestorius, and to all who do not confess that the Virgin Mary is the Mother of God." Upon this compliance with the demands of the council, he was formally re-instated in his episcopal dignity.

The few remaining years of his life seem to have been passed in retirement. He is thought to have died about A. D. 458, probably in the seventieth or eightieth year of his age. Even after his death his enemies renewed their attacks, and again called his orthodoxy into question. His works were condemned as heretical at the fifth general council : but according to the almost unanimous decision of posterity, this sentence was unjust ; for from his earliest youth he had been diligently instructed in the doctrines of the Nicene confession of faith ; and throughout his life he invariably adhered to the principles of the *Homoousians*, or those who maintained the consubstantiality of the three divine Persons of the Trinity. The condemnation of the council referred to those points wherein he was blameless, while the real errors of his doctrines escaped undetected. The defectiveness of his views, especially with respect to justification, adoption, and regeneration, may, however, be easily detected by all who feel inclined to peruse his voluminous writings, and at the same time to search the Scriptures as to whether these things be so.

Of Theodoret, Mr. Dowling remarks, that like so many other persons of high literary distinction, he wanted that consistency and firmness of character without which no one, however talented, can act with honour in public life. But his works have secured him an undying reputation. His exegetical writings are not exceeded in value by any thing of the kind produced by the ancient writers ; and his homilies rank among the happiest efforts of Christian eloquence. His Ecclesiastical History is supposed to have been written towards the year 450. It begins with the rise of Arianism ; and it is not a little to the honour of his moderation and judgment that he discontinued it when he was in danger of being no longer impartial, and made the year 427 the term of his historical labours, instead of prolonging them beyond the Council of Ephesus, and the controversy to which it

led. It does not yield in literary merit to the labours of any of his contemporaries on the same subject. He has communicated much information, especially with respect to the East, which was omitted by Socrates and Sozomen; and is declared by Photius to have excelled all his predecessors in the style suitable to historical composition.—*Life prefixed to Works.*

THEODORUS, LECTOR.

WE are not acquainted with the particulars of the life of the author so designated; his writings only have saved his name from oblivion. But these were important. He appears to have been the only orthodox ecclesiastical historian of his time. His first work was an original history in two books, of the period between the council of Ephesus, (431,) and the reign of the elder Justin, (518), which was held in great esteem by succeeding writers, and appears to have been written with judgment and accuracy. It has not come down to posterity: we only possess a series of extracts made from it by Nicephorus Callisti in the fourteenth century, and a few other fragments. But these, though they throw little light on the form and method of the work to which they belonged, afford much authentic information respecting the state of the Eastern Church from the death of Theodosius II. to that of Anastasius.

But Theodore the Reader has an especial claim for notice in the present work, as the earliest writer of a new kind of Ecclesiastical history. The writers, who had hitherto attempted to illustrate the fortunes of the Church, had confined themselves to original composition. Theodore condescended to edit the labours of his predecessors. At the suggestion, as he tells us of a Paphlagonian presbyter, or bishop, he employed himself in reducing the works of the three historians, Socrates,

Sozomen, and Theodoret, into one connected narrative, with a view probably of providing a convenient connexion between the history of Eusebius and his own work. But it does not appear that this Tripartite history was completed. His labours probably were interrupted. We find two books only of this arrangement mentioned by ancient writers; and the manuscript of the work, which was in the possession of Leo Allatius, brought down the history merely to the death of Constantius. (361.) We have no reason to regret that it never became popular, as we are no doubt indebted to the circumstance for the preservation of the original works in their integrity. If the Tripartite history of Theodore had been read as widely and as exclusively in the east, as that of Cassiodorus was in the west, it is scarcely likely that we should now possess a complete work of any Greek ecclesiastical historian of the fifth century.—*Dowling*.

THEOPHANES.

THEOPHANES was himself a person of some importance in the ecclesiastical history of the eastern empire. His father, who was a member of a noble family, and had been employed in offices of trust and dignity by Constantine Copronymus, died while he was yet in his infancy. He was, therefore, educated under the care of his mother, and early derived from a domestic of the family a strong desire to lead an ascetic life. But his splendid fortune rendered it difficult for him to indulge his inclination. Under the Iconoclast emperors to be a monk was to be a rebel. He was compelled to marry the daughter of a favoured courtier; but the bride, fortunately, was not indisposed to her husband's views, and he gladly embraced the opportunity which was soon after afforded by the regency of Irene (781), to retire altogether from the world, and employ his wealth in

founding a monastery. As the superior of this establishment he heartily co-operated in the restoration of the images. The circumstances under which he had devoted himself to the monastic life, and his character for sanctity procured him reputation; and when the Iconoclasts again triumphed (814), he had the opportunity of evincing the sincerity of his principles by enduring persecutions which obtained for him a place in the *Menologium*, and the title of *Confessor*. When we take into consideration the circumstances of his life, it would be almost unreasonable to expect to find in the historical writings of Theophanes either moderation or candour. In his *Chronographia*, which, as it has been already explained, was written in continuation of the work of Georgius Syncellus, and which extends from the beginning of the reign of Diocletian to the end of that of Michael Rhangabe (814), he makes no profession of impartiality, but denounces the Iconoclasts with unmeasured violence. For his information, however, he professes to follow preceding writers, and his work cannot but be regarded as a history of the Church.

THEOPHILUS OF ANTIOCH.

OF the history of this writer little is known, except that he was a convert to Christianity from Heathenism, and became Bishop of Antioch in 170. He died in 182 or 184.

He was a vigorous opponent of heresy, and wrote a book against Marcion, and a treatise against Hermogenes, with some other tracts which have perished. There are extant three books addressed to him by Autolycus, a learned heathen, who had written a vindication of his religion against the Christians. These books afford the earliest example of the use of the word *Trinity*, applied by the author to the three persons of the Godhead,

the third of whom he terms Wisdom. The books of Theophilus to Autolytus were published in Latin by Conrad Gesner, Zurich, 1546, and were inserted in the *Orthodoxographia*, Basle, 1555. They were annexed in Greek and Latin to the supplement of the *Bibliotheca Patrum*, 1624; and were printed at the end of the edition of Justin Martyr's works by Morell; they were also published at Oxford, in 1684, 12mo., by Dr. Fell; and at Hamburgh, in 1723, 8vo, by J. C. Wolfius.—*Cave. Dupin.*

THEOPHYLACT.

THIS distinguished commentator flourished in the eleventh century, according to Fabricius, about the year 1070, and according to Cave, about 1077. This was about the time of his being appointed Archbishop of Achridia, and Metropolitan of Bulgaria. The year of his death is not known. His principal work is, *Commentaries upon the Four Gospels, the Acts of the Apostles, and the Epistles of St. Paul.* They are chiefly abridged from Chrysostom and others, but contain observations of his own. He likewise wrote *Commentaries upon the Twelve Minor Prophets.* Meursius published, in 1617, seventy-five Epistles of this author in Greek, of which a Latin translation was printed in 1622. They have been inserted in the *Bibliotheca Patrum.* A tract in the name of Theophylact, entitled *Oratio in Adorationem Crucis medio Jejuniorum Tempore*, was published by Gretser; and Poussines printed at Paris, in 1651, in Greek and Latin, a piece attributed to this author, with the title, *Institutio Regia ad Constantinum, Porphyrogenitum*, reprinted in the *Imperium Orientale* of Banduri. His works were published, Gr. et Lat. at Venice, 1754, fol.—*Cave. Lardner.*

THOMAS, AQUINAS.—(*See Aquinas.*)

THOMAS, WILLIAM.

WILLIAM THOMAS was born at Bristol, in 1613. He received his primary education at the School of Caermarthen, of which place his grandfather was recorder; and thence went to St. John's College, Oxford. He afterwards obtained a fellowship at Jesus College. His first preferment was the Vicarage of Penbryn, in Cardiganshire. He afterwards had the Vicarage of Laugharn, with the Rectory of Lansedurnen annexed. Here he performed every duty of a parish priest, esteeming his employment not a trade, but a trust, till about 1644, a party of the parliament horse came to Laugharn, and inquired whether that Popish priest, Mr. Thomas was still there, and whether he continued reading the liturgy, and praying for the queen; and one of them added that he should go to church next Sunday, and if Mr. Thomas persevered in praying for that drab of the whore of Babylon, he would certainly pistol him. Upon this, Mr. Thomas's friends earnestly pressed him to absent himself; but he refused, thinking it would be a neglect of duty. He no sooner began the service, than the soldiers came and placed themselves in the next pew to him, and when he prayed for the queen, one of them snatched the book out of his hand, and threw it at his head, saying, "What do you mean by praying for a whore and a rogue?" The preacher bore it with patience and composure; but the soldier who had committed the affront was instantly seized with such anxiety and compunction, that his companions were forced to carry him away. Mr. Thomas continued the service, and delivered the sermon with his usual emphasis and propriety; and when he returned to his house, he there found the soldiers ready to beg his pardon, and desiring his prayers to God for them. When this happened,

he was about thirty-three years old. Soon after, the parliament committee deprived him of his living of Laugharn; and though a principal member of that body had been his pupil and particular friend, yet he refused to shew him any favour, saying, "If he was his father, he would do him no service unless he would take the covenant." From this time till the restoration, Mr. Thomas endured great hardships, being a sufferer to the amount of above fifteen hundred pounds, and, for the support of his family, he was obliged to teach a private school in the country; and though his friends often made him liberal presents, yet his wife and numerous family were frequently in want of common necessaries. At the restoration Mr. Thomas was re-instated in his living, and by the king's letters patent made chanter of St. David's.

In 1665, he was made Dean of Worcester, and in 1677, Bishop of St. David's, with which he held the Deanery of Worcester in commendam. He was very acceptable to the gentry and clergy of that diocese: he had been bred up among them, spoke their language, and had been a fellow-sufferer with many of them in the late troublesome times. His behaviour confirmed their expectations, his generous temper agreed with theirs, but his chief concern was not so much to please their humours, as to correct their morals, and save their souls; to promote true piety and goodness, and to sow the seeds of holiness among them. He began to repair the palaces at Brecknock and Aberguilly; he preached frequently in several parts of his diocese in the language of the country, and was very instrumental in promoting the translation of the Bible into Welsh. He endeavoured all he could to remove the cathedral service from St. David's to Caermarthen; the former being a place of no trade, little frequented, situated in a corner of the kingdom, twelve long miles from any market town, the cathedral ruinous, the bishop's palace quite demolished,

no residence kept, the canons never attending, except to receive their revenues, and not one shilling laid out in repairing the cathedral after the restoration. On the contrary, Caermarthen he knew to be a rich and populous town; the great church capable of being made decent and handsome, and the episcopal house of Aberguilly very near, where the bishop constantly resided. On those motives he set about the work very heartily, but met with the same success as bishop Barlow had done before.

Having been Bishop of St. David's six years, he was translated to the See of Worcester, in the place of Bishop Fleetwood. As soon as he knew of this appointment, his lordship, who never was a lover of money, desisted from any further treaty with several tenants of the Bishoprick of St. David's, and refused very considerable fines, afterwards received by Bishop Womack. He went to Worcester in August, 1683, and was conducted to his palace by the gentry and clergy of his diocese, where they were entertained very handsomely, and ever after found a plentiful table and hearty welcome; he being always of opinion that, in order to amend the morals of the people, the first step was to gain their acquaintance and affection. Upon this principle, he was a great lover of hospitality and charity; the poor of the neighbourhood were daily fed at his door, and he sent provisions twice a week to the common prison, besides very large sums given where he saw occasion. Some may think that he carried this matter to excess; for though he frequently was heard to say, "he dreaded debt as a sin," through his extensive charity, and the necessary calls of a numerous family, he sometimes brought himself to the verge of it, and laid not up for himself or his children; and when charged by several for not providing for his own household, his answer always was, "that no bishop or priest was to enrich himself with, or raise his family out of the revenues of the Church; that the sacred

canons forbade it; and that for his part he was resolved that none of his should be the richer for them, as he was only God's steward, and bound to dispense them to His glory in works of charity and piety." He was extremely careful what persons he ordained; his censures were also expressed in the softest words, and with an humble air of such tenderness and brotherly compassion as always gained the more ingenuous, and left the incorrigible without excuse. He constantly attended six o'clock prayers in the cathedral, so long as his health would permit; and upon complaint from Archbishop Sheldon, dated June 4, 1670, that the duties of reading the Church Service and administering the sacraments were too much neglected by dignified persons, "the deans and canons, as if it were an office below them, and left for the most part to be performed by their vicars or petty canons, to the offence of the Church's friends and the advantage of sectaries, and their own just reproach;" he, together with the prebendaries, so ordered the residence that one or two of them generally officiated at the Communion. The bishop, at his first visitation of the dean and chapter, by his own authority, and their concurrence, procured a Chapter-act to be made, to oblige the prebendaries to be resident two at a time in every month; this being done with the concurrence of Dr. Hickes, then dean, and Dr. Hopkins, a worthy prebendary of the Church, passed without the least appearance of uneasiness in any one member of the society. The money, which at former visitations was usually expended in entertaining the bishops, he ordered to be laid out in books for the library, and entertained the Church at his own charge; he was besides a considerable benefactor to the library, the books about this time being brought from an inconvenient room on the south side of the church, and placed in the chapter-house, a very elegant room, capable of containing a noble collection of books. The bishop was often present in

the Consistory court, whereby he much prevented the frivolous suits, and expedited the dilatory proceedings, which at that time were much complained of. In 1683, Archbishop Sancroft wrote a letter to the bishop complaining of a custom which then and for many years after continued, of preaching the sermon in the body of the cathedral, the prayers being read in the choir: the origin of this custom was, that as there was no sermon in the parish churches, the several parishioners might, after their own prayers, attend the sermon of some eminent preacher in the cathedral. He was a great patron of the French Protestants, and contributed largely to their support. In 1687, when the king made his progress through part of England, the bishop sent his servant to Bath, to invite his majesty to his palace at Worcester, where he had the honour of entertaining him on the 23rd day of August, the eve of St. Bartholomew. He met him at the gate of his palace, attended by his clergy, and in a short Latin speech welcomed him to the city. His majesty walked upon a large piece of white broad cloth of the manufacture of the city, all strewn with flowers, which reached from the palace gate to the stairs leading up to the great hall: as he went along, he said, "My lord, this looks like Whitehall." Having refreshed himself after his journey, he went to see the cathedral, the dean attending his majesty to the college gate, from whence he went to see the curiosities of the town, and among the rest, was shewn where the battle was fought between Oliver and his royal brother.

The next morning being the feast of St. Bartholomew, the king went to hear mass at the Popish Chapel, built at his accession to the crown, on the east side of Foregate-street, attended by the mayor and aldermen, whom, when they came to the gate of the chapel, his majesty asked if they would not go in with him; to which the mayor with a becoming spirit replied, "I think we.

have attended your majesty too far already." This worthy magistrate who preferred his religion, and duty to his country, to every other consideration, should have his name recorded in letters of gold: Dr. Nash took pains to find out who it was, and believed it to be either Thomas Bearcroft or Thomas Sherwin; the former was elected by the new charter, the latter by the old charter restored. Upon this answer made by the mayor, the king went into the Popish chapel, and the mayor, with all the Protestants who attended him, went to the College Church, where, when divine service was ended, the bishop waited on his majesty till dinner came in, and the meat being set on the table he offered to say grace; but the king was pleased to say that he would spare him that trouble, for he had a chaplain of his own, upon which the good old man withdrew, not without tears in his eyes. As soon as the dinner was over, his majesty proceeded in his progress to Ludlow, having expressed himself well pleased with the attendance of the gentlemen of the county, and his entertainment by the bishop, which his lordship says in a private letter to a friend, though very chargeable to him, yet he did not grudge it, as he hoped he had done the Church some credit by it. The white broad cloth on which his majesty walked from the palace gate to the stairs leading to the great hall cost his lordship £27: it was rolled up after his majesty, and taken away by the attendants as belonging to his wardrobe.

While the king was at Worcester, the neighbouring Dissenters of all denominations sent their addresses to him, which the Earl of Plymouth, being lord-lieutenant, was to receive, and to deliver to the king. When he brought the two first the king asked him what religion the men who brought them were of. "Indeed, sir," replied the lord-lieutenant, "I did not ask them; but I know by their looks they are neither of your religion nor mine." But now the good bishop's troubles drew on apace:

the penal laws against Non-conformists were suspended ; and May 4, 1688, the king ordered the bishops to take care that his declaration should be read in the neighbourhood of London, on the 20th and 27th of the said month, and in all other churches and chapels the 3rd and 10th of June. The archbishop and six bishops presented a petition against it ; the consequence of which was, that they were sent to the Tower ; this was a great grief to the bishop, not that he was concerned for any fault or misbehaviour of his brethren, or for the calamity that had befallen them, for he often wished that he had been with them, to bear his testimony in so good a cause, and to have a share with them in their honourable sufferings, but he was troubled to think on that impending storm which he foresaw might fall on the Church : however, both he and the dean, (Dr. Hickes) resolved not to disperse the declaration, and signified to all the clergy his utter dislike of it. Soon after he received a letter from court, containing a reprimand for not obeying the king's orders : the answer to which was, as he himself says, without any tincture of collusion, but declaratory of his firm resolution not to comply. Upon King William's accession, his ill health would not allow him to attend the convention ; and indeed he never approved of the Prince of Orange's being declared king, and much less of that act which obliged all persons to take oaths of allegiance to King William and Queen Mary, or to forfeit their offices, their livings, and their temporal subsistence. For his own part he was resolved to forsake all, rather than to act contrary to his former oaths, and homage, which he had paid to King James ; and although he writes to Kettlewell, and says, " If my heart do not deceive me, and God's grace do not fail me, I think I could suffer at a stake rather than take this oath," yet it does not appear that he used any persuasions to prevent others from taking it, only freely gave his opinion, and advised them sincerely to consult

their own consciences. This was what he said to the clergy; and when a grandson of his, Dr. William Thomas, then a student of Trinity College, Cambridge, consulted him on this critical point, he left him to his own liberty, and the feelings of his own conscience. In one of his sermons he says, "An humble man submits, suspects his own judgments, hath a venerable esteem for his superiors; if startled by any constitutions in Church and State, he frequently prays, seriously discourages, modestly counsels with others; if after all expedients he remains dissatisfied, if he cannot swim with the stream, he will not trouble the waters."

The limited time for taking the oaths drawing near, he prepared himself for leaving the palace, and vacating the see. He had agreed with Mr. Martin, then vicar of Wolverly, to come and live with him; and he wrote to Dr. Stillingfleet, telling him that he would use all his interest that he might succeed him. While he was thus preparing all things for his retirement, God was pleased to prepare better for him, for, about the 20th of June, after a very severe fit of the gout, he grew continually weaker and weaker, though his friends did not think him in any immediate danger. The bishop, however, perceiving himself decaying, on Sunday the 23rd, received the Sacrament in his own chapel; on Monday all his servants were called in, and he gave every one of them his blessing; that night he endeavoured to sleep, but in vain; his daughter-in-law, Mrs. Anne Thomas, sat up with him, and was much edified by him, for the most part of that restless night he spent in ejaculations and prayer to God, that he would be pleased to release him from his miseries, and the troubles of this vain world: there was no weight or clog on his conscience; death did not appear at all troublesome to him, the sting was gone, his earnest desire was to depart, and be with Christ. Thus he passed the few remaining hours of his life, being sensible to the last; but, growing

still weaker and weaker, about three o'clock the next day, being the 25th, he patiently submitted to the stroke of death, and resigned his spirit into the hands of God that gave it. He died in the seventy-sixth year of his age.

He published :—An Apology for the Church of England ; A Sermon preached at Caermarthen Assizes ; and, The Mammon of Unrighteousness, a Sermon. A Letter to the Clergy, and an imperfect work, entitled Roman Oracles Silenced, were published after his death.—*Nash's Worcestershire.*

THOMASSIN, LEWIS.

LEWIS THOMASSIN, was born at Aix, in Provence, in 1619. At fourteen years of age, he was admitted into the congregation of the Oratory, where he was professor of moral philosophy, until he was appointed professor of divinity at Saumur. In 1654, he removed to Paris. He died in 1695.

His principal works are :—L'Ancienne et Nouvelle Discipline de l'Eglise, 1725, 3 vols. folio ; Dogmes Théologiques ; Traité Dogmatique et Historique des edits et autres Moyens dont on s'est servi dans tous les tems pour établir et maintenir l'unité dans l'Eglise ; Directions for Studying and Teaching Philosophy in a Christian manner ; the same "for the Profane Historians ;" A plan of the same kind for Grammar or the Languages with relation to the Holy Scriptures ; A Universal Hebrew Glossary,—in this he endeavours to trace all words in other languages to Hebrew roots ; Dissertations on the Councils ; and, Mémoires sur la Grâce.—*Moreri.*

THORNDIKE, HERBERT.

OF this eminent divine, we are not aware that any

account exists except the short notice in the General Biographical Dictionary, and in Walker's *Sufferings of the Clergy*. To the edition of his works published in the Anglo-Catholic library, no biography is prefixed. We give the life, therefore, as it is in Chalmers. The year of his birth is not stated, but he was educated at Trinity College, in the University of Cambridge, of which he was fellow. In 1638, he was proctor of that university. In July, 1642, he was admitted to the Rectory of Barley, in Hertfordshire; and upon the death of Dr. Samuel Ward, in September, 1643, he was elected master of Sidney College, in Cambridge, from which, Dr. Walker says, he was kept out "by the oppressions of the times;" but there was also somewhat of court intrigue in this affair, as related in Walter Pope's life of Bishop Ward. He tells us, that upon the death of the latter, the fellows of the college assembled to choose a new master. Mr. Seth Ward, with nine of them, gave their suffrages for Mr. Thorndike of Trinity College; for Mr. Minshull there were eight votes including his own. But while they were at the election, a band of soldiers rushed in upon them, and forcibly carried away Mr. Parsons, one of those fellows, who voted for Mr. Thorndike, so that the number of suffrages for Mr. Minshull, his own being accounted one, was equal to those Mr. Thorndike had. Upon which Mr. Minshull was admitted master, the other eight only protesting against it, being ill-advised, for they should have adhered to their votes. Two of them, whereof Mr. Ward was one, went to Oxford, and brought thence a mandamus from the king, commanding Mr. Minshull, and the fellows of Sidney College, to repair thither, and give an account of their proceedings as to that election. This mandamus, or peremptory summons, was fixed upon the chapel-door by Mr. Linnet, who was afterwards a fellow of Trinity College, but at that time attended on Mr. Thorndike.

On the other side, one Mr. Bertie, a kinsman of the Earl of Lindsey, being one of those who voted for Mr. Minshull, was also sent to Oxford on his behalf. This gentleman, by the assistance and mediation of my lord of Lindsey, procured an order from the king to confirm Mr. Minshull's election; but he, not thinking this title sufficient, did corroborate it with the broad seal, to which Mr. Thorndike consented, Mr. Minshull paying him and the rest of the fellows the charges they had been at in the management of that affair, amounting to an hundred pounds. This was, therefore, evidently a matter in which "the oppressions of the times" (which are usually understood to mean those which arose from the usurpation) were not concerned. He was, however, afterwards, to experience the latter also, and was ejected from his living of Barley, which was given to the Rev. Nath. Ball, of King's College, Cambridge, who, Calamy informs us, punctually paid a fifth part of the income to Mr. Thorndike. At the restoration he was replaced in this living, but resigned it on being made a prebendary of Westminster. He very much assisted Dr. Walton in the edition of the Polyglot Bible, particularly in marking the variations in the Syriac version of the Old Testament; and wrote several treatises: A Discourse concerning the primitive Form of the Government of Churches, Cambridge, 1641, 8vo; A Discourse of Religious Assemblies and the Public Service of God, Cambridge, 1642, 8vo; A Discourse of the Right of the Church in a Christian State, with a Review by way of Appendix, London, 1649, 8vo; Just Weights and Measures; that is, the present state of Religion weighed in the Balance, and measured by the Standard of the Sanctuary, London, 1662, 4to; A Discourse of the Forbearance of the Penalties, which a due Reformation requires, London, 1670, 8vo; *Origines Ecclesiæ, seu de ratione ac jure finiendi Controversias Ecclesiæ*, London, 1670, 8vo. To these we may add, what is called his famous

book, published in 1659, under the title of *An Epilogue to the Tragedy of the Church of England*, in three books, viz.: 1. Of the Principles of Christian Truth. 2. Of the Covenant of Grace. 3. Of the Laws of the Church. By a letter from Chancellor Hyde, in the Appendix to Dr. Barwick's Life, it would appear that this work had given offence, as being unseasonable and injudicious. Hyde says, "Pray tell me what melancholy hath possessed poor Mr. Thorndike? And what do our friends think of his book? And is it possible that he would publish it, without ever imparting it, or communicating with them? His name and reputation in learning is too much made use of, to the discountenance of the poor Church; and though it might not be in his power to be without some doubts and scruples, I do not know what impulsion of conscience there could be to publish those doubts to the world, in a time when he might reasonably believe the worst use would be made, and the greatest scandal proceed from them." This seems to allude to some opinions he held that were unfavourable to the measures of the court: and we find that there was some difficulty in admitting him into the convocation in 1661, "on account of his speaking much of the Bohemian Churches, called *Unitas Fratrum*." He was a member of the Savoy conference, and in the little he said completely undeceived the Nonconformists, who, from his early publications, had supposed he was of their side. There was also a suspicion that he had a little too much leaning to the Church of Rome, so that his character has not descended to us with all the evidences of consistency; but that he was a man of great learning, and an able oriental scholar, seems indisputable.

He died July, 1672, and was interred in Westminster Abbey. There were some remarkable passages in his last will, dated July 3rd that year; particularly these words: "My will is, that if my nieces, or either of them,

shall return to New England after my decease, or shall marry with any that goes to mass, or any of the new licensed conventicles, then whatsoever is given them by this my will, exceeding the four hundred pounds, which I have absolutely given them by deed, shall be void and not due; so that when either or both of them shall be married here to such as sincerely cleave unto the Church of England, then the payment to be made.—As for my body, I charge my executor to write these words upon my grave-stone: ‘Hic jacet corpus Herberti Thorndike, prebendarii hujus ecclesiæ, qui vivus veram reformandæ ecclesiæ rationem ac modum precibusque studiisque prosequabatur. Tu, lector, requiem ei et beatam in Christo resurrectionem precare.’” It is evident, from this last clause, that he believed in the efficacy of prayer for the dead.—*Chalmers*.

TILLEMONT.

LOUIS SEBASTIAN LE NAIN DE TILLEMONT was born in Paris, on the 30th of Nov., 1637, and was educated at Port Royal. His taste for historical studies developed themselves at an early period of life. At the age of twenty-three, he entered the Episcopal seminary at Beauvais; and there he remained for three or four years, and then went to reside with Godefroi Hermant, a canon of the Cathedral of Beauvais, with whom he remained five or six years. He then returned to Paris, and, after receiving the other orders of his Church, and being ordained priest, in 1676, he settled at Tillemont, (whence he took his name,) about a league from Paris, near Vincennes. About this time he was employed, along with his friend M. de Sacy, on a life of St. Louis; and two years after he travelled in Flanders and Holland. In 1590, he began to publish his History of the Emperors, 4to, and completed it in five volumes. It met

with great success, and was reprinted at Brussels, and translated into English. This was followed by his Ecclesiastical History, *Mémoires pour servir à l'Histoire Ecclesiastique des Six Premiers Siècles*, &c., 1693, &c., completed in sixteen volumes, 4to.

His writings, remarks Mr. Dowling, may be fairly said to have exhausted the sources of history which had hitherto come to light, and to exhibit all that was known of the empire and the Church during the first six centuries. But his great work, (*Mémoires pour servir à l'Histoire Ecclesiastique des six premiers Siècles*), is correctly described by its title; it is a magazine of materials selected, arranged, and labelled, rather than a history. It is a book less suitable to be read than to be consulted. It is, however, a perfect model of historical research, not less admirable for its tone and spirit, than for its accuracy and learning. The scholar always turns to the pages of Tillemont with satisfaction, and the thoughtful student of Ecclesiastical history cannot but revere the memory of a writer in whom, after allowing for the peculiarities of a pious Romanist, he ever finds liberality without latitudinarianism and candour without scepticism.

He died Jan. 10th, 1698, aged sixty-one. He was interred at Port Royal, agreeably to his desire; but when that abbey was destroyed in 1711, his remains were removed to St. André des Arcs, his parish church. M. Tronchai, canon of Laval, published Tillemont's life in 1711, 12mo.

He supplied materials for several works published by others,—the Life of St. Louis, begun by De Sacy, and finished and published by La Chaise; the lives of St. Athanasius and St. Basil, by Godefroi Hermant; and the Lives of Tertullian and Origen, by Du Fossé, under the name of La Mothe.—*Biog. Generale. Dowling.*

TILLOTSON, JOHN.

TILLOTSON JOHN was born at Sowerby in the parish of Halifax, in the county of York, where his father was a clothier, in October, 1630. His parents were Puritans, though Tillotson himself at an early period of life seems to have renounced the Calvinistic peculiarities. He was indeed accused, but unjustly, of Socinianism. His extreme liberality sometimes caused the sincerity of his principles to be doubted, though it is quite certain that if he did not fully believe, he did not deny the doctrines of the Church as held in the reformed Church of England. Tillotson was educated at Clare Hall, Cambridge, of which college he was admitted a pensioner on the 23rd of April, 1647. He graduated in 1650, in which year he became fellow. In 1654, he became M. A. Tillotson was a student at this time of the Scriptures, and among the fathers, especially of St. Chrysostom and St. Basil. In 1656, he was tutor to the son of Edmund Prideaux, Cromwell's attorney-general, and resided in the family. He was at this time a Presbyterian. But he took a careless and philosophical view of all points relating to the Church, and shortly after the Restoration was ordained by Dr. Sydeserf, Bishop of Galloway. He did not hesitate to conform, when in 1662, the Act of Uniformity passed, and he became curate in Cheshunt in Hertfordshire. He here encountered an Oliverian soldier who set up as an Anabaptist preacher; this man preached in a red coat, and was followed by many people, but Tillotson succeeded in persuading him to desist from "an encroachment upon the priest's office and to betake himself to an honest employment."

In 1663, he was presented to the living of Kedington, in Suffolk, which he soon after resigned on being chosen preacher of Lincoln's Inn.

In 1664, he was chosen Tuesday Lecturer at St.

Laurence, Jewry. In the same year he married Elizabeth daughter of Dr. French, canon of Christ Church, by a sister of Oliver Cromwell, which lady was remarried to the celebrated Bishop Wilkins, then rector of St. Laurence, Jewry; and in the following year Tillotson was appointed lecturer to the same parish. He was now become a distinguished preacher; and he obtained great reputation by a sermon preached before the corporation of London, on the Wisdom of being religious, which was printed. He also began to engage in controversy, by writing *The Rule of Faith*, in reply to a book written by one Sargeant or Smith, a convert to Popery. In 1666, he took the degree of D. D., and in 1669, he was made chaplain to Charles II., and presented to a prebend of Canterbury.

Popery was now becoming a great subject of alarm to the nation; and when the king, in 1672, issued a declaration for liberty of conscience, supposed to be for the purpose of favouring the Roman Catholics, the bishops recommended to the clergy to preach against Popery. The king complaining of this, as an attempt to excite disaffection among the people, the Bishop of London convoked some of the clergy to consider what answer should be made to his majesty. Tillotson, who was one of the number, suggested the reply, that "since his majesty professed the Protestant religion, it would be an unprecedented thing that he should forbid his clergy to preach in defence of a faith which they believed, and which he declared to be his own." This was a pretty plain insinuation of his doubts of the king's sincerity and he soon after preached a noted sermon at Whitehall on the hazard of salvation in the Church of Rome; notwithstanding, however, the offence he may be supposed to have given, he was advanced in 1672 to the Deanery of Canterbury. In the following year he was presented to a prebend in the Church of St. Paul's; and in that year he published Bishop Wilkins's "*Principles of*

Natural religion," with a recommendatory preface. That prelate, who died in his house, had entrusted him with the disposal of all his papers.

It was much to Tillotson's honour that Dr. Barrow also at his death conferred upon him a similar trust, in consequence of which he published that eminent person's Treatise on the Pope's Supremacy. Popery was so much the object of Dr. Tillotson's dread and aversion, that in a sermon preached before the king in April, 1680, and published by his majesty's special command, entitled, "The Protestant Religion vindicated from the charge of Singularity and Novelty;" he was betrayed into a sentiment of intolerance which exposed him to heavy censure. It is contained in the following passage: "I cannot think, till I am better informed, which I am always ready to be, that any pretence of conscience warrants any man that is not extraordinarily commissioned, as the apostles and first publishers of the gospel were, and cannot justify that commission by miracles, as they did, to affront the established religion of a nation, though it be false, and openly to draw men off from the profession of it, in contempt of the magistrate and the law. All that persons of a different religion can in such a case reasonably pretend to, is, to enjoy the private liberty and exercise of their own conscience and religion, for which they ought to be very thankful, and to forbear the open making of proselytes to their own religion (though they be never so sure that they are in the right) till they have either an extraordinary commission from God to that purpose, or the providence of God make way for it by the permission of the magistrate." It is said that after the sermon a nobleman stepped up to the king, who had slept the greatest part of the time, and said, "It is a pity your majesty was asleep, for we have had the rarest piece of Hobbism that ever you heard in your life:" to which Charles answered, "Odds-fish, then he shall print it;"

which was the cause of the order. It is certain that Tillotson was highly blamed for it, both by the established clergy, and by his former Presbyterian friends ; and indeed a more direct assertion of the right of every government to suppress innovation or reformation of religion cannot be produced, and the Papists, in particular, might use it to great advantage. When the bill for the exclusion of the Duke of York was in agitation, he warmly promoted it ; and he refused to sign the address of the London clergy to the king on his declaration that he could not consent to such a bill.

In 1682, Dr. Tillotson published a volume of Sermons by Bishop Wilkins from his manuscripts, to which he prefixed a defence of that prelate's character from the aspersions thrown upon it in the *Hist. et. Antiq. Univers. Oxon.* of Anthony Wood. He was the editor in the following year of the three folio volumes of Dr. Barrow's Sermons, a task which must have cost him much labour, and for which English divinity is much indebted to him. This was the year of the Rye-house plot, and of its melancholy consequences, the execution of Lord Russell and Algernon Sidney. To the former of these sufferers Tillotson was called, with Burnet, to assist in the religious preparation for his death.

It is to be remarked that these divines, leaders in the revolution, urged on this as on other occasions the doctrine of passive obedience. Against the Church of England divines, who held this doctrine, and yet justify the revolution, a charge of inconsistency is sometimes brought, and by no one is it more strongly urged than by Mr. Macaulay. Yet that gentleman ought to give some weight to what is said by the favourite divine of William III., Bishop Burnet, "As I have," says his lordship, "expressly and publicly owned a reserve for resistance in case of a total subversion ; so I must add, that to my knowledge, other divines still understood that doctrine of non-resistance with this reserve ; though

they did not think it necessary to mention it. If a man were to exhort married persons to their duty, he might use that general expression of St. Paul, 'That the husband is the head of the wife, as Christ is the head of the Church; and that as the Church is subject unto Christ, so wives ought to be subject to their own husbands in every thing:' he might say all this without an exception; and yet in the case of intolerable cruelty, the wife may see to her own preservation; but desertion or adultery sets her more at liberty. In the same manner, when we exhort children to obey their parents in all things; we do not suppose the case of their parents going about to kill them, nor argue what they may do in such a case. Extraordinary cases ought not to be supposed, when we give the directions that belong to the ordinary course of life; and therefore divines might preach submission in very large and full expressions, who yet might believe, that a total subversion was a case of another nature, which might warrant more violent remedies. This I am sure was our late primate's opinion."

"A Discourse against Transubstantiation," published near the close of Charles II.'s reign and another against Purgatory at the commencement of that of James II. were the prelude to a voluminous controversy, which occupied Tillotson till the approach of the revolution.

The revolution found Dr. Tillotson, Dean of Canterbury, and Residentiary of St. Paul's; but it found him also in high favour with the Prince of Orange, and all the more because it was through Tillotson's persuasion that the Princess Ann of Denmark had declared in favour of the prince. In 1689, he was appointed clerk of the closet to William III. and obtained permission to exchange his Deanery of Canterbury for that of St. Paul's, an exchange rendered necessary by his having become the confidential adviser in Ecclesiastical affairs to the new king and queen.

William anxious to conciliate the Dissenters, endeavoured to abolish the sacramental test; but the Bill of Comprehension, which included a dispensation from kneeling at the sacrament, encountering various obstacles, fell to the ground.

Tillotson and Burnet (the latter created Bishop of Sarum) admonished the king on this failure, to submit the business of comprehension to a synod of divines as being the method at once the most acceptable to the clergy, and the best calculated to silence the Popish objectors, who sneered at a religion established by Acts of Parliament. Thirty divines, (among whom we find the names of Tillotson, Tenison, Patrick, Burnet, Stillingfleet, and Kidder) were accordingly directed to prepare such alterations as they should judge expedient in the Liturgy and Canons, with proposals for reformation in ecclesiastical courts, and in other matters relative to the Church; all which were first to be submitted to Convocation, and afterwards reconsidered in parliament. After four divines of this committee had withdrawn in dissatisfaction, the remainder proposed that canonical lessons should be read in churches instead of the Apocraphal books, and the Athanasian Creed left at the option of the officiating minister; that new Collects, more glowing in devotion, should be drawn up, and a new version of the Psalms prepared; that chanting in cathedrals should be discontinued, and legendary saints expunged from the calendar; that the cross in baptism, the surplice, and the posture of kneeling at the sacrament, should not in future be insisted on; that the word Minister should be introduced in the place of Priest; that fasts in Lent should not consist in abstinence from meats; and that sponsors in baptism should not be held essential. They submitted, that reordination, where Presbyters had imposed hands should be conditional; and pronounced the damnatory clause in the Athanasian Creed to be applicable only to those who

denied the substance of the Christian religion. Among these proposed changes, a few might perhaps be expedient; others were useless; and many highly objectionable. But the Tories so far succeeded in alarming the public mind, that little could be expected from Convocation by the schemers of this conciliatory plan.

The Convocation was dissolved and not permitted to sit again for ten years.

At the time when Tillotson kissed hands for the Deanery of St. Paul's, King William hinted his determination to advance him to the See of Canterbury. From Tillotson's private letters we learn how far from satisfactory to him was the idea of such promotion; and we may well conceive it. The heart of a usurper is seldom at rest. He was forced by the strong hand of power into the chair of Sancroft,—(*See Sancroft.*)

He was consecrated in 1691. The following is his own account of his preparation for the sacred office to which he was raised:—"May 30th, 1691. The day before my consecration to the Archbishopric, which was on Whit-Sunday, at St. Mary-le-Bow, when, on Whit-Sunday eve I retired to Edmonton, to spend that day in fasting and prayer, to implore the blessing of Almighty God upon that action, and the assistance of His grace and Holy Spirit to be vouchsafed to his sinful and unworthy servant, whom His wise providence, and the importunate desire of their majesties, King William and Queen Mary, the best of princes, (whom God in great mercy to a most sinful and perverse people hath by a most signal providence set upon the throne of these kingdoms, and sent (I trust) to be our deliverers and benefactors for many generations yet to come) have called to the government and conduct of this miserably distracted Church in a very difficult and dangerous time.

"I began with a short prayer to Almighty God to prepare my heart for the duty of this day, and to assist

me in the discharge of it, in such a manner as might be acceptable in his sight, through Jesus Christ my blessed Saviour and Redeemer.

“ I proceeded next to a thanksgiving to Almighty God for His mercy and goodness to me in the conduct of my whole life, from my first entrance into the world, to this day.

“ Next, I made an humble and penitent confession of my sins, and earnest supplication for the pardon and forgiveness of them.

“ Next a prayer for God’s blessing upon me, and His Holy Spirit to be conferred upon me, in the solemn dedication of me the day following to this high and holy office.

“ Then I read the prayers in the consecration office. I concluded with a prayer for the king and queen, and a short ejaculation,”

He was consecrated the following day in the Church of St. Mary-le-Bow, by the then Bishop of Winchester, Lloyd of St. Asaph, Burnet of Salisbury, Stillingfleet of Worcester, Ironside of Bristol, Hough of Oxford.

The rest of his life was passed in the discharge of the duties of his high office. It is impossible to read the works or refer to the acts of Tillotson without being impressed with the notion of his being a good and sincere man. He was a man of good common sense and of much worldly wisdom ; truly benevolent, always ready to serve his friends. He was no theologian, and his cold and cautious temperment made him approach the Socinian school, though against the Socinian heresies he was careful and consistent in protesting. The extreme bitterness of the Non-jurors against him is very natural, but it is not one of the points upon which we can concede praise to those conscientious and often ill-used men.

He died in 1694, and was buried in the Church of St. Laurence, Jewry, Tillotson’s Sermons have been

reprinted in three volumes, folio, and in 16mo. To the last edition, in folio, is prefixed a Life of him by Dr. Birch.—*Birch. Burnet. Young.*

TINDALE, WILLIAM,—(*See Tyndale.*)

TOLET, FRANCIS.

FRANCIS TOLET was born at Cordova, in 1532, and became a Jesuit in 1559. He was the first Jesuit who was advanced to the purple, being made a cardinal in 1593. He died in 1596. He was one of those whom Sixtus V. employed in revising his edition of the Vulgate. He published, Commentaries upon Aristotle's Philosophy; Commentaries upon the Gospel of St. John, Twelve Chapters of St. Luke, and the Epistle to the Romans; A Sum of Cases of Conscience, or Instructions to Priests.—*Biog. Universelle.*

TONSTALL,—(*See Tunstall.*)

TOPLADY, AUGUSTINE MONTAGUE.

MONTAGUE AUGUSTINE TOPLADY was born at Farnham, in Surrey, in 1740. He was educated at Westminster, and afterwards at Trinity College, in Dublin. He was ordained in 1762, and soon after obtained the living of Broad Hembury, in Devonshire. In 1775, he removed to London, where he officiated in the chapel belonging to the French Calvinists, near Leicester Fields. Although a member of the Church of England, he was himself a violent Calvinist. He died in 1778.

His works are :—The Church of England vindicated

from the charges of Arminianism; and the case of Arminian Subscription particularly considered, in a Letter to the Rev. Dr. Nowell; The Doctrine of Absolute Predestination stated and asserted, with a preliminary Discourse on the Divine Attributes, translated in great measure from the Latin of Jerom Zanchius, with some account of his life prefixed; A Letter to the Rev. Mr. John Wesley, relative to his pretended abridgment of Zanchius on Predestination; Free Thoughts on the projected Application to Parliament for the Abolition of Ecclesiastical Subscriptions; More work for Mr. John Wesley, or a Vindication of the Decrees and Providence of God from the defamations of a late printed paper, entitled The Consequence Proved; Historical Proof of the Doctrinal Calvinism of the Church of England; The Scheme of Christian and Philosophical Necessity Asserted, in answer to Mr. John Wesley's Tract on that subject: Collection of Hymns for Public and Private Worship; and, Sermons, preached on special occasions. His works have been published with his Life, in 6 vols. 8vo. He was for some time editor of the Gospel Magazine, commenced in 1774.

TOWERSON, GABRIEL.

GABRIEL TOWERSON, a native of Middlesex, was educated at Queen's College, Oxford. He became M.A. in 1657, and in 1660, was elected Fellow of All Soul's. He obtained from his College the Rectory of Welwyn, in Hertfordshire, and in 1692, was presented, through the interest of Tillotson, to the living of St. Andrew, Under-shaft, in the city of London. He took his degree of D.D. in 1677. He died in 1697.

His works are:—A brief account of some expressions in St. Athanasius's Creed; An Explication of the Decalogue, or Ten Commandments; and, Explication of

the Catechism of the Church of England; Of the Sacraments in general, in pursuance of an explication of the Catechism of the Church of England; Of the Sacrament of Baptism in particular; Of the Rite of Baptism among the Heathen and the Jews; and, Of the Institution of Christian Baptism.—*Wood. Funeral Sermon by Stanhope.*

TOWGOOD, MICAH.

MICAH Towgood, was born at Axminster, in Devonshire, in 1700, and educated under the Rev. Mr. Chadwick, of Taunton, and in the academy under the direction of Mr. Stephen James and Mr. Grove, in the same town. Soon after he had commenced a preacher, he settled with a congregation of dissenters at Moreton-Hampstead, in Devonshire. He removed to Crediton, in the same county, in 1735, and soon after published, without his name, a tract entitled *Recovery from Sickness*, and a pamphlet entitled *High-flown Episcopal and Priestly Claims freely examined, in a Dialogue between a Country Gentleman and a Country Vicar*, 1737. In 1739, he published the *Dissenter's Apology*, in which he endeavours to vindicate a separation from the Church. In 1741, when the nation was engaged in a war with Spain, he assumed a different character, by publishing, *Spanish Cruelty and Injustice a justifiable plea for a Vigorous War with Spain*. But his principle work is, *The Dissenting Gentleman's Answer to Mr. White*, a clergyman of the diocese of Norwich, who had written against the principles of the dissenters with great ability. In 1750, he settled at Exeter, where he published some pamphlets in defence of Infant Baptism. In 1761, he became a teacher in a Dissenters' academy in that city. He died in 1792. In his religious sentiments he was an Arian.—*General Biographical Dictionary.*

TOWNSON, THOMAS.

AN admirable biographical sketch of this eminent divine exists, says that learned prelate and admirable man, Bishop Jebb, uniting the fine simplicity of Izaak Walton with the classic elegance of Louth. It is from the pen of the elder Archdeacon Churton. Bishop Jebb has himself with his usual good taste and sound judgment abridged this Life, and the following is a further abridgment from the Preface to the Practical Discourses of Townson, edited by Bishop Jebb. Thomas Townson was descended from a family originally of Yorkshire, was eldest son of a native of Lancashire, the Rev. John Townson, M.A., rector of Much Lees, in Essex, by his wife Lucretia, daughter of the Rev. Edward Wiltshire, rector of Kirkanders, in Cumberland. He was born in 1715, and baptized on the 7th of April, in that year.

Having been instructed a while by his father, he was placed under the care of the Rev. Henry Nott, vicar of the neighbouring parish of Terling; where he was early distinguished for quickness of apprehension, and a most retentive memory. Thence he was removed to the Free School at Felsted; where, besides other eminent persons, Dr. Wallis, and Dr. Barrow were educated. The master, at that time, was the Rev. Mr. Wyatt; a man studious alike to cultivate in his young charge, purity of morals, and accuracy of learning.

But Mr. Townson, the father, did not neglect one great precaution: he placed in his son's hands, editions or copies of Horace, and other classics, from which those passages, that cannot enter the mind without contaminating it, had been carefully expunged; with an injunction, religiously to avoid the danger of perusing them. A parental precept, which Dr. Townson, throughout life, gratefully remembered; and, as occasion served, gave similar advice to others: convinced, that the absence

of temptation, and ignorance of vice, are among the best preservatives against its contagion.

He was entered a commoner of Christ Church, Oxford, March 13, 1733. Here, as at school, his proficiency was rapid: and his poetical as well as general talents, united with the utmost regularity and obligingness of manners, soon recommended him to notice and esteem.

In July, 1735, he was elected demy of St. Mary Magdalen College; in 1737, fellow of that society, having, on Oct. 20th, been admitted bachelor of arts. He commenced master of arts, June 20th, 1739, and was ordained deacon, Dec. 20th, 1741, and priest, Sept. 19th, 1742, by Dr. Secker, Bishop of Oxford.

Three days after his ordination, he set out for France with Mr. Dawkins, in company with Mr. Drake and Mr. Holdsworth. Thence he proceeded to Italy, where he continued about a year and a half; and, having crossed the Alps by Mount Cenis, passed through Germany, and Holland; and landed at Harwich, August 26th, 1745.

While on the classic ground of Italy, where every scene revived the memory of some splendid achievement, or introduced him to some illustrious ancient, he did not forget his own proper studies. At Naples, while he twice visited, with sympathetic fondness, the tomb of his favourite Virgil, he found time, nevertheless, with a more honoured name, and sublimer poet, to contemplate the glory of God, in the works of creation, and in his written law: and the result of his meditations appears in a very fine sermon on the nineteenth Psalm, begun while he was in this city.

On his return from the continent, he resumed, at the university, the office of tuition. Mr. Lovibond, author of the "Tears of old May-day," was one of his pupils, before he travelled; and, after he came back, Lord Bagot stood in the same relation to him. At this time, was laid the foundation of that entire friendship between them, which was interrupted only by death.

In 1746, he was instituted by Bishop Gibson, to the vicarage of Hatfield Peverel, in Essex, on the presentation of the patron, Mr. Dabbs.

In 1749, he was senior proctor of the university. The speech delivered by this officer, upon the expiration of his office, is usually a review of the events of the year; and Mr. Townson, on that occasion, in an oration of classical elegance, applauded the graceful eloquence of the public orator, Dr. King; mentioned, with merited praise, his two friends, Mr. Drake, Mr., afterwards Lord Bagot; and spoke thus of the poetry professor, Mr. Lowth: "*Quem de poetica sacra sic ex cathedra explicantem audivimus, ut omnibus ornari rebus videretur, quæ aut naturæ munera sunt, aut instrumenta doctrinæ.*"

A candid and honourable testimony: the more so, because Mr. Lowth and the speaker were generally looked up to, as the two first scholars in the university: a circumstance which, in ordinary minds, might have created some jealousy. But jealousy was, in this case, out of the question; though there had been a design of bringing forward Mr. Townson, as Lowth's competitor for the professorship of poetry. Such competition his modesty could not suffer: and the learned world will be for ever delighted and improved, by the admirable "*Prælections on Hebrew Poetry.*"

In this same year, (1749) he resigned Hatfield; and was presented to the Rectory of Blithfield, in Staffordshire, by Sir Walter Wagstaffe Bagot, Bart. June 15th, he was admitted B.D. The same summer, Mr. Drake offered him the lower mediety of Malpas, in the county of Chester. This living, though of considerable value, he was, at first, unwilling to accept; at length, however, he gave his consent; and, on the second of January, 1751, was instituted by Bishop Peploe. At the close of the year, he left Oxford, and resigned his fellowship.

In 1758, he had some accession of fortune: and in

1759, having previously divided his time between Blithfield, and Malpas, he resigned the former in favour of the Rev. Walter Bagot, son of his friend and patron.

In the discharge of his duties as a parish priest, he was most exemplary, and at the same time, though a working clergyman, he retains the highest rank among the theologians and men of learning. He greatly admired, from full conviction of its excellence, the Common Prayer of the Church of England. The spirit of devotion, which pervades and animates it, the energy and simplicity of it, are incontestable; but it was his opinion, that the prayers, compressed as they are in short collects, or couched in single petitions, were, at once, well adapted for the family or the closet, and incomparably the best for social and public worship. For, though, possibly, an individual may, with equal improvement, use a longer form, the words of which he himself utters; yet, when numbers join mentally in prayers spoken by one, their attention is less likely to grow weary, or to wander, when assisted by frequent pauses; by alternate petitions, responses, and ejaculations as in the established Liturgy.

His attention extended to small matters as well as more important; and there being a difference in the mode of reading the introductory invocations of the Litany, where some persons lay stress on the pronoun (*ùs*), others on the preposition preceding (*upòn*,) the latter he esteemed the proper way of pronouncing the clause; since the Litany is not a prayer for the congregation exclusively, but, as the rubric explains it, “a general supplication” for all mankind.

He thought a certain decency and solemnity of form were of great use, in giving life and effect to religious offices intrinsically excellent. “Order” indeed, in the judgment of the divine Hooker, is that, “without which peace could not be in heaven;” but it is fit, that a reli-

gion intended for an inferior and compound being should be adapted to his whole nature, and engage whatever is innocent in him, on the side of virtue; so that, while the sentiments have the concurrence of the understanding, and the spirit and energy warm the heart, the exterior circumstances may catch the imagination, and influence the passions. Thus the whole man is employed in his best service; and every faculty conspires in paying homage to Him who gave it. Such were his sentiments, of whom we are speaking; and, in addition to the regular order which he found at Malpas, he himself introduced one custom now observed there, that two of the clergy should officiate on Sundays at the altar. It appeared, he thought, decent and respectful, that the Almighty should be well attended at His holy table.

When he had been rector of Malpas some time, a handsome pair of silver chalices were found in the church; and it was afterwards discovered that he was the donor of them. They were inscribed with this verse: "All things come of thee, O Lord; and of thine own have we given Thee." (1 Chron. xxix. 14.) He afterwards gave a chalice to the neighbouring Church of Harthill, with the same inscription.

From parochial labours, to literary pursuits, the transition is easy and natural. About the year 1766, and for some time afterwards, he employed himself, with much care and diligence, in composing an exposition of the Apocalypse. The work was finished, but never published; and he once mentioned the circumstance to a very worthy friend, as an instance of the success of prayer. It was his humble request to God, that if his system were wrong, the work might never see the light; and it so proved, that, whenever he thought of revising his papers, and preparing them for the press, something still intervened and hindered his design. With regard to the interpretation of the unaccomplished prophecies in this awful book, he remarked at a later period, having

an eye to what he had written on the subject, "I once thought I had it all very clearly before me; but I now suspect we know very little of the matter."

In 1767, and 1768, he published three short, but able pamphlets, on the subject of the Confessional: his name, however, he did not give; partly, no doubt, from his native modesty, and still more, to avoid, as far as possible, dispute and altercation.

In 1768, he again went abroad for a year. His welcome, when he returned to his parish was such as must have made the pastor feel that he was amply repaid for all his labours. The whole parish crowded to see him; and every one that saw him, blessed him. His own joy on the occasion, if more serene (as the poet pours the passion, "*tacitum pertentant gaudia pectus*") was not less heartfelt: for, indeed he loved his flock with sincere affection; and, upon his return to them, applied himself, with new ardour, to his pastoral duties and theological studies.

Of these his studies, one of his first productions was the "Discourses on the Four Gospels." The sermon which opens the subject was, in substance, first preached in the parish Church of Blithfield: probably while he was rector; but certainly before the year 1768. It was afterwards, June 2nd, 1771, preached before the university, of which he still continued a member. His learned audience desired him to publish what they had heard with so much satisfaction. Such approbation induced him maturely to reconsider the subject; and he threw into an appendix the proofs of certain points, which it had been necessary, in the sermon, to assume as granted. The matter grew upon him, till the work acquired its present form and size. Having submitted it, at different times, to the perusal and censure of some very learned and judicious friends, he at last, in compliance with their repeated solicitations, gave up the manuscript for publication. It came out in the spring

of 1778: but even then by his own good will, his name would not have appeared; which was given, with his acquiescence rather than by consent, by his worthy friend and brother-in-law, the Rev. Dr. Winchester, who superintended the publication.

In the course of this work, it afforded him great satisfaction, to find that the internal evidence all along confirmed external testimony; that the Gospels were published in the same order in which they now stand; and that each of them was written with that especial view and design, which the early fathers and the tradition of the Church respectively assigned to them.

The University of Oxford expressed its approbation of this work by conferring on the author the degree of D.D. by diploma. In 1780, he was collated by Bishop Porteus at that time Bishop of Chester, to the Archdeaconry of Richmond; and two years subsequently he was offered, through Lord North, the honourable office of Regius Professor of Divinity in the University of Oxford. He modestly declined the offer, because "being now so far in the decline of life," as he expressed himself, "I am very apprehensive, or rather satisfied, that I am not equal to the exertions, which a faithful discharge of the duties of that office would require."

In 1778, his attention having been particularly drawn to the subject of our Lord's resurrection, it engaged, at intervals, his best thought and pains for the remainder of his life. In 1784, he printed a few copies of a part of his work for distribution among his friends; that he might obtain their free opinion of the whole, and their objections to any particular part. He afterwards new modelled his plan; and in the last part of his last illness, revised the discourse again. In the last letter he ever wrote, April 12th, 1792, he intrusted the corrected manuscript for publication, to his friend Dr. Loveday; under whose inspection it was, early in the next year, given to the world.

His health after this gradually declined, and on the 15th of April, 1792, in the presence of his biographer, Ralph Churton, who thus states his general character, "Never, perhaps, in these latter ages, has any man in a like situation, been equally esteemed and equally lamented. His works were published in two vols, 8vo., in 1810, by Archdeacon Churton. His Practical Discourses in 1828, by Bishop Jebb.

TRAPP, JOSEPH.

JOSEPH TRAPP was born in 1679, at Cherrington, in Gloucestershire, and became in 1704, a fellow of Wadham. He was elected professor of poetry in 1708, and in 1710, acted for Dr. Sacheverell at his trial. In 1711, he went as chaplain to the lord-lieutenant to Ireland. In 1720, he was presented to the living of Dauntzey, in Wiltshire, which he resigned in the following year for the united parishes of Christ Church, Newgate-street, and St. Leonard's, Foster-lane, London. In February, 1727, in consequence of the merit and usefulness of his two books, entitled *Popery Truly Stated*, and *Answer to England's Conversion*, both printed in that year, he was presented by the University of Oxford with the degree of D.D. by diploma. In 1733, he was, on the demise of Robert Cooper, M.A., and Archdeacon of Dorset, preferred to the Rectory of Harlington, in Middlesex, on the presentation of Lord Bolingbroke, to whom he had been appointed chaplain on the recommendation of Swift, and in defence of whose administration he had written a number of papers in the *Examiner*, during 1711, and the two following years. In 1734, he was elected one of the joint-lecturers of St. Martin's-in-the-Fields. He died in 1747.

He was successful as a political writer against the Whigs, but pre-eminently unsuccessful as a poet and a

translator. One of his best Theological works is his Notes on the Gospels, published in 1747. He published also Sermons, at Lady Mayers' Lectures; various single Sermons, and a Defence of the Church of England against the Church of Rome. His father, John Trapp, Vicar of Weston-upon-Avon, and schoolmaster of Stratford-upon-Avon, published a Commentary upon most of the Books of the Old Testament, in six vols. folio.—*Biog. Brit. Nichols.*

TULLY, THOMAS.

THOMAS TULLY chiefly celebrated for the fact of his having entered into controversy with Bishop Bull, was born at Carlisle in 1622. He became a fellow of Queen's College, Oxford, and in 1642, was appointed master of the Grammar School at Tetbury, in Gloucestershire. In 1657, he took his degree of bachelor of divinity, and soon after was made master of Edmund-hall. After the Restoration he was created D.D. and appointed chaplain to the king; and was also presented by one of his pupils to the Rectory of Grittleton, in Wiltshire, to which was added the Deanery of Ripon. He died in 1656.

His principal works are, *Logica Apodeictica, sive Tractatus brevis et dilucidus de demonstratione: cum dissertatiuncula Gassendi eodem pertinente; Enchiridion didacticum, cum appendice de Cœnâ Domini, et expositione Symboli Apostolici et Orationis Dominicæ; Justificatio Paulina sine Operibus, cum dissertat. ad Rom. vii. 14*; this was levelled chiefly at Bull's *Harmonia Apostolica*, and Baxter's *Aphorisms on Justification*; and both replied to Tully, Bull in his *Apology for the Harmony*, and Baxter in a *Treatise on Justifying Righteousness, &c.* To the latter Tully rejoined in *A Letter to Mr. Richard Baxter, &c. Oxon, 1675, 4to* — *Wood.*

TUNSTALL, OR TONSTALL, CUTHBERT.

CUTHBERT TUNSTALL, or TONSTALL was born in 1474, at Hatchford, near Richmond, in Yorkshire, being the natural son of a country gentleman of high station in that part of the country. About the year 1491, he entered at Balliol College, Oxford, but soon left Oxford on account of the plague, when he entered at King's Hall, now part of Trinity College, Cambridge, of which Hall he became a fellow. He took his degree of doctor of laws in the University of Padua, where he had Latimer for a fellow-student. He returned to England in 1511, when he attracted the notice of Archbishop Warham, who preferred him to the Rectory of Harrow-on-the-Hill, and made him his chancellor. In 1514, he was made a Prebendary of Lincoln, and in 1515, Archdeacon of Chester. In 1516, he was made master of the Rolls; and in the same year he was sent on an embassy, with Sir Thomas More, to the Emperor Charles V., then at Brussels, where he made the acquaintance of Erasmus. In 1519, he obtained the prebend of Botevant, in the Cathedral of York; and in 1521, that of Combe and Hornham, in the Cathedral of Sarum, together with the Deanery of Salisbury; and in 1522, he was promoted to the Bishopric of London. In 1523, he was made keeper of the privy seal: and in 1525, he and Sir Richard Wingfield went as ambassadors into Spain, in order to confer with the emperor, after the King of France, Francis I. had been taken prisoner at the battle of Pavia. In 1527, he attended Cardinal Wolsey in his embassy to France; and in 1529, he was one of the English ambassadors employed to negotiate the treaty of Cambray. It was on his return from this last place, that he exerted himself to suppress Tyndale's edition of the New Testament. "Even in this matter," Bishop Burnet observes, "judicious persons discerned

the moderation of Tunstall, who would willingly put himself to a considerable expense in burning the books of the heretics, but had too much humanity to be desirous, like many of his brethren, to burn the heretics themselves." In 1530, he was translated to the Bishopric of Durham. When the great question of Henry VIII.'s divorce was agitated, Tunstall at first favoured the divorce, and even wrote on that side of the question, though he afterwards changed his opinion.

When Henry VIII. assumed the title of supreme head of the Church of England, Tunstall recommended it, both in his injunctions, and in a sermon preached at Durham ; though he had before in 1531, solemnly protested against that title. The same point, of the king's supremacy, he earnestly vindicated also in 1538, in a sermon preached before his majesty, upon Palm Sunday, wherein he zealously condemned the usurpations of the Bishop of Rome. In 1535, he was one of the commissioners for taking the valuation of Ecclesiastical benefices, in order to settle the first-fruits and tenths. And in 1537, the king commanded him, on account of his learning and judgment, to peruse Reginald Pole's book of Ecclesiastical union, which occasioned some letters between the Cardinal and our bishop ; particularly a severe joint one from him, and John Stokesley, Bishop of London, against the pope's supremacy. The year following, he was appointed to confer about the reformation of religion, with some ambassadors from the Protestant German princes ; but things were not yet ripe for a proper alteration in this kingdom. In 1541, came out a new edition of the Bible in English, revised by him and Nicholas Heath, Bishop of Rochester. He did not approve of every part of Popery ; but was of opinion, that old usages and traditions were not to be broken without a great cause, and that some of them were in no wise to be broken. In the reign of King Edward VI., he went along with the Reformation for some years ; and

was one of the privy-council, and of the king's council in the north. At length, some of the courtiers coveting the revenues of his rich bishopric, took the advantage of an accusation of misprision of treason brought against him ; for which he was committed to the Tower, on the 20th December, 1551. The parliament, sitting on the 28th of March, a bill was brought into the house of lords, to attain him for misprision of treason. Archbishop Cranmer spoke warmly and freely against it, not satisfied, it seems, with the charge that was laid. However, the bill passed, and the archbishop protested. But when it came down to the commons, they were not satisfied with the evidence, which consisted of bare depositions of witnesses ; but required that the accusers might be brought face to face : and so it went no farther. When he could not be ruined in a parliamentary way, means were contrived to do it in a more private and effectual manner. For that purpose, a commission was granted, September 21st, 1552, to seven persons ; empowering them to call before them Cuthbert, Bishop of Durham, and examine him of all manner of conspiracies, &c. and if he were found guilty, to deprive him of his bishopric. Accordingly he was deprived, either the 11th or 14th of October, and remained a prisoner in the Tower all the rest of King Edward's reign. Upon his deprivation, the bishopric was offered to Dr. Robert Horne, dean of the same church, who refused to accept it : next, to Nicholas Ridley, Bishop of London. Then a project was formed of dividing the bishopric into two, by founding a new one at Newcastle : but that design did not take effect ; nor, very probably, was it ever intended it should. For, though that is mentioned in a private act of parliament, in March, 1552-3, whereby it was actually dissolved ; yet, in April, 1553, being converted into a County Palatine, it was given to the ambitious John Dudley, Duke of Northumberland. Upon Queen Mary's accession to the throne, in 1553, Bishop Tunstall

was not only delivered from his imprisonment, on the 5th of August, but also reinstated in his bishopric. March 3th, 1554, he was put in commission with Gardiner, Bonner, and others, to deprive Robert Holgate, Archbishop of York, and John Bird, Robert Farrar, and Paul Bush, Bishops of St. David's, Chester, and Bristol, on account of their being married. Otherwise he behaved, during this whole cruel reign, with great lenity, moderation, and good nature; no ways imbruing his hands in the blood of the faithful and unfortunate Protestants, who were brought to the stake: so that his diocese escaped the persecutions, which were too frequent in others at that time. When Queen Elizabeth came to the crown, there were great hopes that a man of his great meekness and knowledge would have readily come into the Reformation; but being attached to some of the errors of Popery, and being indeed so far advanced in years, that he had in all probability, but a very little time to live, he conscientiously chose rather to lose his rich bishopric, than act against his own judgment. Being therefore deprived in July, 1559, for refusing the oath of supremacy, he was committed to Matthew Parker, Archbishop elect of Canterbury, in free custody, where he was entertained in a most kind, friendly, and brother-like manner. The archbishop, in his frequent conversations with him, brought him off from many of the errors of Popery.

It appears that Tunstall told his nephew Bernard Gilpin, that in the matter of Transubstantiation, Innocent III. had done unadvisedly in making it an article of faith; and he further confessed that the pope had committed a great error in the affair of indulgences, and in other things. Tunstall also held the doctrine of justification by faith only. He died November 18th, 1559, aged eighty-five, and was buried in the chancel of Lambeth Church, at the expense of Archbishop Parker, with a Latin epitaph by the learned Dr. Haddon.

His principal publications are.—In Laudem Matrimonii; De Arte Supputandi; A Sermon on Palm Sunday, 1539; De Veritate Corporis et Sanguinis Domini in Eucharistiâ; Compendium in decem Libros Ethicorum Aristotelis; Contra impios Blasphematores Dei Prædestinationis; Godly and Devout Prayers in English and Latin.—*Strype. Burnet. Collier. Biog. Britannica.*

TURNER, FRANCIS.

FRANCIS TURNER was the son of Thomas Turner, Dean of Canterbury, who suffered much from the Dissenters, in the great rebellion. He was a Wykehamist, having been educated both at Winchester and at New College. In 1669, he was a prebendary of St. Paul's, and in 1670, he became master of St. John's College, Cambridge. In 1683, he was made dean of Windsor, and in the same year, he was promoted to the See of Rochester, from which in the following year, he was translated to that of Ely. He was one of the six bishops who joined Archbishop Sancroft on May 18th, 1688, in subscribing and presenting a petition to James II., setting forth their reasons why they could not comply with his commands to cause his majesty's "Declaration for Liberty of Conscience," to be read in their churches. In consequence of this he was sent, with his brother prelates, to the Tower.—(*See the Life of Sancroft.*)

In the reign of William and Mary he became a Non-juror. Not long before the day fixed by the Act for the Deprivation of the Bishops, a plot against the government was discovered, in which Lord Preston, Mr. Ashton, and some others were implicated. Lord Preston and Mr. Ashton were tried and executed; but

the evidence on which the conviction was founded was of a very slender description. A quantity of letters was discovered in the possession of Lord Preston, among which were two, said to be written by Turner, Bishop of Ely. In one, the writer says, "I speak in the plural, because I write my elder brother's sentiments as well as my own, and the rest of the family, though lessened in number; yet if we are not mightily out in our accounts, we are growing in our interest, that is in yours." In the second letter, the writer, after expressing his determination not to swerve from his course, adds, "I say this in behalf of my elder brother, and the rest of my nearest relations, as well as for myself." That these letters were written by the bishop of Ely was never proved; but Burnet and others chose to assert, that the proof was conclusive. It is indeed doubtful whether the other parties were engaged in any plot. "In December, 1690, says Wood, there was a pretended discovery of a pretended plot of the Jacobites or Non-jurors, whereupon some of them were imprisoned; and Dr. Turner being suspected to be in the same pretended plot, he withdrew and absconded." A proclamation was issued for the apprehension of the Bishop of Ely, but not for some time after, not indeed until the 5th of February, when the sees of the bishops were become vacant by the operation of the Act of Parliament. This circumstance seems to support the idea, that the charge against Turner was made for the purpose of reflecting odium on the Nonjuring Prelates, so that the government might have a better colour for filling up the vacancies. Tindal, who assumes the guilt of Turner, says that the discovery of the bishop of Ely's correspondence, gave the king a fair opportunity to fill up the vacant sees. As Turner was permitted to live quietly afterward, we may assume that the government did not consider him guilty. Burnet says: "The discovery of the Bishop of Ely's correspon

dence in the name of the rest, gave the king a great advantage in filling these vacant sees, which he resolved to do on his return from the Congress." Burnet produces no evidence against Turner; and we cannot but conclude, that the charge was not only unfounded, but that it was fabricated for the purpose of rendering the suspended bishops obnoxious to the people at the period when the strong step of removing them from their sees was about to be put in execution. The circumstances are peculiar. The plot was discovered in December: the trials occurred in January: Lord Preston and Mr. Ashton were executed during that month: and the first of February was the day fixed by Act of Parliament for the deprivation of the bishops. A charge, therefore, against Turner, and such a charge as implicated Sancroft and the rest of the bishops, was the very thing to excite the public mind, and to deprive them of that sympathy, which their sufferings in the cause of the Church in the previous reign, and their present misfortunes, were likely to produce. Calamy rather improves upon Burnet: he says, the sees were not filled "till letters were discovered that shewed what correspondencies and engagements there were among them." This is from a man who professed a great regard for truth and holiness: yet he joins in traducing men, without any evidence whatever.

He died in extreme poverty, leaving behind him a large family in 1700.

He published, a Vindication of the late Archbishop Sancroft and his Brethren, the rest of the deprived bishops, from the Reflections of Mr. Marshall, in his Defence of our Constitution; Animadversions on a Pamphlet entitled The Naked Truth; these were answered by Andrew Marvell, under the name of Rivet; and Letters to the Clergy of his Diocese.—*Lathbury.*

TURRETINI, JOHN ALPHONSO.

JOHN ALPHONSO TURRETINI was the son and grandson of eminent men. His grandfather, Benedict, published a *Vindication of the Genevan version of the Bible against the work of father Coton*; and his father, Francis, *Institutio Theologicæ Elenchticæ; De Satisfactione Christi*: and other works. John Alphonso was born at Geneva in 1671. Having finished his studies in divinity, in 1691, he travelled for improvement; and after visiting England, Holland, and France, and becoming acquainted with the learned in those countries, he returned home, and was admitted to the evangelical ministry in 1694, and aggregated to the society of pastors in the following year. In 1697, he became the first professor of ecclesiastical history at Geneva, and in 1705, professor of theology, both which offices he held during the remainder of his life. He was not less distinguished for his liberality than for his learning and abilities; and besides engaging with Wake, Archbishop of Canterbury, and some German divines, in schemes for a re-union among Protestants, he assisted in obtaining a dispensation from signing the formulary of faith called *Consensus*, to which the Genevan clergy had been subjected. Among his principal works are "*Pyrrhonismus Pontificius*," 1692, designed as an antidote to the celebrated Bossuet's *Variations des Eglises Protestantes*; "*Nubes Testium pro moderato et pacifico de Rebus Theologicis Judicio cum Præmissâ Disquisitione de Articulis fundamentalibus*," 1719, 4to.; "*Historiæ Ecclesiasticæ Compendium, a Ch. N. usque ad an. 1700.*" 1734, 8vo. Commentaries on the Epistles to the Thessalonians, and the Epistle to the Romans; Sermons; and numerous academical Discourses and Dissertations. Professor Turretini died in 1737. His works were published collectively at Leuwarden, 1775, 3 vols. 4to.—*Gen. Biog. Dict.*

TWEELS, LEONARD.

LEONARD TWEELS was educated at Jesus College, Cambridge, where he graduated in 1704. After holding the Vicarage of St. Mary's, Marlborough, he was appointed in 1737, to the rectories of St. Matthew, Friday-street, and St. Peter Cheap, in London. He was also a prebendary of St. Paul's.

He published :—A critical Examination of the late new Text and Version of the Testament, in Greek and English, in three parts, the first two were printed, in 1731, and the last in 1732, 8vo.; the work here examined was entitled, The New Testament in Greek and English, containing the original text corrected, from the authority of authentic MSS. and a new version formed agreeably to the illustrations of the most learned commentators and critics, with notes and various readings, &c.; A Vindication of the Gospel of St. Matthew; and a Supplement to the Vindication; Answer to the Inquiry into the meaning of the Demoniacs in the New Testament; Answer to the Further Inquiry; The Theological Works of Dr. Pocock. After his death, 1743, two volumes of his Sermons at Boyle's and Lady Moyer's lectures were published in 8vo.—*Nav. Gen. Biog. Dict.*

TWISSE, WILLIAM.

WILLIAM TWISSE was born at Speenham Land, near Newbury in Berkshire, in 1575. He was a Wykehamist and passed through the two St. Mary's Colleges with great credit. In 1604, he took his M.A. degree, and in 1614, his degree of D.D. He attended the Queen of Bohemia, on her journey to the Palatinate, as chaplain, having been appointed to the office by James I. On his return to England, he accepted the Curacy of Newbury, of which place he afterwards became Vicar, and rejoicing

in the learned leisure he here enjoyed, he refused several offers of perferment, and among others the Wardenship of Winchester College, and a stall in Winchester Cathedral. With reference to the latter appointment he said that "he thought himself unfit for Cathedral employment: it was hard for him, among such eminent men as the Prebendaries of Winchester, either to sing musically enough, or to preach rhetorically enough," which shews that the Prebendaries, at that time, were accustomed to chaunt.

Upon the publication of the Book of Sports, Dr. Twisse declared his opinion against it, and refused to read it; yet he was still such a favourite with James I. that he forbade his being molested on this account. During the rebellion he suffered considerably by the violence of the soldiery. In 1640, he was chosen one of the sub-committee, to assist the committee of accommodation appointed by the house of lords, to consider the innovations introduced into the Church, and to promote a more strict reformation. In 1643, he was nominated by an order of the parliament, prolocutor to the Westminster Assembly of Divines. He preached (the Assembly opening on July 1st,) before both houses of parliament, in Henry VII.'s Chapel. He died about the 20th of July, 1646.

His works are:—*Vindiciæ Gratiae*, Amst. 1632 and 1648, folio, against Arminius; *A Discovery of Dr. Jackson's Vanity*; *Dissertatio de Scientiâ Mediâ tribus libris absoluta*; *Of the Morality of the Fourth Commandment*; *Treatise of Reprobation*: with some other works printed after his death. He also corrected Bradwardine's works, edited by Sir Henry Savile.—*Reid. Clark.*

TYNDALE, OR TINDALE, WILLIAM.

WILLIAM TYNDALE, OR TINDALE was born on the Borders

of Wales, sometime before the year 1500. He was of Magdalen Hall, Oxford. But having taken his degrees, he afterwards removed to Cambridge, and from thence after some time, he went to live with a gentleman (Sir John Welch) in Gloucestershire, in the capacity of tutor to his children. While he continued there, he had frequent disputes with abbots and doctors, who visited the family, both about learned men, divinity, and the Scriptures. One day Sir John Welch and his lady went to return a visit, where several of those dignitaries conversed with all freedom, Tyndale not being present: and in the evening, they returned full of arguments against Tyndale, all which he answered by Scripture, maintaining the truth, and reproving their false opinions. Upon which Lady Welch (who was, says Tyndale, a sensible woman) broke out in the following exclamation:—"Well, there was doctor——, who can spend a hundred pounds; there was doctor——, who can spend two hundred pounds; and doctor——, who can spend three hundred pounds; and what, is it reason, think you, that we should believe you before them?" Tyndale made no reply, and in future spoke less of those matters.

At this time he was translating a book of Erasmus, entitled *Enchiridion militis Christiani*, which when finished, he gave to Sir John and Lady Welch, who carefully perused it; and, it seems, were so far convinced of the truth, in opposition to the Popish doctrines of the abbots and priests, that these gentlemen afterwards met with a very cool reception at their house, and soon declined their visits altogether. This, as it was natural to suppose, brought upon Tyndale the wrath of all the Popish clergy in the neighbourhood, who soon had him accused of many heresies to the bishop's chancellor, before whom he had been cited to appear; but nothing being proved, after railing at him and abusing him, they dismissed him. In his way home he called upon a certain doctor, who had been an old chancellor to a

bishop, and his very good friend ; to him he opened his heart, and consulted him upon many passages of Scripture. Before they parted the doctor said to him, " Do you not know that the pope is very antichrist, whom the Scripture speaketh of ? But beware what you say ; if it should be known you are of that opinion, it will cost you your life : " and added, " I have been an officer of his ; but I have given it up, and defy him and all his works. "

Not long after this affair, Tyndale fell in company with a certain divine, not remarkable for his learning, with whom he disputed, and drave him so close, that at length the divine blasphemously cried out, " We had better be without God's laws than the pope's. " Tyndale, fired at this expression, and filled with zeal, replied, " I defy the pope and all his laws ; " and added, " That if God spared his life, ere many years, he would cause a boy that drives the plough to know more of the Scriptures than he did. " After this, the hatred of the priests was so great, that he was obliged to leave the country, which he did, with the consent and hearty wishes of Sir John Welch for his welfare. Tyndale, remembering the high commendations Erasmus had given of Tunstall's learning, then Bishop of London, hoped he should find favour and protection with him ; but as this was not the way God, in his providence had marked out for him, the bishop excused himself, saying, " That his house was full, that he had already more than he could accommodate, but that he advised him to seek about in London, where he could not fail to obtain employment. "

Tyndale remained in London about a year, when being desirous to translate the New Testament into English, as the most effectual means (in his own opinion, and in that of his dear friend, John Frith,) to remedy the great darkness and ignorance of the land, but judging it could not safely be done in England ; he, by the kind assistance of Mr. Humphrey Monmouth and others, went

into Germany, where he laboured upon the work, and finished it in the year 1527. In a letter to Frith, he says of it; "I call God to recorde agaynst the daye we shall appeare before our Lord Jesus, to geve a rekenyng of our doynge, that I never altered one syllable of God's word agaynst my conscience, nor would this daye, if all that is in the earth, whether it be pleasure, honour, or riches, might be given me." It was the first translation of the Scripture into modern English. He then began with the Old Testament, and finished the five books of Moses, prefixing excellent discourses to each book, as he had done to those of the New Testament. Cranmer's Bible, or (as it was called) the Great Bible, was no other than Tyndale's revised and corrected, omitting the prologues and tables, and adding Scripture references and a summary of contents. At his first going over into Germany, he went into Saxony, and had much conference with Luther and other learned men; and then returning to the Netherlands, made his abode at Antwerp, at that time a very populous and flourishing city.

The translation was printed in 8vo, in 1526, without the translator's name. As there were only 1,500 printed, and all the copies which could possibly be got in England were committed to the flames, copies of this first edition are very scarce. When this translation was imported into England, the supporters of Popery became very much alarmed; they asserted that there were a thousand heresies in it; that it was too bad to be corrected, and ought to be suppressed; that it was not possible to translate the Scriptures into English; and that it would make the laity heretics, and rebels to their king. It is more painful, however, to record that such men as William Warham, Archbishop of Canterbury, and Cuthbert Tunstall, Bishop of London, issued their orders and monitions to bring in all the New Testaments translated into the vulgar tongue, that they might be

burnt. To destroy them more effectually, Tunstall, being at Antwerp in 1526 or 1527, procured Augustin Packington, an English merchant, to buy up all the copies of the English Testament which remained unsold ; these were accordingly brought to England, and publicly burnt at St. Paul's Cross. But this illjudged policy only took off many copies which lay dead upon Tyndale's hands, and supplied him with money for another and more correct edition, printed in 1535. Strict search, however, continued to be made among those who were suspected of importing, and concealing the volume. Humphrey Monmouth, Tyndale's great patron and benefactor, was imprisoned in the Tower, and almost ruined. In the mean time the Dutch printers made new impressions of the first edition, which were sold at a cheap rate, and obtained a wide circulation ; so that the diffusion of the Scriptures in the vernacular tongue could no longer be prevented. In 1529, Sir Thomas More had published a dialogue, in which he endeavoured to prove that the books burnt were not New Testaments, but Tyndale's or Luther's Testaments ; and so corrupted and changed from the good and wholesome doctrine of Christ to their own develish heresies, as to be quite another thing. In 1530, Tyndale published an answer to this Dialogue, and the king, at a court of Star Chamber, in 1531, with the concurrence of the prelates, universities, and clergy, pronounced a severe condemnation of it, together with other heretical books.

This active and learned reformer was in the mean time proceeding in his labours, and as soon as he had finished his New Testament, he set about a translation of the five books of Moses from the Hebrew. He had the misfortune, however, in going by sea to Hamburgh, for the purpose of getting it printed there, to be shipwrecked on the Dutch coast, with the loss of his books, papers, and money. Not dispirited at this accident, he reached Hamburgh by another conveyance, where he met

Miles Coverdale, by appointment, and they worked together till they had finished the Pentateuch, which was printed in 1530. Tyndale afterwards translated the prophecy of Jonah, prefixing a large prologue, and published it in 1531; and this was the whole of his labour on the Scriptures, though other versions have been ascribed to him. He then returned to Antwerp, and 1534 took up his lodging in the house of Mr. Pointz, an English merchant, doubtless thinking that he might there pursue his studious plans in safety. But the detestable spirit of the times would not suffer a heretic to exist in any place where he might be reached. The tyrant, Henry VIII. and his subservient council suborned one Henry Phillips to betray him under the mask of friendship. This man insinuated himself into the acquaintance of Tyndale and Pointz, and gained their confidence, whereby he was enabled to give notice to the imperial procurator general at Brussels of an opportunity for seizing the unsuspecting Tyndale, and conveying him as a prisoner to Vilvorden. He remained there in confinement a year and a half; and in the mean time Pointz and the English merchants obtained letters from Cromwell, secretary of state, and a friend of the Reformation, to the Court of Brussels, for his liberation. But by the contrivance of Philips, an accusation was brought against Pointz, who was himself thrown into prison, whence he escaped by night. Tyndale was at length, in 1536, brought out for trial upon the emperor's decree at Augsburg. He was offered council to assist him in his defence, which he declined, saying he would answer for himself. He was condemned, and executed by strangling at the stake, after which his body was reduced to ashes. His last words were "Lord open the King of England's eyes."

Besides his translations, Tyndale wrote various theological and controversial tracts, which were collected together, and printed by John Day, 1572, folio, is together

with John Frith's and Barnes's works. A new and beautifully printed edition of Tyndale's translation of the New Testament was published in London, by Bagster, in small 4to, in 1836: it professes to be printed verbatim from a unique copy in the library of the Baptist College at Bristol, of the first impression of 1526. A reprint of the edition of 1534 was published by Bagster in his English Hexapla, London, 4to, 1841. All Tyndale's original writings were published along with those of Frith, and Barnes, at London, in 1573, fol.; an edition of them, along with those of Frith, under the title of *The Works of the English Reformers, William Tyndale and John Frith*, was edited by Thomas Russell, A.M., 3 vols. 8vo, London, 1831.—*Foxe. Middleton. Burnet.*

UDAL, NICHOLAS.

NICHOLAS UDAL was born in Hampshire, in 1506. He received his education at Corpus Christi College, Oxford. He shewed his inclination to Lutheranism so early in life that he did not take his M.A. degree. He held the living of Braintree, in Essex, and that of Calbourne, in the beautiful Isle of Wight, with the Mastership of Eton College, from whence he was removed to Westminster. He was in the service of Queen Catherine Parr. In 1555, he had been appointed head-master of Westminster-school. He died in 1564. He is said to have written several comedies, and Bale mentions, *The Tragedy of Popery*. But none of these now exist. A specimen, however, of his abilities in this way may be seen in a long quotation from a rhyming interlude by him, printed in Wilson's *Art of Logick*, 1587, and reprinted in Bliss's edition of Wood's *Athenæ*. His other works are, *Flowers for Latin speaking*, selected and gathered out of Terence, and the Comedies of that

Writer translated into English, &c. often printed, particularly in 1533, 1538, 1568, and 1575; Leland and Newton wrote encomiastic verses on this book; a Translation of the Apophthegms of Erasmus; *Epistolæ et Carmina ad Gul. Hormannum et ad Joh. Lelandum*; a Translation of Erasmus's Paraphrase on the Gospels and Acts of the Apostles, 1551, folio; and a Translation of Peter Martyr's Treatise on the Sacrament.

USHER, OR USSHER, JAMES.

THIS celebrated prelate and excellent man was born in the parish of St. Nicholas, in the city of Dublin, on the 4th of January, 1580—1. Of his early life only a few anecdotes have been transmitted to us. But it appears, says Dr. Elrington, that he was one of those happy individuals, who, educated in a deep sense of religion, and brought up in the fear of the Lord, had duly cherished the grace vouchsafed to him in Baptism, and had been day by day, assisted from on high to imitate, in all humility, his Divine Master, and “grow in wisdom and stature, and favour with God and man.”

He was sent to the school which was kept by James Fullerton, afterwards Sir James; and James Hamilton, afterwards Lord Clандeborge, whom James I. when King of Scotland, sent to Ireland to secure his interest among the Irish nobility in the event of Elizabeth's death; and who, to escape the jealousy or suspicions of Elizabeth, undertook the office of schoolmasters.

To the school, opened under these extraordinary circumstances, he was sent when eight years of age, and continued there for five years. On the 9th of January, 1593—4, Trinity College, Dublin was first opened, for the admission of students, and Dr. Bernard states that Usher was the first scholar entered upon the books, though probably he meant the first student. Usher

says of himself that he was inter primos in illam admisos. He was indefatigable in his studies. The circumstances of the times and the peculiar situation of his own family, divided as it was between the Roman Catholic and Protestant Churches, exercised an irresistible force upon the mind of Usher, to devote a considerable portion of his time to the study of polemical divinity. With that candour which distinguished him through the whole period of his life, he appears to have studied the works of the principal writers on both sides of the question, and the work which exercised a considerable influence upon the course of his subsequent studies was Stapleton's "Fortress of the Faith." The chief strength of Stapleton's argument lay in the attempt to establish the antiquity of the Romish faith and the novelty of the reformed Church, which he professed to maintain by the whole current of tradition transmitted through the works of the Fathers. Usher, even at that early period, was impressed with the truth of Tertullian's maxim, "*Verum quodcunque primum, adulterum quodcunque posterius,*" and he determined to read through the works of the Fathers, and ascertain whether the appeal of Stapleton was founded in fact. This prodigious task he executed in eighteen years, commencing in the twentieth and terminating in the thirty-eighth year of his age. The fruit of his labours he intended to have communicated to the world in the *Bibliotheca Theologica*, but he never completed the work, never indeed finished any part of it.

His father wished him to become a student of law, but on his father's death, he felt himself at liberty to pursue his own inclinations and to devote himself to divinity. The paternal estate he gave to his brothers and sisters, that he might himself be free from secular cares, and he became a fellow of his college. It does not appear in what year he was elected, but he took his M.A. degree in 1600.

About this time the Jesuit Fitz-Simons, a prisoner in Dublin Castle, put forth a challenge, defying the ablest champion that should come against him, to dispute with him about the points in controversy between the Roman and the Protestant Churches. Usher, though but in his nineteenth year, accepted the challenge; and when they met, the Jesuit despised him as but a boy; yet, after a conference or two, he was so sensible of the sagacity of his mind, the strength of his arguments, and his skill in disputation, as to decline any farther contest with him.

Usher was unfortunate in the superiors assigned to him by the English government, for the superintendence of the New College, as they were decidedly of the Puritan school. In Usher, Dr. Elrington observes, however apparent were the traces of early associations, yet, in later years, the effects of this prava disciplina were almost obliterated.

The pernicious practice, the same author observes, which marred the early progress of the Irish University, extended over the whole Irish Church. Whenever a man became so troublesome that it was necessary to get rid of him, whenever powerful interest claimed promotion for an individual whom the government were ashamed to promote in England, he was sent over to Ireland, and obtained a high station in its Church. This state of things continued after the restoration; the abuse was strongly and frequently complained of by Primate Boulter, and traces of it have existed even in the memory of the present generation.

As catechist, Usher distinguished himself in a very remarkable manner. Every week he explained the pure principles of the Christian religion, as professed and maintained by the reformed Churches, in opposition to the errors which had mixed themselves with primitive Christianity in the creed of the Roman Catholic Church; and this task he performed with such a display of

accurate knowledge on the most controverted subjects, and such a readiness and fluency of expression, that his friends anxiously pressed him to appear in the pulpit. This he steadily refused, pleading his youth as a sufficient excuse, until he was called forward by an appointment which compelled him to appear in public. Such was the scarcity of qualified preachers, that when it became necessary to appoint persons to preach at Christ's Church, before the members of the Irish government, a selection was made of three lay masters of arts in Trinity College. The persons selected were James Usher, Abel Walsh, and John Richardson. The duty imposed upon Richardson was to preach every Wednesday, and explain the Prophecies of Isaiah. Walsh was to preach on Sundays, in the forenoon, and establish the principal points of theology from the sacred Scriptures. Usher preached in the afternoon of Sunday, on the principal points of controversy with the Roman Catholic Church. "His part," says Dr. Bernard, "was to handle the controversies for the satisfaction of the Papists, which he did so perspicuously, ever concluding with matter of exhortation, that it was much for the confirmation and edification of the Protestants, which the elder sort of persons living in my time I have often heard acknowledging."

Usher did not continue long in this strange situation; he felt strong scruples at discharging the office of a preacher without being admitted into holy orders, and procured the removal of the only impediment, want of the canonical age, by a special dispensation. He was ordained deacon and priest on the fourth Sunday in Advent, 1601, by his uncle, Henry, Archbishop of Armagh.

In 1603, he first visited England, with Dr. Chaloner, on a deputation for the purchase of books for the library of Dublin College. He soon after obtained his first ecclesiastical preferment, that of the chancellorship of

St. Patrick's, Dublin, to which the living of Finglass was annexed; and he performed more of the pulpit duty than necessarily belonged to his office.

In 1606, he revisited England, where he contracted an intimacy with the two eminent antiquaries, Camden and Sir Robert Cotton. To the former he communicated some valuable information relative to the ancient state of Ireland, which were inserted in a new edition of the "Britannia." He was made professor of divinity in the University of Dublin in 1607.

About this time he drew up a learned treatise concerning the Corban lands, or those anciently appropriated to the chorepiscopi, the substance of which was afterwards published in Spellman's Glossary. Another visit to England, in 1609, made a large addition to his literary connections, and caused him to be noticed at court. From this period he paid regular visits to the sister island every three years, passing several of the summer months at the universities or the metropolis, for the advantage of books and learned conversation in pursuing the inquiries in which he was engaged. These avocations probably induced him to decline the post of provost of the University of Dublin, to which he was unanimously elected in his 30th year. Two years afterwards, he was admitted to the degree of doctor in divinity.

In 1613, he printed in England his first work, entitled "*Gravissimæ Quæstionis de Christianarum Ecclesiarum, in Occidentis præsertim Partibus, ab Apostolicis temporibus ad nostram usque ætatem, continuâ successione et statu, Historica Explicatio.*" In this work he takes up the history of the Western Church from the sixth century, where it had been left by Bishop Jewel in his "Apology for the Church of England," carrying it down in the first part to the accession of Pope Gregory VII. in the tenth century. A second part extends it beyond the middle of the thirteenth century; a third was

planned to bring the history to the era of the Reformation, but was never executed. Dr. Usher in this year entered into the marriage-state with the daughter of Dr. Chaloner, who was an heiress with a considerable fortune, and with whom he passed forty years of his life in great harmony. A convocation of the Irish clergy being held in 1615, it was determined that they should assert their independence as a national Church, by drawing up a set of articles of their own.

This was the ostensible reason, and was perhaps the real motive with many. But the more powerful and really actuating motive with most of the Irish clergy was that innovating spirit, which, having failed some years before in the attempt to ingraft the doctrine of Calvin on the profession of faith of the Anglican Church, by means of the notorious Lambeth Articles, was now to be employed in attempting to substitute in the Irish Church, a new profession, with which those articles should be incorporated.

The articles, which were accordingly now drawn up, consisted of one hundred and four paragraphs, or sections, under nineteen heads; each head being divided into several sections. Thus, for example, the first, which is entitled, "Of the Holy Scripture, and the Three Creeds," is divided into seven parts, which relate, respectively, to the Holy Scripture as the ground of our religion and the rule of faith; to the canonical books of the Old and New Testament; to the apocryphal books; to the translation of the Scriptures into all languages for the common use of all men; to their clearness; to their sufficiency for salvation; and to the three creeds, as capable of being proved by most certain warrant of Holy Scripture.

They comprehended, "almost word for word," as stated in a notice prefixed, "the nine articles agreed on at Lambeth, the 20th of November, anno 1595; but whereas it is stated, that they were "agreed on

at Lambeth," it is omitted to be added, that they were immediately suppressed by Queen Elizabeth, withdrawn by Archbishop Whitgift, and afterwards, at the instance of such men as Bishops Overall, Andrewes, and other luminaries of the English Church, disapproved and rejected by King James, when proposed to him by Dr. Reynolds, in the conference at Hampton Court. However the attempt, which had been defeated in England, was for the present more successful in Ireland. And accordingly, under the influence of James Usher, not yet warned from the consequences which prevailed some time after the Reformation, of studying divinity in the systems of modern divines, instead of learning the true doctrines of Christianity, and the real sense of Scripture in difficult or controverted passages, by having recourse to the guidance of the primitive Church, and the writings of the early fathers, the Lambeth Articles were adopted.

This was the great mistake in this great man's life; and he seems soon to have been aware of it. He by no means desired to be classed with the Puritans and consequently on going to England in 1619, he thought it necessary to provide himself with an attestation to his orthodoxy and professional character from the lord-deputy and his council; the effect of which, together with the satisfaction he gave to his majesty in a private conference, not only removed all suspicions, but procured the king's spontaneous nomination of him to the vacant See of Meath, to which he was consecrated on his return to Ireland in the following year.

It may here be proper to give the opinion of Usher on the doctrine of Episcopacy. He was embarrassed in maintaining the cause of episcopacy, without denying the validity of the orders of continental Churches; hence he was led to lower his doctrine of episcopacy as far as was possible, and perhaps farther than was consistent with his upholding its apostolical

origin. Dr. Bernard states, that a report was circulated of the primate having given an unfavourable judgment of the ordination beyond the sea, founded on the following statement: "Mr. — asked the Bishop of Armagh on occasion of ordination, what he thought of them that were ordained of presbyters; he said he judged their ordination to be null and looked on them as laymen. He asked him what he conceived of the Churches beyond the sea. The bishop answered he had charitable thoughts of them in France: but as for Holland he questioned if there was a Church amongst them or not; or words to that purpose: this Dr. — confidently reports." The paper containing this statement was forwarded to the primate by Dr. Bernard, who gives the following extracts from his grace's answer: it is unfortunate and rather extraordinary that he did not give the whole letter: "Touching Mr. — I cannot call to mind that he ever proposed to me the question in your letter enclosed, neither do I know that doctor who hath spread the report; but for the matter itself I have ever declared my opinion to be that *Episcopus et Presbyter gradu tantum differunt, non ordine*, and consequently that in places where bishops cannot be had, the ordination of presbyters standeth valid: yet on the other side, holding as I do, that a bishop hath a superiority in degree over a presbyter, you may easily judge that the ordination made by such presbyters, as have severed themselves from those bishops unto whom they had sworn canonical obedience, cannot possibly by me be excused from being schismatical; and howsoever I must needs think that the Churches which have no bishops, are thereby become very much defective in their government, and that the Churches in France, who living under a Popish power, cannot do what they would, are more excusable in this defect than the Low Countries, that live under a free state, yet for testifying my communion with these Churches (which I do love and

honour as true members of the Church Universal) I do profess that with like affection I should receive the blessed Sacrament at the hands of the Dutch ministers, if I were in Holland, as I should do at the hands of the French ministers if I were in Charentone."

In 1622, he supported the Protestant cause by publishing a treatise on *The Religion of the Ancient Irish and Britons*, the scope of which was to show the conformity of the rites and doctrines of the early ages of Christianity in these countries with those of Protestantism, and to point out the periods in which the practices of the Church of Rome were successively introduced. In 1623, he was constituted a privy counsellor for Ireland; and in the same year he made another visit to England, in order to collect materials for a work concerning the antiquities of the Churches of England, Scotland, and Ireland, which the king himself (struck by the profound knowledge of ecclesiastical and national antiquities exhibited by him in the last-mentioned work,) had employed him to write; and soon after his return to Ireland he was engaged in answering the challenge of Malone, an Irish Jesuit of the College of Louvain. He again visited England, when King James, just before he died, (January, 1624,) advanced him to the Archbishopric of Armagh; but, as he was preparing to return to Ireland, he was seized with a quartan ague, which detained him nine months. Before he left England he had a disputation with a Popish priest at Drayton, in Northamptonshire, the seat of Lord Mordaunt, afterwards Earl of Peterborough, a zealous Papist, who wished to bring his lady into the pale of the Romish Church. With this view he chose, for the champion of his own cause, the Jesuit Beaumont, whose true name was Rookwood (brother of that Rookwood who was executed for the Gunpowder Treason). Against this antagonist, Lady Peterborough made choice of Archbishop Usher for her champion in the cause of the

Protestant faith. The heads of the dispute were agreed to be upon transubstantiation, the invocation of saints, of images, and the perpetual visibility of the Church. After it had been held for three days, for five hours each day, in which Usher sustained the part of respondent, that office for the fourth day lay upon Beaumont, according to the regulation settled by himself. But he sent a letter to Lord Mordaunt, with an excuse, alleging, "that all the arguments which he had formed had slipped out of his memory, nor was he able by any effort to recollect them, imputing the cause of the misfortune to a just judgment of God upon him, for undertaking of his own accord, without the license of his superiors, to engage in a dispute with a person of so great eminence and learning as the primate." Such shameful tergiversation sunk deeply into the mind of Lord Mordaunt, who, after some conferences with the archbishop, renounced Popery, and continued in the profession of the Protestant faith to the end of his life. And Lady Peterborough evinced her sense of the archbishop's services to the cause of the true religion, by the kindness and respect which she showed to him all his life after. In the administration of his archbishopric, Usher acted in a most exemplary manner.

Being now returned to his native land, says Dr. Parr, and settled in this great charge, (having not only many churches, but dioceses, under his care,) he began carefully to inspect his own diocese first, and the manners and abilities of the clergy, by frequent personal visitations; admonishing those he found faulty, and giving excellent advice and directions to the rest, charging them to use the Liturgy of the Church in all public administrations; and to preach and catechize diligently in their respective cures; and to make the Holy Scriptures the rule, as well as the subject, of their doctrine and sermons. Nor did he only endeavour to reform the clergy, among whom, in so large a diocese, and where

there was so small encouragement, there could not but be many things amiss; but also the proctors, apparitors, and other officers of his ecclesiastical courts, against whom there were many great complaints and abuses and exactions in his predecessor's time: nor did he find that Popery and profaneness had increased in that kingdom by anything more than the neglect of due catechising and preaching; for want of which instruction the poor people that were outwardly Protestants, were very ignorant of the principles of religion; and the Papists continued still in a blind obedience to their leaders. Therefore he set himself with all his power to redress these neglects, as well by his own example as by his ecclesiastical discipline; all which proving at last too weak for so inveterate a disease, he obtained his majesty's injunctions to strengthen his authority, as shall be hereafter mentioned.

Having met with an old treatise bearing upon the Predestinarian controversy, he published it in 1631, at Dublin, under the title of *Goteschalci et Predestinarianæ Controversiæ ab eo Motæ Historia*, 4to; this is said to have been the first Latin book ever printed in Ireland. He published another work in 1632, concerning the ancient Irish Church, entitled, *Veterum Epistolarum Hibernicarum Sylloge*, a collection of letters out of several ancient MSS. and other authors, to and from Irish bishops and monks from 592 to 1180, concerning the affairs of the Irish Church; which show the great esteem, as well for learning as piety, in which the bishops and clergy of that Church were held at Rome, in France, England, and elsewhere; with several matters relating to the great controversies of those times about the keeping of Easter, and also every thing relating to ecclesiastical discipline and jurisdiction of the Church of that kingdom. In the convocation which met in 1634, he had a principal share in the composition and establishment of the Irish Canons.

In this convocation it was agreed to receive the thirty-nine Articles, although the Irish Articles of 1615 were not at that time rejected. The agreement with the Church of England in doctrine having been settled in the convocation, it was further moved by the Bishop of Derry, (Dr. Bramhall) that, as they had received the Articles, so they would likewise the Canons, of the Church of England, in order that the two Churches might have the same rule of government as well as of belief. An objection to this proposal was made with great earnestness by the Lord Primate, that it would appear to be the betraying of the privileges of a national Church: that it might lead to placing the Church of England in a state of absolute superintendence and dominion over that of Ireland: that it was convenient for some discrepancy to appear, if it were but to declare the free agency of the Church of Ireland, and to express her sense of rites and ceremonies, that there is no necessity of the same in all Churches, which are independent of each other; and that different canons and modes might co-exist with the same faith, charity and communion.

By these and similar arguments the Lord Primate prevailed with the convocation, in which the prepossessions of many of its members inclined them to a favourable reception of his reasonings. The fact, indeed, seems to have been in some degree agreeable to the statement of Mr. Carte, in his *Life of the Duke of Ormonde*, that the convocation contained many members inclined in their hearts to the Puritanical peculiarities, as distinguished from the more sober and chastised ordinances of the Church of England, and of themselves prepared to object to some of the English Canons, now offered to their judgment and approbation; particularly to such as concerned the solemnity and uniformity of divine worship, the administration of the Sacraments, and the ornaments used therein; the qualifications for holy orders, for benefices, and for pluralities; the oath

against simony, the times of ordination, and the obligations to residence and subscription.

It was accordingly concluded, that such canons as were fit to be transplanted should be adopted in the Church of Ireland, and others be added to them, having been constructed afresh for the purpose so as to form a complete rule peculiarly suited to the circumstances of the country.

The execution of this task was committed to the Bishop of Derry; and the result was the Book of Constitutions and Canons for the regulation of the Church of Ireland, which, having been passed in convocation, received its final confirmation and authority from his majesty's assent, according to the form of the statute, or Act of Parliament, made in that behalf.

These canons for the most part agreed in substance and intention with the English Canons, from which, however, they differed much in arrangement and construction, without any obvious improvement, rather perhaps the contrary. In number also, they were less, amounting to one hundred only, whereas the English code comprised one hundred and forty one. This diminution is attributable in a considerable degree to a combination, occasionally, of more than one of the English into one only of the Irish Canons.

All this while he kept up a correspondence in every country for the advancement of learning; and he procured in 1634 a copy of the Samaritan Pentateuch from the East; besides one of the Old Testament in Syriac, and other valuable MSS. The former was one of the first of those Pentateuchs that ever were brought into these western parts of Europe, as Selden and Walton acknowledge; and the Syriac Testament was much more perfect than any other that had hitherto been seen in these parts. The other MSS. were procured through Mr. Daires, a merchant at Aleppo. The archbishop collated the Samaritan with the Hebrew, and marked

the differences; after which he intended to present it to the library of Sir Robert Cotton. It is now in the Bodleian Library.

Although the archbishop opposed the excellent Archbishop Bramhall, as we have seen, on one occasion, yet he took other opportunities to testify his regard for his person, and his respect for his principles. In some of their opinions there must have been a difference between Archbishop Usher, and Archbishop Laud, and yet, Archbishop Laud was a prelate whom Archbishop Usher was proud to regard as his friend. In vol. xv. of his works, published by Dr. Elrington, there is a letter (cxc) to the most Rev. William Laud, Archbishop of Canterbury, in which, he excuses himself for not having sooner congratulated him on his promotion to Canterbury, which he there does with all the warmth of a sincere friend and admirer. "I may truly say thus much for myself," writes Usher, "that since the time I received the letter you wrote me the day before you began your journey into Scotland, no day hath passed hitherto, wherein I have not made particular mention of you in my prayers unto Almighty God, Who both graciously heard my request and granted therein as much as my heart could desire."

But further, the high opinion which he entertained of Archbishop Laud, induced him to exert all the interest he possessed, to secure his appointment to the chancellorship of the University of Dublin. The following are the words of Usher to Laud, in the same letter: "By the death of your predecessor, our University of Dublin was left to seek a new chancellor, whom I advised to pitch upon no other but yourself; which they did with all readiness and alacrity. If your grace will deign to receive that poor society under the shadow of your wings, you shall put a further tie of observance, not upon that only, but upon me also, who had my whole breeding there." This letter not being so quickly responded to as Usher had

expected, he wrote a second letter to Laud, urging upon him the necessity of taking this high office upon him.

His greatest work, *Emmanuel*, or a Treatise on the Incarnation of the Son of God, was published at Dublin in 1638, and in 1639 appeared his celebrated *Britannicarum Ecclesiarum Antiquitates*. In 1640, he came to England with his family and repaired to Oxford. He intended to remain in England only a short time, but he never returned to his native land, the troubles having now commenced. He had at one time inclined to yield some points on the subject of episcopacy, but he now threw all the weight of his character and learning on the side of the Episcopate. He inserted two pieces in a collection of tracts published at Oxford in 1641. These were, "A Discourse on the Origin of Bishops and Metropolitans," deducing these dignities from the apostolic times; and, "A Geographical and Historical Disquisition on the Lydian or Proconsular Asia," in which he confirmed the former opinion by shewing that the seven cities, the Churches of which are mentioned in the Book of Revelations, were all seats of metropolitan civil government under the Romans. He also, in defence of monarchy drew up at the king's command, a treatise concerning "The Power of the Prince and Obedience of the Subject," in which, he strongly maintained, the absolute unlawfulness of taking up arms against the sovereign.

In the impeachment of Lord Strafford, which was the first great blow, struck by the long parliament against royalty, Usher was one of the five prelates who were consulted by his majesty on the question whether he might conscientiously pass the bill of attainder against the earl, after he had given him, a solemn assurance of personal safety. Of the number, Juxon, Bishop of London, was the only one who decided that the king ought in no case to break his promise. The others gave a kind of middle opinion, which had

probably a considerable influence in overcoming the king's scruples, and if any blame were imputable to their casuistry on this occasion, they must all share in it. There is however the king's own testimony upon record, that Usher was in fact extremely shocked at the passing of the bill, and he performed every pious and friendly office, to the unfortunate sufferer, after his condemnation. In the same year, 1641, the Irish rebellion broke out in all its horrors: and the primate, though out of the reach of personal injury, incurred great loss of property from the pillage which was its consequence, having nothing left him in the island, except the furniture and books at his house in Drogheda. His books were safely conveyed to him by sea, and he sold his plate and jewels for present support; but he soon after obtained a regular though much reduced provision from the temporalities of the vacant See of Carlisle. The civil war being now commenced, he took up his abode at Oxford, where he occasionally preached before the king, and received from him many tokens of esteem. By these he was so much confirmed in his cause, that when nominated by the parliament to be a member of the assembly of divines of different persuasions sitting at Westminster in 1643, he not only refused to take a seat among them, but publicly controverted their authority, and decried their purposes. By this conduct, he gave so much offence to the parliament, that an order passed for confiscating his library then deposited at Chelsea, which was however, through the interposition of his friend, the learned Selden, suffered to be redeemed for a small sum by one who kept it for him.

Intent upon his studies, as the only relief to his mind in the present calamitous state of public affairs, he brought to a conclusion in 1644, a labour in which he had been long engaged, that of a corrected edition of the Epistles of Ignatius, Bishop of Antioch, origi-

ginally collected by Polycarp, but transmitted to posterity in a very corrupted state. This work he printed at Oxford; and the additions from manuscripts, and elucidations by his own notes and dissertations, rendered it a mass of critical erudition, which obtained the general applause of the learned world and made a great accession to his reputation. The decline of the royal cause having in 1645, brought Oxford in danger of a siege, the primate with the king's permission quitted that city, and repaired to Cardiff, of which place, his son-in-law, Sir Timothy Tyrrel, was governor for his majesty. In that fortress he resided, in peace and safety, for almost a year, pursuing his studies by the aid of some chests of books which he had brought with him; but after the battle of Naseby, the necessities of the king obliging him to disfurnish his garrisons of men and ammunition, Sir T. Tyrrel quitted his command, and the primate was left to seek another refuge. In this emergency he received a welcome invitation from the Dowager Lady Stradling, possessor of the Castle of St. Donat's in Glamorganshire, whither he proceeded with his daughter; but they had the misfortune by the way to fall in with a body of armed Welsh mountaineers, by whom they were pillaged; and what was peculiarly distressing to the primate, his papers, the fruit of long study, were in an instant dispersed into a thousand hands. Some gentlemen of the county coming up were ashamed of this treatment, of a venerable stranger, and caused all his property to be returned that could be found; and by great exertions, all his books and papers, with the exception of a very few, were afterwards recovered. He remained some months longer in Wales, experiencing a high degree of respect from the gentry, several of whom secretly sent him considerable supplies of money.

During Usher's residence in Wales, a book was published under his name by Mr. Downham, entitled, "A Body of Divinity; or the Sum and Substance of the

Christian Religion." Of this Body many editions have been published, and on the credit of its contents, a character has been made for, and fixed upon Archbishop Usher, most singularly at variance with his true one. Although the book was disowned by him and declared "to be in divers places deponant from his judgment," and "could not by any means be owned by him;" yet edition after edition of this work has been published by those who were aware of the primate's disavowal and disapproval of the work: and every advocate of Supralapsarian doctrines, quotes in his support, the opinions of Archbishop Usher, as put forth in this "his Body of Divinity!" The letter to the editor disavowing the work is as follows:—

"SIR,—You may be pleased to take notice that the Catechism you write of is none of mine; but transcribed out of Mr. Cartwright's catechism, and Mr. Crook's and some other English divines, but drawn together in one method as a kind of common-place book, where other men's judgments and reasons are strongly laid down, though not approved in all places by the collector; besides that, the collection (such as it is) being lent abroad to divers, in scattered sheets, hath for a great part of it miscarried; the one half of it (I suppose) well nigh, being no way to be recovered, so that so imperfect a thing, copied verbatim out of others, and in divers places dissonant from my own judgment, may not by any means be owned by me. But if it shall seem good to any industrious person to cut off what is weak and superfluous therein, and supply the wants thereof, and cast it into a new mould of his own framing, I shall be very well content that he make what use he pleaseth of any of the materials therein, and set out the whole in his own name; and this is the resolution of

"Your most assured loving friend,

"May 13th, 1645,

"JA. ARMACHANUS."

As some persons have expressed their disappointment that Dr. Elrington has not published "The Body of Divinity" among the works of the archbishop, that learned divine remarks: "Had the authorship been a matter of doubtful evidence, there might be a plausible ground for that complaint, but there can be none for not publishing among the works of Archbishop Usher what Archbishop Usher declared was not his."

The Calvinistic and Supralapsarian character which has so long and so gratuitously been given to Archbishop Usher, (built on the supposition that this work was his,) vanishes as untrue, made for him, and assigned to him for party purposes.

The friendship he had so well merited from Lady Mordaunt, now Countess of Peterborough, was now to become a principal source of the comfort of his remaining life. She sent him an invitation to take up his residence at her house in London, with which he willingly complied; and from that period to the day of his death, he was usually an inmate in some one of her ladyship's mansions, where he met with the most respectful treatment. He arrived in London, in June, 1645, when some captious questions were put to him by the parliamentary commissioners, and an oath was proposed to him, which he required some time to consider. At length the influence of Selden and other friends delivered him from further molestation, and he was suffered to live in quiet. An order was even made in parliament for paying him £400 yearly, though it is uncertain how long he received it. In 1647, he was elected preacher to the Society of Lincoln's-Inn, which office he discharged nearly eight years, being supplied by the benchers with handsome furnished lodgings and rooms for his books.

At last his eyesight and teeth beginning to fail him, he could not be well heard in so large a congregation, and he was forced to quit this place about a year and a half before his death. In the meanwhile, amidst all the

convulsions of the times, he continued his studies, and in the year in which he was chosen to Lincoln's-inn, he published his *Diatriba de Romanæ Ecclesiæ Symbolo Apostolico Vetere, aliisque Fidei Formulis* dedicated to Gerard J. Vossius ; which he followed by his *Dissertatio de Macedonum et Asianorum Anno Solari ; cum Græcorum Astronomorum Parapegmate*, 1648, 8vo. About this time he was called to the Isle of Wight by Charles I. to assist him in treating with the parliament upon the point of Episcopacy ; when he proposed an expedient, which he called Presbyterian and Episcopal Government Conjoined, which the king approved as the likeliest means of reconciling both parties. But no proposals how moderate soever, would satisfy the Presbyterians. His majesty was at length taken out of their hands by the army and brought to the scaffold, the sight of which struck the archbishop with the utmost horror. The Countess of Peterborough's house, where the primate then lived, being exactly opposite to Charing Cross, several of the family, at the time of the king's execution, went up to the leads, which commanded a full view of Whitehall ; and, as soon as the king came upon the scaffold, some of them went down and told the primate, asking him if he would not see the king once more before he was put to death. Though unwilling at first, yet he was persuaded at length to go up, as well out of a desire to see the king once again, as from curiosity, since he could scarce believe what they told him. When he came upon the leads his majesty was in his speech. The primate stood still, and said nothing, but sighed : and, lifting his hands and eyes full of tears towards heaven, seemed to pray earnestly. But when the king had done speaking, and had taken off his clothes and doublet, and stood stript in his waistcoat, and the executioners in vizards began to put up the king's hair, he grew pale, and would have fainted if he had not been immediately supported and carried away.

He ever after observed the 30th of January as a private fast.

In 1650, he published the first part of his *Annals of the Old Testament*, and the second in 1654. The two parts were printed together, under the title of *Annales Veteris et Novi Testamenti*, at Paris, 1673, and at Geneva, 1722, folio; this last edition is the best. In 1652, he published his *Epistola ad Ludovicum Capellum de variantibus Textus Hebraici Lectionibus*.

Cromwell, who had now possessed himself of the supreme power, showed his respect for the character of Usher by desiring a conference with him on a plan he had formed for the general interests of Protestants, both at home and abroad; but it does not appear to have had any result. In 1655, he preached Mr. Selden's funeral sermon in the Temple Church, and published, *De Græcâ Septuaginta Interpretum verum Syntagma*; this was reprinted at Leipsic in 1695. On the 20th of March, 1656, he was taken ill, and he died the day following, in the Countess of Peterborough's house, at Ryegate, in Surrey, in the seventy-sixth year of his age, and was buried by order of Cromwell, in the Chapel of Erasmus, in Westminster Abbey. Besides the works above mentioned, the following were printed from his papers after his death:—The Judgment of the late Archbishop; *Chronologia Sacra*; the Judgment and Sense of the present See of Rome; A volume of Sermons; *Historia Dogmatica Controversiæ inter Orthodoxos et Pontificios de Scripturis Sacris Vernaculis*; A collection of Three Hundred Letters written to James Usher, Lord Archbishop of Armagh, &c., collected by Richard Parr, D.D., his lordship's chaplain, at the time of his death, folio, London, 1686,—to this collection Parr has prefixed an ample biographical memoir of the archbishop. Usher left his library, being the chief part of his property, as a portion to his daughter and only child. It was first bought by the officers and soldiers of Cromwell's army

in Ireland, and lodged in Dublin Castle, where it lay till the Restoration, when Charles II. gave it, according to the primate's intention, to the University of Dublin, where it now remains. The library consisted of 10,000 volumes, printed and manuscript; but many of the books were stolen. Both the king of Denmark and Cardinal Mazarin had offered large sums for it by their agents here; but the executors had been forbidden, by an order from Cromwell and his council, to sell it to any one without his consent.—*Parr. Elbrington.*

VERGERIO, OR VERGERIUS, PETER PAUL.

PETER PAUL VERGERIO, OR VERGERIUS, the son of an eminent man of the same name, was born at Capo d'Istria at the commencement of the 16th century. Having studied at Padua, he became eventually Bishop of Capo d'Istria. He had been previously employed by the Roman See, and was zealous in promoting its interests. By Clement VII. he was sent as nuncio to Ferdinand, King of the Romans to prevent the assembling of a general council. He had an interview also with Luther, of which conflicting accounts have been given. Certain it is that he remained opposed to Lutheranism till the time of his consecration as Bishop. Having however fallen under suspicion from his liberality and candour, he determined to vindicate his character by writing a work against the "The German Apostates." But in reading their publications he himself became a convert to their opinions, communicated his change of sentiments to his brother, who was Bishop of Pola, and who, after inquiry, adopted the same opinions; and they resolved to propagate them in their respective dioceses. Vergerio, deeming himself in danger, retired to the protection of Cardinal Hercules Gonzaga at Mantua; but he was obliged to quit that asylum; and in 1546,

he presented himself before the council at Trent for his justification. He was not allowed to enter upon it there, but obtained a dispensation from going to plead his cause at Rome, and was referred to the nuncio and patriarch of Venice. The affair was protracted till 1548, when he received an order not to return to his church; soon after which he withdrew to the country of the Grisons, where, and in the Valteline, he officiated some years as a minister. He at length received an invitation to Tübingen from the Duke of Wirtemberg, where he died in 1565. Vergerio wrote a number of works against Popery, all in the Italian language.—*Melchior Adam.*

VILLALPANDA, JOHN BAPTIST.

JOHN BAPTIST VILLALPANDA was born at Cordova, in 1552, became a Jesuit, and died at Rome, in 1608. He assisted Jerome Prado in a commentary on Ezekiel. He particularly distinguished himself in a dissertation upon the structure of Solomon's Temple, in respect to which, having adopted a theory that it was perfect, as the model had been given by God himself, he exhausted much fancy and ingenuity to describe an edifice which should answer that character. Calmet's Dictionary contains some account of this curious inquiry, as also several engravings in illustration of it. Villalpanda likewise edited a theological tract by St. Remi.—*Calmet.*

VINCENTIUS LIRINENSIS.

VINCENTIUS LIRINENSIS, the well-known author of the *Commonitorium adversus Hæreticos* was a native of Gaul. The year of his birth is not known. Having served first as a soldier, he retired afterwards to the Monastery of Lerius, in Provence, where he became a priest. He died about the year 440.—*Dupin. Moreri.*

VINCENT, THOMAS.

THOMAS VINCENT was born at Hertford, in 1634, and was educated at Westminster and Christ Church. He held, as a dissenter, the living of St. Mary Magdalen, Milk-street, London, from which he was ejected on the Restoration of the Church, in 1662. His conduct during the plague of London was noble; he threw himself into the midst of the plague, preached, and visited the sick wherever he was sent for. This remarkable instance of courage and humanity probably reconciled many to him who disapproved of his nonconformity; for although he preached afterwards at a dissenting meeting at Hoxton, and was the founder of another at Hand-Alley, Bishops-gate-street, we do not find that he was molested. He died in 1678, in the forty-fourth year of his age. He was the author of several pious tracts, which went through many editions in his lifetime, and afterwards; and he had some controversy with William Penn the Quaker, and with Dr. William Sherlock. The most popular of his tracts were his Explanation of the Assemblies' Catechism; and, God's terrible Voice to the City by Plague and Fire; this was first printed in 1667, 12mo, and went through thirteen editions before 1671. He published a work of the same kind, occasioned by an eruption of Mount Etna, entitled Fire and Brimstone, &c. 1670, 8vo. *Calamy*.

VITRINGA, CAMPEGIUS.

CAMPEGIUS VITRINGA was born at Laenwarden, in Friesland in 1659, and graduated in divinity at Leyden, in 1679.

He died at Francker, in 1722, at which place he had honourably discharged the duty of professor in various faculties for several years. His works are:—Commentary

on Isaiah, 2 vols. fol. in Latin ; Apocalypseos Anachrisis, 1719, 4to ; Typus Theologiæ Practicæ, 8vo ; Hypotyposis Historiæ et Chronologiæ Sacræ, 8vo ; Synagoga Vetus, 4to ; Archisynagogues, 4to ; De Decemviris Otiosis Synagogæ, 4to ; Observationes Sacræ, 4to ; Doctrina Religionis Christianæ per Aphorismos Descripta ; Verklaring over de Evangelische Parabolen ; and, Aenleiding tot het rechte Verstand van den Tempel Ezechielis.—*Niceron. Saxii Onom.*

VOET, GISBERT.

GISBERT VOET was born at Hensde, in 1589. In 1634, he became professor of theology at Utrecht. He was a vehement Calvinist. He died in 1667. Contemporary with Voet was Descartes ; and in Voet the philosophy of Descartes found a sturdy opponent. He charged its supporters with an atheistical tendency. The theological system of Cocceius being held by the same persons who were votaries of the Cartesian philosophy, though not at all connected with it, the sect of Cocceians was considered as opposite to that of the Voetians ; and those designations were applied to two parties in the schools of Holland, which were long engaged in violent contests. Voet continued in the exercise of his functions at Utrecht till his death in 1677, at the age of 88. Besides his writings against Descartes, he was the author of various theological works ; among these are, *Selecta Disputationes Theologicæ*, 5 vols. 4to ; and *Politica Ecclesiastica*, 4 vols. 4to, Amsterdam, 1663-1676.—His son Paul, born in 1619, was professor of law at Utrecht, and published various works on juridicial topics.—*Mosheim. Biog. Univ.*

VORSTIUS, CONRAD.

CONRAD VORSTIUS (Von Dem Vorst) was born in 1569,

at Cologne; his father was a dyer, and with his wife had been converted to Protestantism. Conrad was educated at Dusseldorf. In 1587, he entered the College of St. Lawrence, at Cologne, where he did not graduate being unable to subscribe to the articles of the Council of Trent. He was then for a season engaged in secular employments, but in 1589 resumed his studies at Herbon. He received a D.D. degree at Heidelberg, whither he had gone with some pupils in 1593. He then visited the universities of Switzerland and Geneva. At the latter place, he gave lectures under the patronage of Beza, but declined the offer of a professional chair on account of a similar offer which he accepted at Steinfurt.

It appears that some suspicions had been raised concerning his orthodoxy, in consequence of which he repaired to Heidelberg, where he had taken his degree, and obtained a certificate of his soundness in the faith, after he had made a protestation against the opinions of Socinus, and apologized for some incautious expressions, he had used, which seemed to favour them.

He remained at Steinfurt, where he also officiated as minister till 1610, when he received a call to succeed Arminius in the professorship of theology at Leyden. This, after considerable hesitation, he accepted, and was thereby at once involved in the controversial war then raging in the United Provinces. Although he had brought with him the fullest attestations to his orthodoxy, as well as to his morals, the Gomarists or rigorous Calvinists, could not bear to see a man of sentiments different from their own in possession of a chair in so distinguished a seminary; and taking advantage of a book which Vorstius had lately published at Steinfurt, entitled "*Tractatus theologicus de Deo, sive de Natura et Attributis Dei*," they accused him of a number of heresies, and engaged several foreign universities in their party. In particular, they obtained the aid of

King James I., whose supreme gratification was to exercise his dictatorial authority in religious controversy. The king was hunting when Vorstius's book was brought to him, which he perused with so much diligence, that in an hour's time he drew up a catalogue of heresies from it, which he sent to his resident at the Hague, with orders to notify to the States how much he detested these errors, and those who should tolerate them. He also caused the received mode of condemning a book, by committing it to the flames, to be practised on several copies of Vorstius, at London, Oxford, and Cambridge. The States having replied to the English resident, that if Vorstius was found guilty of the errors imputed to him, they would not retain him, his majesty's zeal was by no means satisfied; and he wrote in person to the States, vehemently urging them to dismiss the Professor, even were he to equivocate about his blasphemies; for were he to maintain them, there could be no doubt that he would deserve to be burnt. He added, "that if they did not proceed with ardour to extirpate these germs of Atheism, he would publicly separate from such false and heretical Churches, and in quality of Defender of the Faith, would exhort all the other reformed Churches to take common council for extinguishing and sending back to hell these abominable heresies; and would forbid all his own subjects to haunt so infected a spot as the University of Leyden." Such was the despotic violence of this pacific monarch, when he had only men of the robe and gown to contend with! James, moreover employed his controversial pen against Vorstius, who wrote a short and respectful reply to his royal adversary.

The States appear not to have been much moved by these menaces; for, although they suspended the Professor from the exercise of his charge till he should have justified himself from the accusations against him, yet after a conference held at the Hague in April, 1611, between six ministers of each of the opposite parties, in

presence of the curators of the University of Leyden, at which Vorstius pleaded his own cause, the States determined, that nothing appeared to prevent the vocation which had been addressed to him from having its full effect. He was thus about to triumph, when an unfortunate circumstance raised a storm against him which he could not resist. Some of his disciples printed a small tract "*De Officio Christiani Hominis*," which contained several Anti-trinitarian doctrines. A great clamour was raised against it; and in order to implicate Vorstius himself, his works were minutely examined, to find matter of charge of a similar kind against him. He was called upon publicly to explain himself on these topics; and although he signed a profession of faith conformably to the Trinitarian system, such a load of suspicion and odium rested upon him, that he found it expedient provisionally to renounce his professorship, and withdraw from Leyden till a definitive judgment should be given on his case. In 1612, he retired to Tergou, where he passed more than seven years in retreat, comporting himself in an irreproachable manner. The Synod of Dort was at length held in 1619, in which the party opposed to the Arminians bore sway. That assembly thought fit, without hearing Vorstius, to declare him unworthy of the professorship, in consequence of which he was deprived of it by the States of Holland, and for ever banished from their territories. For two years more he lived in secrecy frequently changing his abode. At length the Duke of Holstein having collected the dispersed relics of the Arminians, and assigned them a place for a town, Vorstius repaired thither in 1622; but being soon taken ill, he died at Tonningen in the month of September, at the age of 53. His body was conveyed to Friedrichstadt, the new Arminian settlement, where he was interred with great solemnity. Besides the work above mentioned, he was the author of a

number of theological writings, chiefly in controversy both with the Roman Catholics and his Protestant antagonists. —*Bayle. Aikin.*

WAKE, WILLIAM.

WILLIAM WAKE was born at Blandford, in Dorsetshire, in 1657. Through the patronage of Bishop Fell, he obtained a studentship, at Christ Church, Oxford, where he matriculated in 1672. At the proper age he was ordained, and in 1682, accompanied Viscount Preston who was appointed envoy extraordinary to the court of France, as his lordship's chaplain. He was not idle in the French metropolis, but was employed by Bishop Fell to procure the collection of some valuable Greek manuscripts of the New Testament at Paris, for the use of Dr. Mill, whose edition was patronized by that munificent prelate. On his return to England, at the beginning of James II.'s reign, he was appointed preacher of Gray's Inn.

During his residence in France, a copy of The Exposition of the Doctrine of the Catholic Church by Bossuet, the celebrated Bishop of Meaux, fell into the hands of Wake, and furnished him with a remarkable opportunity of discovering the dangerous craft made use of by that prelate to disguise and palliate some of the Romish doctrine. He was induced to publish what he called by way of contrast to the work of the French prelate, an Exposition of the Doctrine of the Church of England. To this he prefixed a particular account of the Copy of Bossuet's Exposition just mentioned. He states that it was designed to satisfy or seduce the great Turenne who was educated a Protestant. Wake presumes that Turenne could not have been convinced by the work in question, and supposes that Bossuet supplied either by personal

conferences with him, or by some other papers to us unknown, what was wanting to the first draught which he had seen of this. For he observes, that the manuscript copy which then appeared, and for about four years together passed up and down through private hands with great applause, wanted all those chapters of the Eucharist, Tradition, the Authority of the Church and Pope, which now make up the most considerable part of it; and in the other points which it handled, seemed loosely and favourably to propose the opinions of the Church of Rome, that not only many undesigning persons of that communion were offended at it, but the Protestants, who saw it, generally believed, that Bossuet dared not publicly to own, what in his Exposition, &c. he privately pretended to be their doctrine; and the event shewed that they were not altogether mistaken: For, in the beginning of the year 1671, the Exposition being, with great care, and after the consideration of many years, reduced into the form in which we now see it, and to secure all, fortified with the approbation of the Archbishop of Rheims, and nine other bishops, who profess, that having examined it with all the care which the importance of the matter required, they found it conformable with the doctrine of the Church, and as such recommended it to the people which God had committed to their conduct, it was sent to the press: the impression being finished and just ready to come abroad, the author, who desired to appear with all the advantage to himself and his cause that was possible, sent it to some of the doctors of the Sorbonne, for their approbation, to be joined to that of the bishops, that so no authority, either ordinary or extraordinary, might be wanting to assert the doctrine contained in it to be so far from the suspicion conceived of it by the Protestants, that it was truly, and without disguise, Catholic, Apostolic, Roman. But to the great surprise of Bossuet, and those who had cried up his treatise before, the doctors of the

Sorbonne, to whom it was communicated, instead of the approbation that was expected, confirmed what the Protestants had said of it, and, as became their faculty, marked several of the most considerable parts of it, wherein the Exposition, by the too great desire of palliating, had absolutely perverted the doctrine of the Church. Mr. Wake continues to observe, that to prevent the open scandal which such a censure might have caused, the whole edition, with great industry and all the secrecy possible, was suppressed, the several places which the Doctors had marked changed, and the copy so speedily sent to the press again, that in the end of the same year another, much altered, was publicly exposed, as the first impression that had at all been made of it. Yet this could not be so privately carried on, but that it soon came to a public knowledge, insomuch that some of the first answers that were made to it charged Bossuet with this change. "I don't hear," proceeds Mr. Wake, "that he has ever yet thought fit to deny the relation, either in the advertisement prefixed to the later edition of his book, wherein he replies to some other passages of the same treatise, or in any other vindication. Whether it be that such an imputation was not considerable enough to be taken notice of, or that it was too true to be denied, let the reader judge. But certainly it appears to us not only to give a clear account of the design and genius of the whole book, but to be a plain demonstration, how improbable soever Bossuet would represent it, that it is not impossible for a Bishop of the Church of Rome either not to be sufficiently instructed in his religion to know what is the doctrine of it, or not sufficiently sincere, to represent it without disguise. And since a copy of that very book so marked, as has been said, by the doctors of the Sorbonne, is fallen into my hands, I shall gratify the reader's curiosity with a particular view of the changes that have been made, that so he may judge whether of the two was the cause of those great advances which the

author in that first edition had thought fit to make towards us."

This work, which is generally called, Wake's Catechism, was answered in *A Vindication of the Bishop of Condom's Exposition of the Doctrine of the Catholic Church*, in answer to a book entitled, *An Exposition of the Doctrine of the Church of England, &c. with a Letter from the said Bishop*, 1686, 4to; to this Wake replied in a book entitled, *A Defence of the Exposition of the Doctrine of the Church of England against the Exceptions of Monsieur de Meaux, late Bishop of Condom, and his Vindicator*, London, 1686, 4to. This occasioned, *A Reply to the Defence of the Exposition of the Doctrine of the Church of England; being a farther vindication of the Bishop of Condom's Exposition of the Doctrine of the Catholic Church: with a second Letter from the Bishop of Meaux*, 1687, 4to. In answer to which Wake published, *A second Defence of the Exposition of the Doctrine of the Church of England, against the new Exceptions of Monsieur de Meaux and his Vindicator*, London, 1688, 4to. Wake afterwards wrote several tracts in the controversy against Popery, which was carried on with great zeal during the latter part of the reign of James II. (1687 and 1688.) As he was a favourer of the Revolution, he was, after that event, appointed deputy clerk of the closet to William III. In July, 1689, according to Wood, he accumulated his degrees in divinity at Oxford; but another account says that he was created D.D., having been the preceding month preferred to a canonry of Christ Church, in the room of Dr. Aldrich, appointed dean. With a view to contribute to a defence of the doctrine and government of the Church of England against the adversaries of its hierarchy, he published in 1693, *An English version of the genuine Epistles of the Apostolical Fathers, with a preliminary discourse concerning the use of those Fathers*. Of this work he published a new edition in 1710; and it was afterwards

twice reprinted during his life-time. In July, 1693, he was preferred to the Rectory of St. James's, Westminster. He took a very active part in the memorable controversy with regard to the Convocation; and in 1697, in answer to A Letter to a Convocation Man, concerning the Rights, Powers, and Privileges, of that Body, he published a reply, entitled, *The Authority of Christian Princes over their Ecclesiastical Synods* asserted, with particular respect to the Convocations of the Clergy of the Realm and Church of England, 8vo.

In this book he undertakes to prove, that under the government of a Christian Prince, the Church has no other right to assemble in synods, but what it receives from the grant or express consent of such a Prince, and consequently no person can be deputed to call a synod without his particular leave; and when the synod is assembled, they have no right to sit, debate, dispute, or determine upon any point of doctrine or discipline, any farther than is allowed by the Prince, who may ratify, annul, or alter their proceedings as he thinks proper, and suspend the execution of all or any of their constitutions and decrees. In short, that the authority of their acts depends entirely and solely upon him; and that no synod can dissolve themselves without his permission. The piece being somewhat imperfect, and some mistakes slipt into it through haste, did not escape the animadversions of his antagonists: whereupon Dr. Kennet, who engaged afterwards on the same side with Wake, published an apology for him on these terms, observing, that his attempt upon this subject was the more difficult, because no writer before him had professedly treated of these matters. And truly, continues Kennet, since our Church was reformed, no occasion had been given, no disputing among Churchmen with the King's Supremacy as by law established, from 25 Henry VIII. to the 9 William III. For this reason the doctor had a better title to civil

usage, because he was the first adventurer, and made discoveries of a world unknown, as it were before. That he had a further right to some allowance, in that he owned himself in haste, and spoke modestly of what he had done. He offers it "as a rude hasty performance at most but an imperfect essay, and the first lines of a draught, shews rather what he designed, than what he was able in any tolerable manner to finish;" with many other acknowledgments ingenuous and free; not insulting his adversary, nor catching at a word for triumph, but with a good easy air approving himself a writer of some breeding and some conscience, for an example to his answerers and accusers.

Wake vindicated himself in *An Appeal to all the true members of the Church of England, in behalf of the King's Ecclesiastical Supremacy*, as it was by law established; by our convocations approved; and by our most eminent bishops and clergymen stated and defended, against both the Popish and fanatical opposers of it, 1698, 8vo. In 1700, Atterbury entered into this dispute with great vigour and resolution, and published an answer to Dr. Wake's book, entitled, *the Rights, Powers, and Privileges, of an English Convocation*, stated and defended, 8vo; printed in 1701, with additions. The controversy now grew warm, and several writers of considerable note engaged in it. (See for a detailed account of this controversy, *The Life of Atterbury*.) Burnet, Bishop of Salisbury, and Kennet, afterwards Bishop of Peterborough, wrote animadversions upon Atterbury's work. Hody, Gibson, and Hooper, were concerned in it: Hooper was on the side of Atterbury; Hody and Gibson were against him. But the most considerable and decisive answer to Atterbury was Dr. Wake's work, entitled *The State of the Church and Clergy in England, in their Councils, Synods, Convocation, Conventions, and other Public Assemblies, historically deduced from the Conversion of the Saxons to the present times*, 1703,

folio. This work was esteemed not only a full and sufficient answer to Atterbury, (who never attempted to reply to it,) but decisive with regard to the controversy in general. In 1701, Dr. Wake was installed Dean of Exeter, whence, in 1705, he was promoted to the Bishopric of Lincoln. In January, 1716, on the death of Archbishop Tenison, he was translated to the See of Canterbury; and as he had lived to see the folly of giving way to the enemies of the hierarchy by way of reconciling them to it, he both voted and spoke in the house of lords against the repeal of the Schism and Conformity Bill in 1718. From the same experience he was led to oppose the design entered into by some very powerful persons, in the year following, to repeal the Corporation and Test Acts. It was well known that Hoadley was at the bottom of this design, and that his famous Sermon on The Nature of Christ's Kingdom was a preparatory step to it. The archbishop therefore thought it proper to declare his dislike of the measure, as Hoadley had proposed it, in an indirect way, and wrote a Latin letter addressed to the superintendent of Zurich, which was published there under the title of *Oratio Historica de Beneficiis in Ecclesiam Tigurinum collatis*. In 1721, the archbishop joined the Earl of Nottingham in bringing a bill into parliament, levelled at the Arian heresy, and entitled, A Bill for the more effectual Suppression of Blasphemy and Profaneness; which, however, was rejected in the house of lords, and brought on him the charge of inconsistency, because in the cases of Whiston and Clarke, in 1711 and 1712, he had spoken with moderation of their Arianism. Whiston wrote a very angry letter to the archbishop on this occasion, which is printed in his Life.

While the archbishop was thus labouring to preserve the purity and dignity of the Church at home, we find him exerting his wisdom to remove the errors and prejudices concerning its doctrine and government among

the nations abroad; and foreigners had a share in his universal catholic affection. Some mutual civilities having passed in 1717, between his grace and Lewis Ellis Dupin, Doctor of the Sorbonne at Paris, as men of letters, by the means of the Rev. Mr. Beauvoir, then chaplain to Lord Stair, the English ambassador at that court; Dupin wrote to the archbishop a Latin letter in January, 1717—18, wherein having congratulated the Church of England on the enjoyment of so eminent a prelate for its Metropolitan, he took occasion to express his desire of an union between the two churches of England and France, and of entering into a correspondence with his grace for that purpose. The archbishop, in return, thanking him for his civilities, observed that it was full time both for himself and the rest of his brethren of the Sorbonne to declare openly their true sentiments of the superstition and ambition of the court of Rome: that it was the interest of all Christians to unmask that court, and thereby reduce it to those primitive limits and honours which it enjoyed in the first ages of the Church. In the course of this correspondence, the archbishop explained the Belief, Tenets, and Doctrine of the Church of England, the manner of its beginning to reform and shake off all foreign power and superstition both in Church and State, and its acknowledgment that our Lord Jesus Christ is the only Founder, Source, and Head of the Church. His Grace insisted constantly on this Article in the letters he wrote not only to Dr. Dupin, but Quinault and Piers de Girardin, both doctors also of the Sorbonne; and he always maintained the justice and orthodoxy of every individual Article of the Church of England, without making the least concession towards approving the ambitious pretensions of the Church of Rome. It is not to be wondered at, if the doctors of the Sorbonne readily concurred in a scheme which some of the principal of them singly wished for. Dr. Patritius Piers de Girardin,

in an oration spoken in an extraordinary Assembly of the Sorbonne, March 17, 1718, N.S., openly proposed it; and before the July following, Dr. Dupin drew up an Essay towards an Union, which was to receive the approbation of Cardinal de Noailles, and then to be transmitted to his grace. This piece, which was called, A Commonitorium, was read by, and had the approbation of, the Sorbonne, and in it was ceded the administration of the Eucharist in both kinds, the performing of divine service in the vulgar tongue, and the marriage of the Protestant Clergy; and the invocation of Saints was given up as unnecessary. The project engrossed the whole conversation of the city of Paris. Lord Stanhope, who about that time went thither upon some extraordinary emergency, and Lord Stair, the ambassador, were congratulated thereupon by some great personages in the royal palace. The Regent himself (Duke of Orleans) and Abbot du Bois, minister of foreign affairs, as also M. Jely de Fleury, attorney-general, gave the line at first, and let things run on to certain lengths. But the Jesuits and Constitutioners rung the alarum-bell, and overturned the whole scheme, by spreading a report that Cardinal Noailles and his friends the Jansenists were upon the point of making a coalition with the Heretics. Hereupon Dr. Piers de Girardin was sent for to court, and severely reprimanded by Abbot Du Bois, and strictly charged, upon pain of being sent to the Bastille, to give up all the letters he had received from the Archbishop of Canterbury, as also a copy of all his own. The doctor was forced to obey; and all the letters were immediately sent to Rome, as so many trophies gained from the enemies of the Church. Abbot du Bois was then in pursuit of a cardinal's cap, which met with some stop at Rome: his discovery of what was in agitation in France, and in concert with whom, is supposed to have contributed not a little to removing all difficulties, and to procuring that dignity, which he soon after obtained.

Thus ended this noble project ! His grace was perfectly sensible that nothing could be done in it without the concurrence of the state, however well disposed the principal men of that Church might be towards it. Nevertheless the change of affairs contributed to the reputation of the archbishop, his letters being admired even by the then Pope Clement XI. who declared it was a pity the author of such profound letters was not a member of their Church. And notwithstanding this affair met with so unhappy a fate, yet several learned Divines of the Gallican Church became thereby very sensible of his grace's catholic benevolence and abilities. It was from a conviction of these that Peter Francis Courayer, canon regular and principal librarian of the Cathedral Church of St. Genevieve at Paris, applied not long after to his grace for his assistance to clear up some difficulties in the accounts he had met with of the English Ordinations. The archbishop gladly complied with this request, and spared no pains to give his correspondent full satisfaction on that point. And as Father Courayer had also desired some information concerning other branches of the constitution of the English Church, the archbishop sent him also a particular account of each. The correspondence began in 1721, and continued till 1727; during the course of which that learned Parisian divine received from his grace such indisputable proofs of the validity of our ordinations, as fully convinced him : whereupon he was not afraid to declare his sentiments to the public. But at length he found it necessary to provide for his safety by flying under the shelter of the archbishop's wing. His grace sat in the Metropolitan Chair several years after this ; but towards the close of his life, he grew so much disabled, by age, and infirmities, that some part of the care of the Church was transferred to Dr. Edmund Gibson, Bishop of London, who in consequence thereof, had the recommendation to all ecclesiastical

preferments at court. The archbishop having reached, in this feeble state of body and mind, the verge of fourscore years, sunk into the arms of death at his palace of Lambeth, January 24, 1736—37, and was interred in a private manner at Croydon.

Archbishop Wake was a very munificent prelate; he left MSS. to Christ Church, Oxford, which were valued at £10,000. Three volumes of his Charges and Sermons were published after his death.—*Biog. Brit. Wood. Athen. Ox.*

WALAFRIDUS, STRABO.

STRABO WALAFRIDUS was a native of Suabia, and flourished in the early part of the ninth century. He studied under Rabanus Maurus, in the Monastery of Fulda, having received his primary education in that of St. Gallen, of which he became afterwards dean. In 842, he was chosen Abbot of Reichexau. He died in 849. He wrote

On Divine Offices :—explaining the ceremonies of the Church, their origin and increase. Among other things he says that, at first people were assembled in Church without any express summons, then horns were used, and last of all bells, the large ones called Campanæ, and the smaller Nolæ, from the town Nola, where they were first used.—The whole work is one of very considerable importance and utility. It was edited by Cochläus, and printed at Rome, 1590.

Lives—of St. Gallus, in two books; and of St. Othmar: both to be found ap. Surium.

On the destruction of Jerusalem :—being a kind of Historical Sermon on the 19th chapter of St. Luke.—Canis. vol. ii. pt. ii. p. 277.

Poems :—containing the Lives of some Saints; Verses on the Festivals; verses on and to various Individuals, and many Miscellaneous Poems in several measures.

The Garden :—A Poem in which he describes unconnectedly, the fruits and productions of a Garden.—These Poems are in *Canis.* vol. ii. pt. ii. p. 184 ; and while they prove him to have largely partaken of the love of the times, for the marvellous, they evince no small skill as a Poet, much being harmonious in sound and elegant in true description.—*Cave. Clarke.*

WALDENSIS,

THE historical name of Thomas Netter, taken from Walden, the place of his birth in 1367. Receiving his early education among the Carmelites, he completed his studies at Oxford. Having taken his Doctor's Degree and having assumed the habit of a Carmelite, he represented the Church of England at the councils both of Pisa and of Constance. He became provincial of his order and confessor to King Henry V., who died in his arms in 1422. He became a favourite with Henry VI. as he had been with his father and grandfather, and while attending his young sovereign to France, he died at Rouen in 1430. His principal work is his *Doctrinale Antiquum Fidei Ecclesiæ Catholicæ*, Paris, 1521—1523, 3 vols. fol., and reprinted at Saumur, Venice and Paris.—*Bale. Pits.*

WALKER, JOHN.

THIS valuable writer who is often referred to in these pages was a Devonshire man and a fellow of Exeter College. He took his Master's degree in 1699. He was Rector of St. Mary-the-More, Exeter, when he commenced his great work. His spirit was stirred up within him when Calamy endeavoured to represent as martyrs or at least as confessors the Dissenters who having usurped

the livings of the English clergy were ejected for non-conformity, at the Restoration. Walker shews that when the Dissenters had triumphed over Church and Crown, they ejected between seven and eight thousand clergymen for conformity. He shews that of the Clergy of the English Church between seven and eight thousand were by the triumphant Dissenters, "imprisoned, banished, and sent a-starving." His work was published in folio, in 1714, with the title of *An Attempt towards recovering an Account of the Numbers and Sufferings of Clergy, who were sequestered in the Grand Rebellion*. For this performance he received the degree of D.D. from the University of Oxford. He died about 1730.

WALL, WILLIAM.

OF the learned author of the great work on Infant Baptism little is known. He was born in the year 1645, or 1646; but what was the place of his nativity, at what school he was educated, or whether he ever became a member of either of our universities, does not appear to be known.

About the year 1676, he was presented to the living of Shoreham, in Kent; a vicarage in the diocese of Rochester, in the gift of the dean and chapter of Westminster. Here he resided, in the faithful discharge of his pastoral duties, during the long space of fifty-three years. It is said that he once declined the offer of a second benefice (Chelsfield), of the value of three hundred pounds a year, from conscientious motives, although it was situate within three miles of Shoreham; but subsequently he accepted one, of about one fifth of that value, namely, Milton, near Gravesend, at a distance of twelve miles from his residence.

In 1676, or 1677, he married Catharine, daughter of Edward Davenant, Esq., by whom he had two sons,

William and Thomas, both of whom became citizens of London, but died before their father: also two daughters who died in their infancy; and a third, Catharine, married to Mr. Waring of Rochester, by whom he left sixteen grandchildren, eight sons and eight daughters. He published his *History of Infant Baptism* in 1707.

After a long life, silently but honourably passed in professional studies, and the duties of his sacred calling, Dr. Wall expired on the 13th of January, 1727-8, at the age of eighty-two.

After his death (1733) were published, *Critical Notes on the Old Testament*, wherein the present Hebrew text is explained, and in many places amended, from the ancient versions, more particularly from that of the LXX.: to which is prefixed, a large introduction, adjusting the authority of the Masoretic Bible, and vindicating it from the objections of Mr. Whiston, and the author of the *Grounds and Reasons of the Christian Religion*, 2 vols. 8vo.—*Nichols's Atterbury. Bowyer.*

WALLIS, JOHN.

JOHN WALLIS, better known as a mathematician than a divine, though a divine of some eminence, was born at Ashford, in Kent, in 1616, and in 1632, went to Emmanuel College, Cambridge. He afterwards became fellow of Queen's. He was ordained by Dr. Walter Curle, Bishop of Winchester. In 1643, he obtained the sequestered living of St. Gabriel, in Fenchurch-street. From which time he easily complied with all the changes of the times, rather preferring monarchy and episcopacy to any other style of government either in Church or State. He became secretary to the Assembly of Divines, and in 1649, was appointed Savilian Professor of Geometry at Oxford. At the Restoration he conformed and retained his academical offices. He died in 1703. He was one of the originators of the Royal Society. His

Theological works were published in 1699, in three vols. folio; dedicated to William III., for he complied with the Revolution as he had done with the Rebellion. He is chiefly remembered as a theologian, for Eight Letters concerning the Blessed Trinity, originally published in 1690, and reprinted by Flintoff in 1840.—*Life prefixed to Sermons.*

WALTON, BRIAN.

BRIAN WALTON, the editor of the English Polyglott Bible, which has been justly styled the glory of the English Church and nation, was a native of Yorkshire. He has been represented by several writers as born at Cleveland, in that county; more correctly, by the writer of his Life in the Biographia Britannica, in that part of the North Riding of Yorkshire called Cleveland. Yet the particular place of his birth has been so little known, and so unsuccessfully inquired after, as to occasion a modern historian of this very district to declare, and many biographers of eminent men to admit, that they could discover no trace of it. A learned fellow-countryman long since informed the world, that Seymour or Seamer, in Cleveland, was the place.

He was born in 1600, and in July, 1616, he is said to have been admitted a sizar of Magdalene College, in Cambridge; whence he removed to Peter House, as a sizar also, in 1618. In 1619, he took the degree of Bachelor of Arts; in 1623, that of Master of Arts.

From Cambridge he departed for a curacy and mastership of a school in Suffolk; and thence to the metropolis, as an assistant at the Church of Allhallows, Bread-street: where he soon became possessed of a London Rectory, that of St. Martin's Orgar, in 1626. Distinguished, as he then was, for great activity and diligence, for abilities by which he could command any learning though he had

not much studied it, and for judgment by which he could manage to the best advantage any important subject; it is no wonder, that to him was confided, soon afterwards, the principal management, on the part of the London clergy, in a very arduous undertaking; namely, a minute inquiry into the law, and a proposal of improvement in the payment of tithes in that city.

From oblations, made to them by their parishioners upon certain days and occasions, the revenues of the London clergy anciently accrued. Contests and decrees about them, in succeeding times, were at last merged in a statute of Henry the Eighth, which fixed the tithes or oblations at two shillings and nine-pence in the pound. To avoid the regular payment, thus established, not only were true rents subsequently concealed, but other means of depreciation invented: so that when James the First commenced his reign, the clergy sought redress from the legislature. A bill was accordingly brought into parliament; which, however, did not pass into a law. Nor did a similar bill in 1620 meet with the desired success. At length, in 1634, the clergy renewed their petition for relief in a statement, to King Charles the First, of the greatness of their benefices in former days, and of the meanness of them then, together with an exposition of the causes. Of the practices, against which they complained, there were palpable detections. Yet arbitration was the measure to which both the injured and the injurious party submitted: and the arbitrator was the king, who was pleased to hear the matter himself. Nevertheless, the business proceeded slowly, till 1638; when the clergy were ordered to exhibit a copy of the valuation of their respective tithes, with the value likewise of the houses in their parishes. Dr. Walton's copy bears the title of "a moderate valuation" of the houses in his parish, made according to his majesty's direction, dated April 22, 1638. But to these statements exceptions were taken; and therefore another royal order

authorized the incumbent on the one part, and the alderman of the ward or persons to be appointed by him on the other, to discuss the subject, and call in such assistance upon the occasion as they might choose. There were also committees of three aldermen appointed for the city, generally; and three of the clergy for the rest; to treat of accommodation. In the latter selection was Dr. Walton. The national distractions, however, soon closed their proceedings.

Walton was soon after presented to the two rectories of St. Giles in the Fields, London, and of Sandon, in Essex, on the same day, January 15, 1635-6. But the former he did not retain, as we find both a successor to it in 1636, and himself long afterwards in possession of St. Martin's Orgar. He is supposed to have been, at this time, chaplain to the king; and to have been collated also to a prebend in St. Paul's Cathedral. In 1639, he commenced doctor in divinity, at Cambridge; where, in keeping his act upon the occasion, he maintained this thesis: *Pontifex Romanus non est judex infallibilis in controversiis fidei*: a circumstance to which he referred, after a lapse of twenty years, with an avowal, against the calumny of an enemy, that he professed himself to be still of the same judgment, and to be rather more confirmed in that persuasion [of the pope's fallibility] than any way doubting it.

Having earnestly contended for all that a liberal and learned profession had endeared to his brethren and himself, he became, as rebellion advanced successfully, the scorn of those who then respected neither learning nor liberality; and was pronounced a delinquent.

The following are among the articles and charges brought against Dr. Walton. First, he is accused of ordering his churchwarden to place the communion table under the east-window; which the churchwarden declining, Dr. Walton himself, the bishop of Rochester, and other friends then present, there placed it. This

the accusers considered as superstition and innovation; which, as the arraigned primate of all England about the same time observed, was but the Restoration of the ancient approved ceremonies since the Reformation, and settled either by law or custom; till the faction of such as then openly and avowedly separated from the Church of England opposed them, and cried them down. To the next charge, also, against Dr. Walton, the same remark applies. For the accusers complained of his reading part of the morning-service in the usual reading pew of the church, and part at the altar. They likewise noticed his not preaching on Sundays in the afternoon, in order to express their indignation at his not permitting them, "to procure a preacher, though at their own charge." His firmness is to be admired and imitated.

About the latter end of 1642, we find Dr. Walton "sent for into custody as a delinquent." And then it was, that the triumphant enemies of the king and clergy had recourse to a kind of pastime, as it was termed, in summoning before a committee of religion, or of sequestration, or of that which was called "of or for plundered ministers," as Lilly, one of their own tools, relates, (such "ambodexters," he says, "they were,") many loyal and learned ecclesiastics who were treated with all the insolence of which none but men of ignoble minds are capable.

"These committees," (they are the words of an eyewitness,) "these committees were made as several stages for continual clergy-baitings. Mine ears still tingle at the loud clamours and shoutings there made, especially at the committee which sat at the court of wards, in derision of grave and reverend divines, by that rabble of sectaries, which daily flocked thither to see this new pastime; where the committee-members, out of their vast privilege to abuse any man, (though their betters, and some, members of the convocation, whose privileges are, and by law ought to be, as large as those of the house of

commons,) without control, have been pleased to call the ministers of Christ brought before them, saucy Jacks, base fellows, brasen-faced fellows. And in great scorn has the cap of a known orthodox doctor been called to be pulled off, to see if he were not a shaven Popish priest! And to some eminent doctors of divinity in the city of London, Dr. Baker, Dr. Brough, and Dr. Walton, giving testimony in a cause then before them, it was said by a citizen, member of that committee, (Isaac Pennington,) What shall we believe these doctors for? And Sir Robt. Harlow, going to his committee-chair, the chair of the scorner, bragged to his friend, how he would bait the dean of Christ Church!"

When Dr. Walton was ejected from his preferments, he betook himself for refuge to Oxford; and on the 12th August, 1645, was incorporated in that university. Here he formed the design of publishing his Polyglott; and upon the decline of the king's cause, he retired to the house of his father-in-law, Dr. William Fuller, Vicar of St. Giles's, Cripplegate, London, where, though frequently disturbed by the prevailing powers, he lived to complete it. The Polyglott Bibles which had preceded were the Complutensian, or that of Cardinal Ximenes; (*see Ximenes*) the Antwerp, or Royal Polyglott, printed at the expense of Philip II., of Spain; and the Paris Polyglott, by Le Jay, the most magnificent of all. That of Walton is regarded as the most useful. Nine languages are employed in it; and the convenience of the reader is carefully consulted. Its title runs thus: Biblia Sacra Polyglotta complectentia (textus originales) Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum; (versionumque antiquarum) Samaritanæ, Græcæ LXX Inter., Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Persicæ, Vulg. Lat. quicquid comparari poterat. Cum textuum et versionum Orientalium translationibus Latinis. Ex vetustissimis MSS. undique conquisitis, optimisque exemplaribus impressis, summa fide collatis. Quæ in

prioribus editionibus deerant suppleta. Multa antehac inedita, de novo adjecta. Omnia eo ordine disposita, ut textus cum versionibus uno intuitu conferri possent. The Biblia Polyglotta was published at London, in 1657, in 6 vols. folio. In this great work, so far as related to the correcting of it at the press, and the collating of copies, he had the assistance of several learned persons; the chief of whom was Mr. Edmund Castell, afterwards professor of Arabic at Cambridge. Among his other assistants were Mr. Samuel Clarke, of Merton College, and Mr. Thomas Hyde, of Queen's College, Oxford: he had also some help from Mr. Whelock, Mr. Thorndike, Mr. Edward Pocock, Mr. Thomas Greaves, &c. Towards printing the work he had contributions of money from many noble persons and gentlemen, which were put into the hands of Sir W. Humble, treasurer for the work. The Prolegomena and Appendix to it were attacked, in 1659, by Dr. John Owen, in Considerations, &c. who was answered the same year by Dr. Walton, in a piece under the title of, The Considerator Considered; or a Brief View of certain Considerations upon the Biblia Polyglotta, the Prolegomena, and Appendix. Wherein, among other things, the certainty, integrity, and the divine authority of the original text is defended against the consequences of Atheists, Papists, Anti-Scripturists, &c., inferred from the various readings and novelty of the Hebrew points, by the author of the said Considerations; the Biblia Polyglotta and Translations therein exhibited, with the various readings, prolegomena, and appendix, vindicated from his aspersions and calumnies; and the questions about the punctuation of the Hebrew text, briefly handled, 8vo. Walton's Prolegomena consist of sixteen parts:—1. Of the nature, origin, division, number, changes, and use of languages. 2. Of letters, or characters, their wonderful use, origin, and first invention, and their diversity in the chief languages. 3. Of the Hebrew tongue, its antiquity, pre-

servation, change, excellency, and use, ancient characters, vowel points, and accents. 4. Of the principal editions of the Bible. 5. Of the translations of the Bible. 6. Of the various readings in the Holy Scripture. 7. Of the integrity and authority of the original texts. 8. Of the Masora, Keri, and Ketib, various readings of the Eastern and western Jews, Ben Ascher, and Ben Naph-tali, and of the Cabala. 9. Of the Septuagint, and other Greek translations. 10. Of the Latin Vulgate. 11. Of the Samaritan Pentateuch, and the versions of the same. 12. Of the Chaldee language, and versions. 13. Of the Syriac tongue, and versions. 14. Of the Arabic language and versions. 15. Of the Ethiopic tongue, and versions ; and, 16. Of the Persian language, and versions. As these instructive Prolegomena were highly valued by scholars on the continent, they were reprinted at Zurich in 1573, fol., by Heidegger, with Drusius's collection of Hebrew proverbs ; and about 1777, Dathe printed an edition at Leipsic, in 8vo, with a preface containing many judicious and learned remarks on several of Dr. Walton's opinions. Nine languages, as we have observed, are used in this Polyglott, yet there is no one book in the whole Bible printed in so many. In the New Testament, the four Evangelists are in six languages ; the other books only in five ; and those of Judith and the Maccabees only in three. The Septuagint is printed from the edition at Rome, in 1587. The Latin is the Vulgate of Clement VIII.

It has been said that Dr. Walton thought himself bound in gratitude to dedicate his Polyglott to Cromwell ; and some have supposed that this republican dedication, as it has been called, was actually made. Dr. Todd rectifies these matters, in Dr. Walton's own words ; which contain information, hitherto unnoticed, and certainly of a very interesting description.

It appears in the dedication of the Polyglott to King Charles the Second, of which the existence has been by

some denied, that Dr. Walton had sent a specimen of the work to the exiled monarch, before he had entered upon it; and had received an answer, worthy of a king to give: namely, "that if means had not been wanting, in his exile, he would have supplied the costs of such a work." Dr. Walton proceeds to inform his majesty of the resolution he had formed, after he was deprived of his preferments, and not allowed to officiate publicly as a clergyman; lest, as he modestly expresses himself "he should seem to have lived wholly useless." He then says, that at the very beginning of the work he intended to dedicate it to his majesty; that many could attest this: that during the usurpation the intention could only be concealed; and that the usurper of royalty was not fairly entitled to a dedication of it. For Cromwell, whom he emphatically calls the great dragon, seems to have considered the Polyglott, at its outset, as affording an opportunity of exhibiting himself, as a great literary patron; and perhaps, he communicated to Dr. Walton, the desire of having the work dedicated to him, which the learned editor, if he did not absolutely refuse, hesitated to promise. Perhaps the coldness of Dr. Walton upon this occasion, was the reason why neither the once expected thousand pounds, nor any part of it, in aid of the work, are believed to have been advanced by the influence, or from the purse of Cromwell. However, through the dependants of the Usurper, it is evident that Dr. Walton understood a suppression of his work unless it should be dedicated to Cromwell. For a deliverance from the implication, as well as from any fury of the usurper, Dr. Walton, is therefore truly grateful. It is probable, that this tribute of welcome was sent to the king in 1659; about which time also, we may suppose the two last leaves of the original Preface to the Polyglott to have been cancelled, and three others substituted in their place. The former mentioned Cromwell thus; *Primò autem commemorandi, quorum fa-*

vore chartam à vectigalibus immunem habuimus, quod quinque ab hinc annis (1652) à Concilio secretiori primò consessum, postea à Serenissimo D. Protectore ejusque Concilio, operis promovendi causa, benignè confirmatum et continuatum erat. In the latter, there was merely the mention of acknowledgment for the favour of having his paper duty-free, omitting the Protector's name, and including him and his Council under the simple description of eos, quorum favore chartam à vectigalibus immunem habuimus. It would have certainly been in conformity to the liberal notions, encouraged by the republic of letters, not to have disjoined a benefactor and the benefaction. But Dr. Walton had been working under a government which allowed him indeed his paper free from duty, but had deprived him of all his preferments; the head of which had also ungenerously aimed to extort a dedication from him.

After the Restoration, Dr. Walton had the honour to present the Polyglott Bible to Charles II. who made him chaplain in ordinary, and soon after (Dec., 1660) promoted him to the Bishopric of Chester. In the following year he was one of the commissioners at the Savoy Conference. On the 11th of September, 1661, he was installed at Chester with great ceremony; but, returning to London, he died at his house in Aldersgate-street, on the 29th of November following, and was interred in St. Paul's Cathedral. Dr. Walton was twice married. His first wife was Anne, of the Claxton family, of Suffolk. She died May 25th, 1640, aged forty-three, and was burried in the chancel of Sandon Church, where a handsome monument was erected to her memory. His second wife was Jane, daughter of Dr. Fuller, vicar of St. Giles's, Cripplegate. Dr. Walton had published at London, in 1655, *Introductio ad Lectionem Linguarum Orientalium*, 8vo.—*Memoirs by Todd.*

WARBURTON, WILLIAM.

WILLIAM WARBURTON was born at Newark, 24th December, 1698. He was first put to School under Mr. Twells, but had the chief part of his education at Okeham, in Rutlandshire, under Mr. Wright. His education was finished under his cousin, Mr. William Warburton, who was made head master at Newark, and under whom the subject of the present Biography was placed in 1714. He never went to the University, but was put out clerk in 1714, to Mr. Kirke, an eminent attorney, of Great Markham, in Nottinghamshire, and continued with that gentleman till 1719. He returned to Newcastle at the expiration of his clerkship, and then determining to seek Holy orders, he studied diligently, and was assisted by his cousin, the master of Newark School, whose friendship was invaluable to him. He was ordained deacon in 1723, in the Cathedral of York, by Archbishop Dawes, and remained a deacon till 1726-7, when he was ordained priest in St. Paul's, London, by Bishop Gibson. In 1723, he published Miscellaneous translations in Prose and Verse, from Roman authors, with a Latin preface to Sir Robert Sutton. These are styled by Bishop Hurd, Juvenile Essays of his pen, hasty and innocent; but they so far pleased Sir Robert, that in 1726, he gave Warburton the Vicarage of Griesley in his native county. He projected also a new edition of Velleius Paterculus, but dropped the design by the advice of Dr. Middleton. Among "these blossoms of his youth" were some notes communicated to Theobald, and inserted in his edition of Shakspeare. In 1727, he published A Critical and Philosophical Enquiry into the Causes of Prodigies and Miracles as related by Historians; with an Essay towards restoring a Method and Purity in History: in which the Characters of the most celebrated Writers of every Age, and of the several stages and

Species of History, are occasionally criticised and explained.

Through Sir Robert Sutton's interest he obtained in 1728, an M. A. degree, having been put on the king's list on the occasion of his majesty's visit to Cambridge. In 1728, he was indebted to the same patron for the Rectory of Brand-Broughton, in the diocese of Lincoln. This preferment, from its vicinity to Newark, pleased him much, and here he resided with his mother and sisters, from 1728 to 1746. It was not till the year 1736, that he published the first of those works, on which his great reputation is raised. This was, *The Alliance betwixt Church and State*; the occasion and end, and substance of which work, cannot be expressed in fewer or clearer terms, than his own.

After a short historical view of religious parties in England from the Reformation downwards; of the discordant notions entertained of religious establishments and of the heats and animosities which those notions had produced; he speaks thus.—

“In this ferment, and in this embroiled condition, the author of the *Alliance between Church and State*, found the sentiments of men concerning religious liberty and establishments, when he proposed his theory to their consideration; a theory, calculated to vindicate our present happy constitution on a principle of right, by adjusting the precise bounds of either society; by shewing how they came to act in conjunction; and by explaining the nature of their union; and from thence by natural and necessary consequence, inducing on the one hand an established religion, with all its rights and privileges, secured by a test law; and on the other, a full and free toleration to all who dissented from the national worship.

“He first shewed the use of religion to Society, from the experience and practice of all ages: he inquired from whence the use arose, and found it to be from

certain original defects in the very essence and plan of civil society. He went on to the nature of religion; and shewed how, and for what causes, it constituted a society; and then, from the natures of the two societies, he collected, that the object of the civil, is only the body and its interests; and the object of the religious, only the soul. Hence he concluded, that both Societies are sovereign and independent; because they arise not out of one another; and because, as they are concerned in contrary provinces, they can never meet to clash; the sameness of original, or the sameness of administration, being the only causes, which can bring one, of two distinct societies, into natural subjection to the other.

“To apply religion therefore, to the service of civil society, in the best manner it is capable of being applied, he shewed it was necessary that the two societies should unite; for, each being sovereign and independent, there was no other way of applying the service of religion in any solid or effectual manner. But no such union could arise but from free compact and convention. And free convention is never likely to happen, unless each society has its mutual motives, and mutual advantages. The author, therefore, from what he had laid down of the two societies, explained what these motives and advantages were. Whence, it appeared that all the rights, privileges and prerogatives of the two societies, thus united, with the civil magistrate at their head, were indeed those very rights, privileges, and prerogatives, which we find established and enjoyed under our present happy constitution in church and state. The result of this was, that an established church and a free toleration are made perfectly to agree by the medium of a test law. This law, therefore, the author in the last place proceeded to vindicate, on the same general principles of the law of nature and nations. This is a true though short analysis of the Alliance between Church and State.”

Bishop Hurd complains that the alliance was not generally understood. But Warburton did not wait for the reward of public favour, to encourage him in the resolution he had taken, of dedicating his great talents to the service of religion. In the close of this first edition of *The Alliance*, he announced his next and greatest work, *The Divine Legation of Moses*; which he had now planned, and in part composed. For, when such a writer as this, has by a long course of study laid in the proper materials for invention to operate upon, and has, by one vigorous essay, assured himself of his own strength, his progress to perfection is rapid, and almost instantaneous: like the pace of Homer's gods, whose first step reaches to Olympus, and the second to the end of the earth.

It had been pretended by those who called themselves Deists, and in the modesty of free-thinking which then prevailed, had, or affected to have, a respect for the natural doctrine of a future state, that the omission of this doctrine in the Mosaic Law was a clear decisive proof of its imposture, as no institute of religion, coming from God, could be without that principle.

The author of the *Alliance* saw the omission in another light; and was so far from admitting the Deist's conclusion, that he thought himself able to prove, in the clearest manner, and with the evidence of what is called Moral demonstration, the divinity of the Mosaic Law from that very circumstance.

Such then was the subject and scope of Mr. Warburton's capital work, *The Divine Legation of Moses* demonstrated on the principles of a religious Deist. But in the conduct of this new and paradoxical argument, so many prejudices and objections, both of believers and unbeliever, were to be removed: and so many collateral lights to be let in upon it; that the discourse extended itself far and wide, and took in all that was most curious in Gentile, Jewish, and Christian antiquity.

In the beginning of the year 1738, the first volume of this work appeared, and immediately drew all eyes upon it. Some were too weak, and some were too much dimmed or distorted by prejudices, to take a full and distinct view of its contents. No wonder, then, if such readers misconceived the writer's purpose, and misrepresented it. Yet few were so blind, as not to admire the execution. "I hear nobody speak of your book," says the Bishop of Chichester, "who do not express themselves highly entertained with it; though they think the principle point which remains to be proved, a paradox."

This is Bishop Hurd's account, and the voice of posterity has very generally condemned the theory, but admitted that the work for its various learning is worthy of attention. A future state, that is, the resurrection of the dead, is involved in the promise of a Redeemer, for how could the Redeemer be a blessing to the Patriarchs, unless they are to be raised from the dead? and in the blessings to be effected by the Messiah, the Patriarchs always expected to have a part.

Within two months of the publication of the Divine Legation, Warburton published a Vindication. In 1738, he was appointed chaplain to the Prince of Wales. There was a nobleness of character about Warburton. He had become connected with Dr. Middleton, and until the infidel principles of that learned man became too apparent to be doubted, he placed the best construction on his opinions, and damaged his own character by defending him. The same noble sentiments which induced him to take part with the assailed, made him the Vindicator of Pope. In 1739, he drew up and published a short defence of Mr. Pope's Essay on Man, against M. de Crousaz, who had written a book to shew that it was constructed on the principles of Spinoza, and contained a dangerous system of irreligion. But though this was a slight thing, and took up little of his time, yet as it respected so eminent a person, and had great conse-

quences with regard to himself, it will be proper to enlarge upon it.

It has been objected to Mr. Warburton, that in his earlier days, he had himself entertained a prejudice against Mr. Pope, and had even expressed it in very strong terms. The offence taken had probably been occasioned by a severe reflection, in one of his satires on Mr. Warburton's friend and patron, Sir Robert Sutton. And in that case it is likely that he might express himself of the poet, with too much warmth. For, says Bishop Hurd, I will not conceal or disguise the infirmity of my friend. When his moral feelings were touched, he was apt to be transported into some intemperance of expression, and was not always guarded, or even just, in his censures or commendations. But a mind, naturally great, does not long retain this fervour, and when cooled by reflection, is in haste to make amends for its former excesses. It is impossible, indeed, that, under any provocation, he should be blind to so much merit, as our great poet possessed; and what he saw of this sort in any man, he was not backward to declare to others. In his Vindication of himself, last year, he had shewn how much he admired Mr. Pope, by quoting a fine passage from him, and applying it to himself in a way that showed an esteem of his morals, as well as poetry. Since that time, he had suffered so much himself from angry zealots, and felt so strongly, in his own case, what it was for a well-meaning man to have his religious sentiments misrepresented, that this attack of M. de Crousaz would naturally find him in a disposition to resent it.

Add to all this, that he saw with concern the ill use which some were ready to make of the supposed fatalism of Mr. Pope, and how hurtful it was to religion to have it imagined, that so great a genius was ill-inclined towards it.

These reasons, working together, seem to have determined him to take the part of the injured poet; as indeed

he explains the matter himself in a letter of July 16, 1739, to Dr. Middleton :—" A certain great man is very angry with me for speaking of you in the manner I did. I make no question but another sort of those they call great men will hold themselves outraged by me in my vindication of Mr. Pope against M. de Crousaz in some letters which are going to be collected together and published. But I cannot forbear shewing my esteem of merit, and my contempt of their calumniators, or thinking that it is of use to religion to prove so noble a genius is a friend to it."

These letters were much read, and gave a new lustre to Mr. Warburton's reputation. They shewed the elegance of his taste in polite literature, as well as his penetration into moral subjects. Mr. Pope was supremely struck with them, and might now exult, as his predecessor, Boileau, had done, when he cried out in the face of his enemies.

"Arnauld, le grand Arnauld, fait mon Apologie."

From this time there was an intimate acquaintance formed between the poet and his commentator.

Through his intimacy with Pope, Warburton became acquainted with Mr. Allen of Prior Park, near Bath, at whose house he became a frequent visitor. In 1744, Pope died, and bequeathed to Warburton half his library and the property of all such of his works already printed as he had not otherwise disposed of; a legacy which Dr. Johnson estimates at not less than £4,000. The numerous attacks made on the Divine Legation elicited from Warburton in 1744 and 1745 a collective defence under the title of *Remarks on Several Occasional Reflections, &c.*, and though his list of antagonists comprised some names well known in literature, as those of doctors Middleton, Pococke, Grey, Sykes, and Stebbing, he assumed towards them all that air of confident superiority which constantly marked his controversial publications. His acquaintance with Mr. Allen was ripened into an

intimate family connexion in September 1745, by his marriage with that gentleman's niece, Miss Gertrude Tucker, from which time, Prior Park became his principal residence; and on Allen's death in 1764, Warburton became in her right, proprietor of that splendid seat. In April, 1746, he was chosen preacher to the society of Lincoln's-inn, on the particular recommendation of Mr. Murray, then solicitor general, afterwards Lord Mansfield.

The preachership of Lincoln's-Inn had been offered him in so handsome a manner, that it could not be refused. Otherwise, the thing was not agreeable to him.

In a letter to Dr. Taylor from Prior-park, May 22nd, 1746, he says—"I think I told you in my last, that "the Society of Lincoln's-Inn had made me an unanimous offer of the preachership; which therefore I could not refuse, though I would gladly have done it. For it will require five or six months attendance. And the advantage of the thing itself you may judge of, by this: Mr. Allen would have me take a house, for which I pay as much rent as the whole preachership is worth. This only to you. And don't think I speak with any affection when I tell you in your ear, that nothing can be more disagreeable to me, than this way of life. But I hope and determine that it shall not continue long. Don't you pity me? I shall be forced to write sermons: and God knows what will become of the D. L. But if I can do any good in this new station, I shall know how to bear the disagreements of it, and that's all. How capricious is the fate of mortals! Any other clergyman would think himself happy in such an honour as the society has done me. I believe it is the first that has been done to their preacher. Yet I have no joy in it."

The truth is, the attendance on the term broke in upon his leisure; and what, in his opinion, was worse, the necessity he was under of composing sermons, with which he was but slenderly provided, diverted him from other

things, for which he judged himself better qualified, and which he had more at heart.

In 1747, Warburton published his edition of Shakspeare, in 8 volumes, 8vo. This is acknowledged to have been a failure. The publication of Dr. Middleton's Enquiry concerning the miraculous powers led Warburton to publish in 1750, an able piece, entitled *Julian, or a Discourse concerning the Earthquake and fiery Eruption which defeated that emperor's attempt to rebuild the Temple at Jerusalem*. In the same year, he published a complete edition of Pope's Works, in 9 vols. 8vo, accompanied with notes of his own. In 1753 and 1754 he published two volumes of his Sermons preached at Lincoln's Inn; and in those years and the following he gave *A View of Lord Bolingbroke's Philosophy in a series of Letters to a Friend*, first anonymously, but afterwards with his name, written with much strength and acuteness. In 1753, he was promoted to a prebendal stall in the Cathedral of Gloucester. In 1754, he was nominated one of the king's chaplains in ordinary; and in the following year, he exchanged his prebend of Gloucester for one of Durham. About the same time, Archbishop Herring conferred upon him a Lambeth degree of D.D. His promotion to the deanery of Bristol, took place in 1757; and in the close of 1759, he was made Bishop of Gloucester. Dr. Warburton had made some severe reflections on the rising sect of Methodists in the second edition of his second volume of *The Divine Legation* in 1742; and he now in 1762, made a direct attack upon their leading principles, in a work entitled *The Doctrine of Grace, or, the Office and Operation of the Holy Spirit vindicated from the Insults of Infidelity and the Abuses of Fanaticism*. A third volume of his Sermons was published in 1767; and in the following year he gave a testimony of his zeal, for revealed religion, by transferring £500 to trustees for the purpose of founding a lecture at Lincoln's Inn, in the form of a course of

sermons, to prove the truth of Christianity from the completion of the prophecies in the Old and New Testament relative to the Christian Church. From this time his faculties underwent a rapid decline, and he fell into a melancholy state, which was aggravated by the loss of his son and only child, who died of consumption in his nineteenth year. He died at Gloucester, on the 7th of June, 1779, in the eighty-first year of his age. His works were printed in 1788, in 7 vols. 4to, under the inspection of his friend Dr. Hurd, Bishop of Worcester, who in 1794, printed, by way of preface to them, an account of the life, writings, and character of the author. In 1809, there was published, *Letters from a late eminent Prelate to one of his Friends, (Warburton to Hurd,)* 8vo; and in 1841, another 8vo. volume was published by Mr. Kilvert, entitled *Literary Remains of Bishop Warburton*. In 1789, Dr. Parr published *Tracts by Warburton and a Warburtian*.—*Life by Hurd. Quarterly Review.*

WARD, SETH.

SETH WARD was born in 1617, or 1618, at Buntingford, in Hertfordshire. He received his primary education at his native place, and in 1632 was sent to Sidney Sussex College, Cambridge, and became servitor to Dr. Ward, the suffering master of this house; who being much taken with his parts and industry, got him in upon the foundation. In 1640, he was Prevaricator, and when his patron and master was imprisoned in this university, he attended him during his confinement, as he did afterwards on his death-bed, being either at that time a prisoner also himself, or else imprisoned afterwards, as well as ejected from his fellowship, for refusing the covenant; against which he soon after joined with Mr. Gunning, Mr. Barrow, &c. in drawing up that noted treatise, which was afterwards

published. When he was thus ejected, he was invited to reside at several places : but he preferred that of R. Freeman's, Esq., at Aspenden, in his own county ; where he continued off and on till 1649 ; about which time (having then been some months with Lord Wenman, at Thame, in Oxfordshire,) Mr. Greaves, the astronomy-professor in Oxford, laboured to get him for his successor in that lecture, after he had himself been turned out of it ; which was accordingly effected. But it must not be concealed, that Mr. Ward had at that time very much degenerated from his former principles, and even taken the engagement. He was some time also chaplain to Bishop Brownrigg, who, on the death of Mr. William Cotton, collated him about the year 1649, or 1650, to the Chantry of Exeter ; in which he was afterwards installed, little prospect as there was of such a turn at the time of his collation, as also to Mr. Cotton's canonry and prebend, September 15th, 1660. In 1654, he proceeded, D.D. at Oxford, after which he was elected principal of Jesus College in that University, by the direction of Dr. Mansel, who had been ejected from that headship several years before : but the protector, according to the plentitude of his power, put in one Howel, with a promise however of £80 per annum to Dr. Ward, which yet was never paid him. In 1659, he was elected president of Trinity College, in Oxford ; but was forced soon after to give it up to Dr. Potter, the right owner. Afterwards, he had St. Laurence-Jury conferred upon him by his majesty. In 1661, he became dean of Exeter, (about the same time also fellow of the Royal Society,) the year following he was nominated to the Episcopal See of that Church ; and in 1667, was translated to Salisbury. Whilst he was dean of Exeter he got £25,000 of the Churches' own money to be laid out in repairing and beautifying that cathedral after the ravages made in it by the Puritans, and in erecting the noble organ there. Whilst he sat in the episcopal

chair, he augmented several poor vicarages, increased the stipends of the prebendaries, got the deanery of St. Burian annexed to the bishopric, and reduced the Diocese to great conformity. When he was removed to Salisbury, he likewise repaired and beautified that Cathedral, gave considerable sums to it out of his own pocket, and laid out no less than £2000 in the repairs of the palace; which was in a manner quite demolished during the confusions, having been sold by the parliament to one Van Ling, a Dutch tailor. In both dioceses also he drew up notices of them, setting down in distinct columns, the names, degrees, inclinations, learning, &c. of the several incumbents; together with the patrons' value of the livings, &c. He had also the same watchful eye over the Dissenters in the Diocese of Salisbury, as in that of Exeter, insomuch that there was not one Conventicle in the city of Salisbury, and but few in the whole county of Wilts; and these two were in the extreme parts of it towards Somersetshire. He kept a most hospitable table, and many poor pensioners in weekly pay, besides great numbers whom he relieved daily at his gate; and, which was a much greater charity, sought out such poor house keepers as were ashamed to beg, and sent them money; insomuch that thousands of blessings from the poor constantly attended him whenever he rode out or returned to his palace. He was also chancellor of the Garter, and procured that honour to be annexed to the See of Salisbury. He made it his business likewise to serve the city, in their public affairs, when he went to parliament, and contributed largely towards making their river navigable. He was a benefactor to the Royal Society; procured £400 towards printing Castellus's Lexicon; built and endowed a noble college for ten clergymen's widows in the close at Salisbury; he built also an hospital at the place of his nativity, for ten poor aged men, with a stipend of £10 per an. each; and founded four scholarships at Christ's College,

in Cambridge. Towards the latter end of his life he had a tender made him of the Bishopric of Durham, which he refused. At length this person of wonderful parts and learning, began to lose his memory, and the use of his reason in a very great measure; under which circumstances he died in January, 1689.

His works, besides Sermons, are:—A Philosophical Essay towards an Eviction of the Being and Attributes of God, the Immortality of the Souls of Men, and the Truth and Authority of Scripture, Oxford, 1652, 8vo; *De Cometis, ubi de Cometarum Natura disseritur, Nova Cometarum Theoria et Novissimæ Cometæ Historia proponitur; Prælectio Oxonii habita, et Inquisitio in Ismaelis Bullialdi Astronomiæ Philolaicæ Fundamenta*, Oxon. 1653, 4to; *Idea Trigonometriæ Demonstratæ, in Usus Juventutis*, Oxon. 1654, 4to; *In Thomæ Hobbesii Philosophiam Exercitatio Epistolica, ad D. J. Wilkinsium Guardianum Coll. Wadhami*, Oxon. 1656, 4to; *Astronomia Geometrica; ubi Methodus proponitur qua primariorum Planetarum Astronomia sive Elliptica sive Circularis possit geometricè absolvi*, Lond. 1656, 8vo.—*Walker*.

WARHAM, WILLIAM.

WILLIAM WARHAM was born at Okeley, in Hampshire, and was a Wykehamist, proceeding from Winchester to New College in 1475. In 1488, he quitted the University, and was employed in the diplomatic line, and in an embassy to the court of Burgundy, conducted himself so much to the satisfaction of Henry VII. that in 1493, he was appointed Master of the Rolls. On the 11th of August, 1502, he was made Keeper of the Great Seal, and on the 1st of January, 1503, he was made Lord High Chancellor. In the beginning of 1503, he was consecrated to the See of London. In 1504, he was translated to Canterbury; and in 1506, he was made

Chancellor of Oxford. When Henry VIII. ascended the throne, Warham found a rival in Wolsey. Both these prelates are to be considered as statesmen rather than as divines, and the notice of them, therefore, in these pages is brief. Warham resigned the seals in 1515, and was succeeded by Wolsey. Wolsey, as Archbishop of York, mortified Warham by refusing an established mark of homage due, according to the established usages of the time, to the primate of all England. It was customary that the cross of the Archbishop of York should not be advanced in the same province, or in the same place, with the cross of Canterbury. Yet Wolsey, in defiance of this ancient custom, had ordered his cross to be advanced and carried before himself, not only within the precincts of the Archbishopric of Canterbury, but even in the archbishop's presence. When that primate expostulated with him concerning the indignity, which he apprehended to have been offered to himself, Wolsey projected how he might for the future have a right to do it, without incurring any imputation of acting contrary to rule. And though his being cardinal did not exempt him from that submission, on which the Archbishopric of Canterbury of right insisted; yet he was sensible, that if he could once be invested with the character of legate à latere, it would put the matter out of dispute, and even render him that primate's superior: that post therefore he solicited, and shortly after obtained.

Under this commission he set up a new court, called *curia legatina*; by means of which he drew all manner of jurisdiction throughout England into his own hands, and appointed officials, registers, &c. in every diocese, who took up all causes, and obliged the other officers, to whom the jurisdiction really belonged, to sit still without regard or profit. He had, in particular, erected a court at Whitehall for matters testamentary; which was thought a considerable infringement upon the rights of the Archbishop of Canterbury, in whose court it had been the

constant usage to prove wills and testaments. The primate therefore finding his authority superseded in so enormous a degree, wrote two letters, by way of remonstrance, to the cardinal, concerning the injuries done himself; in one of which he represents, that such a course of proceeding would in effect reduce him to the mere shadow of an archbishop. But finding no redress by this, or any other method of complaint to the cardinal, he at last thought himself obliged to lay the state of the case before the king, who directed him, in his name, to go to the cardinal; and, if he had done any thing amiss, to admonish him of it. This admonition only tended to irritate the cardinal against him; and had in other respects so little effect, that the king himself afterwards found it necessary to discourse with his chief minister upon the subject, after such a manner, as made a better and more lasting impression upon him.

When, in 1529, Wolsey was deprived of all his honours, the great seal was again offered to Warham, who, being now far advanced in years, declined it. He died at Canterbury, in 1532, and was interred at his cathedral, in a little chapel built by himself for the place of his burial, on the north of Becket's tomb, where a monument was erected to him, which was defaced in the civil wars. He left his theological books to the library of All Souls' College, his civil and canon law books to New College, and all his books of Church music to Winchester College. He was the warm friend and generous patron of Erasmus, to whom, besides many letters, he sent his portrait, which Dr. Knight supposes to have been a copy of that at Lambeth by Holbein. Erasmus, in return, sent him his own: and he also dedicated his edition of St. Jerome to the Archbishop, and in other parts of his works bestows the highest encomiums on him; he calls him his only Mæcenas, and says that his generosity and liberality extended not to him only, but to all men of letters.—*Godwin. Collier. Burnet.*

WARNER, JOHN.

JOHN WARNER was born in the Parish of St. Clement's Danes, according to Lloyd ; but Wood asserts that he was elected demy of Magdalen College, in Oxon, as a native of the county of Surrey. In 1605, he became fellow of that house ; afterwards rector of St. Dionyse, Back Church, London, chaplain to his majesty, prebendary of Canterbury, (to which cathedral he gave a most curious and beautiful font,) governor of Sion College, Dean of Lichfield, and in 1637, was promoted to the See of Rochester. When the seeds of rebellion and anarchy began to ripen, in 1641, he shewed himself a most zealous assertor of Episcopacy in the house of lords, speaking for the function as long as he had any voice left, and very pertinently and valiantly defended the antiquity and justice of bishops' votes in the house of parliament. Afterwards he did not only suffer with his brethren, by having the lands of his see taken away, but by compounding for his temporal estate, which was considerable. However by thus parting with some of his estate to save the rest, he was enabled to assist his suffering brethren ; and was accordingly a great support to the sequestered clergy and their families, as well as to other indigent persons, often using this homely expression, says Lloyd, "That he did eat the crag ends of the neck of mutton himself, that he might leave the poor the shoulders." He was one of those bishops that lived to see the King and Church restored, and died in 1666, in the eighty sixth year of his age. He was noted for a good school divine, and one well read in the fathers ; but he was more especially eminent for his great charity ; as a most noble monument of which he left his personal estate for the erecting of an hospital near his cathedral church, for the maintenance of twenty poor widows of orthodox and loyal clergymen, to each of

which he allotted twenty pounds per annum, and appointed them a chaplain, with a stipend of fifty pounds yearly. He gave a thousand pounds to augment the library of Magdalen College, and five hundred pounds to that of Rochester, for the same use; one thousand pounds for the repair of Rochester Cathedral; one thousand and fifty pounds for that of St. Paul; and two thousand pounds to purchase impropriations for the smallest vicarages in the Diocese of Rochester. He likewise founded the four Scotch Exhibitions in Balliol College, and gave several other charitable legacies.—*Walker.*

WATERLAND, DANIEL.

FEW names, says Bishop Van Mildert, recorded in the Annals of the Church of England, stand so high in the estimation of its most sound and intelligent members as that of Dr. Waterland. Well would it be if his works were in these days more attentively studied, and if the sound wisdom which directed him, were to animate those who seek to take a lead in the Church. This great and judicious divine was born at Walesby, in the Lindsey division of Lincolnshire, on the 14th Feb., 1683. He was educated at Flixborough, and at the Free School of Lincoln, whence he was removed to Magdalen College, Cambridge. In December, 1702, he obtained a scholarship, and, proceeding A.B. in Lent term following, was elected fellow in Feb. 1704, and became distinguished as a private tutor. In February, 1713, on the death of Dr. Gabriel Quadrin, master of the college, the Earl of Suffolk, in whose family the right is vested, conferred the mastership upon Waterland, who, having taken holy orders, was also presented by that nobleman to the Rectory of Ellingham, in Norfolk. He however, still continued to take pupils, and for their advantage wrote his *Advice to a Young Student*, with

a Method of Study for the first Four Years, which went through several editions. In 1714, he took the degree of B.D., at the exercise for which he chose for his first question, upon which consequently his Thesis was made, Whether Arian Subscription be lawful?—a question, says Mr. Seed, worthy of him, who had the integrity to abhor, with a generous scorn, all prevarication: and the capacity to see through and detect those evasive arts, by which some would palliate their disingenuity.

When Dr. James, the professor, had endeavoured to answer his Thesis, and embarrass the question, with the dexterity of a person long practised in all the arts of a subtle disputant; he immediately replied in an extempore discourse of above half an hour long, with such an easy flow of proper and significant words, and such an undisturbed presence of mind, as if he had been reading, what he has since printed, *The Case of Arian Subscription considered, and the Supplement to it.* He unravelled the professor's fallacies, reinforced his own reasonings, and shewed himself so perfect a master of the language, the subject, and himself; that all agreed, no one ever appeared to greater advantage. There were several members of the University of Oxford there, who remember the great applauses he received, and the uncommon satisfaction which he gave. He was happy in a first opponent, one of the greatest ornaments of the Church, and finest writers of the age, who gave full play to his abilities, and called forth all that strength of reason, of which he was master. This opponent was Dr. Thomas Sherlock, afterwards Bishop of London. It has been observed, that probably the account of this performance having reached Dr. Clarke's ears, gave occasion to his omitting in the *second* edition of his *Scripture Doctrine of the Trinity*, the passage in his first edition, respecting Subscription to the Articles, which had given offence.

In January, 1714-15, Dr. Sherlock being then Vice-

Chancellor, the thanks of the Senate were unanimously voted to Dr. Bentley, for his Reply to Collins's Discourse on Free-thinking. The following Grace for this purpose appears to have been drawn up by Waterland, and was presented by him, with two other distinguished friends of Bentley, Roger Cotes, and Mr. Bull, of Queen's College :—"Whereas the Rev. Dr. Bentley, Master of Trinity College, besides his other labours, published from our press, to the great advancement of learning, and honour of our University, has lately, under the borrowed name of *Phileleutherus Lipsiensis*, done eminent service to the Christian religion and the clergy of England, by refuting the objections and exposing the ignorance of an impious set of writers that call themselves Free-thinkers, may it please you, that the said Dr. Bentley, for his good service already done, have the public thanks of this university; and be desired by Mr. Vice-chancellor, in the name of the whole body, to finish what remains of so useful a work."

Mr. Waterland was elected vice-chancellor, according to the usual rotation, on Nov. 14, 1715, and during the whole time he was in that office, he proceeded to no higher degree than that of bachelor in divinity.

He took his D. D. degree when George I. visited the University of Cambridge in 1717, in which year he was also appointed chaplain to the king.

In the following year he published an Answer to Dr. Whitby's Latin Disquisitions on Bishop Bull's Defence of the Nicene Creed,—(*See Life of Whitby*,)—and An Answer to Dr. Whitby's Reply to that attack. In 1719, he published the first Defence of his Queries, in vindication of the Divinity of Christ, which engaged him in a controversy with Dr. Clarke. The Queries which he thus defended were originally drawn up for the use of the Rev. John Jackson, rector of Rossington, in Yorkshire, and it was intended that the debate should be carried on by private correspondence; but Jackson having sent

an answer to the Queries, and received Waterland's reply, informed him that both were in the press, and that he must follow him thither, if he wished to prolong the controversy. On this, Waterland published a Vindication of Christ's Divinity; being a Defence of some Queries, &c. in answer to a Clergyman in the Country; which being soon attacked by the Arian party, Waterland published, in 1723, A Second Vindication of Christ's Divinity, or a Second Defence of some Queries relating to Dr. Clarke's Scheme of the Holy Trinity, in answer to the Country Clergyman's Reply, &c. This has always been regarded as Waterland's most accurate performance on the subject. In answer to this work, Dr. Clarke published in the following year, Observations on the Second Defence, &c., to which Waterland replied in A farther Defence of Christ's Divinity. (*See Life of Samuel Clarke.*) In consequence of the reputation which he had acquired by his first publication on this subject, Waterland was appointed by Dr. Robinson, Bishop of London, to preach the first course of sermons at the lecture founded by Lady Moyer. This he accomplished in 1720, and afterwards printed Eight Sermons, &c. in defence of the Divinity of our Lord Jesus Christ, &c. 8vo.

In the year 1721, soon after the publication of his Sermons at the Lady Moyer's Lecture, he was presented by the Dean and Chapter of St. Paul's to the Rectory of St. Austin and St. Faith, in the city of London; Dr. Godolphin, (Provost of Eton,) being dean, and Dr. Stanley, (Dean of St. Asaph,) Dr. Hare, afterwards Bishop of Chichester,) and Dr. Younger the residentiaries.

His literary labours evidently suffered no interruption from these additional calls upon his time. Both his tracts on the Case of Arian Subscription, his Second Vindication, his Farther Vindication, and his Critical History of the Athanasian Creed, besides some minor performances, were published within three years from

his acceptance of this benefice. Nor was his attention to the concerns of the university materially slackened; for it was during this period that the proceedings against Bentley, and other matters of more than ordinary interest, occurred, in which Waterland had no inconsiderable share. At the same time, his correspondence with Mr. Lewis respecting the lives of Wicliff and Pecoek was carried on. These were occupations sufficient almost to have engrossed the time and labour of a less active and powerful mind.

Within about two years after his presentation to this London benefice, Dr. Waterland was promoted to the Chancellorship of the Diocese of York, by Sir William Dawes, Archbishop of that province. That this dignity was conferred upon him, solely from the high estimation in which his public services were held by that truly excellent prelate, is evident from the terms in which Waterland acknowledges the favour, in the dedication of his *Critical History of the Athanasian Creed*. After paying his tribute of respect to the Archbishop, as “the watchful guardian and preserver of the Christian Faith,” and congratulating him on “the happy fruits of his conduct, visible in the slow and inconsiderable progress that the new heresy had been able to make in his grace’s province,” he adds, with reference to his own work, “what advantage *others* may reap from the publication will remain in suspense; but I am sure of one to *myself*, (and I lay hold of it with a great deal of pleasure,) the opportunity I thereby have of returning my *public* thanks to your grace for your *public* favours.” The archbishop’s feelings in this respect are shewn in the following letter, on the receipt of Dr. Waterland’s book, dated Bishop’s Thorpe, November 9, 1723:—“Sir, I can never thank you enough for the service which you have done to orthodox Christianity by your *Critical History of the Athanasian Creed*; nor for the honour which you have done me and my whole province, in the epistle dedica-

tory to it. With great pleasure I read it, both upon account of the subject-matter of it, and the manner in which you have treated it; the one, of the greatest importance to the Christian faith; the other, a pattern to all writers of controversy, in the great points of religion. God grant that it may attain the end, which I dare say you designed by it, and which it is so well fitted for, the quelling of that spirit of heresy which has of late so much prevailed amongst us, and the preserving our holy faith entire and undefiled. I am, sir, your obliged and affectionate friend and brother, W. EBOB."

The next step in our author's ecclesiastical promotions was to a Canonry of Windsor, in the year 1727. This favour is said to have been conferred through the joint recommendations of the Lord Townshend, Secretary of State, and Dr. Gibson, Bishop of London. It led to his obtaining also the Vicarage of Twickenham, in Middlesex, from the chapter, on a vacancy made by Dr. Booth's advancement to the deanery, in 1730. On his presentation to this vicarage, he resigned the Rectory of St. Austin and St. Faith. In the same year he was collated by Bishop Gibson to the Archdeacon of Middlesex; an appointment peculiarly well suited to his habits and acquirements.

On the publication, in 1730, of Dr. Clarke's Exposition of the Church Catechism, Waterland printed some remarks upon it; and in doing this he advanced a position concerning the comparative value of positive and moral duties, which drew him into a controversy with Dr. Sykes. Waterland's attention was next called to Tindal's deistical publication of Christianity as old as the Creation, against which he wrote, Scripture Vindicated, in answer to Christianity as old as the Creation, 1730-1732, three parts; and two charges to the clergy of the archdeaconry of Middlesex on the same subject. He now found an antagonist in Middleton, who published, A Letter to Dr. Waterland. (*See Middleton.*) This last controversy was

succeeded by one with the Rev. John Jackson, before mentioned, on account of Dr. Clarke's Demonstration of the Being and Attributes of God, Dr. Waterland undertaking to shew the weakness of the argument *à priori*, which Clarke had thought proper to employ on that occasion. In 1734, Waterland published The Importance of the Doctrine of the Holy Trinity asserted. He pursued the same subject in two charges delivered to the clergy of his archdeaconry, in that and the following year. In 1737, he published A Review of the Doctrine of the Eucharist, as laid down in Scripture and Antiquity.

This standard work is intended to state the Anglican view of the Holy Sacrament, correcting in many instances the errors of Johnson and Brett, but upholding the true Sacramental system as it was maintained in the primitive Church.

An additional honour now awaited Dr. Waterland, of which he could not but be deeply sensible. In the year 1734, the clergy of the lower house of convocation determined upon choosing him their prolocutor. To this mark of high favour and distinction he adverts, in one of his letters to Mr. Loveday, and in another to Dr. Grey; and assigns as his reason for declining it, his sedentary disposition and his uncertain state of health. Probably it was pressed upon him with some urgency. The Archdeacon of London, Dr. Cobden, had actually prepared the speech to be delivered on presenting him to the upper house; and it was afterwards printed in a volume of his miscellaneous writings.

From this period, few particulars occur in Waterland's Life requiring especial notice. Mr. Seed informs us that Dr. Waterland was offered and refused the Bishopric of Landaff. He died on the 23rd of December, 1740, in his fifty-eighth year. Of his latter end, Mr. Seed, his friend and curate, writes thus: "The meek and candid Christian was not lost in *the disputer of this world*. I never saw him in a different humour, no, not even in

his last illness. The same unaffected cheerfulness, the same evenness and sedateness, which was his distinguishing character, appeared from the first commencement of our acquaintance to the last. Whatever painful operations were thought necessary, he submitted to them without reluctance, and underwent them with patience and resignation. He was very amiable in a domestic light. Though he felt great uneasiness, he gave none but what arose from a fellow-feeling of his sufferings. Even then, humane and benevolent to all about him, but especially to her with whom he had lived in an uninterrupted harmony for twenty-one years; bringing forth valuable things out of the good treasures of his head and heart; communicative of any thing that was good, he would have engrossed nothing to himself, but his sufferings; which yet he could not engross. For every good-natured person that saw him could not but suffer *with* a man, *by* and *from* whom they were sure to suffer nothing. The same sound principles, from which he never swerved, and of which he never expressed the least diffidence, which he had unanswerably defended in his health, supported and invigorated his spirits during his sickness: and he died, a little before his entrance on his fifty-eighth year, with the same composure with which he lived; and is now gone to offer up to God a whole life laid out, or rather worn out, in His service."

In his lifetime he published some single sermons, and after his death two volumes more were added, with two Tracts, 1. A Summary View of the Doctrine of Justification. 2. An Inquiry concerning the Antiquity of the Practice of Infant Communion, as founded on the notion of its necessity. The whole published from the originals, in pursuance of the request of the author, by Joseph Clarke, M.A., 1742. A complete edition of Waterland's works, with a life of the author, by Bishop Van Mildert, was published at Oxford, in 1823, in 11 vols. 8vo.—*Van Mildert. Seed.*

WATTS, ISAAC.

ISAAC WATTS was born at Southampton in 1674, and after being educated there, under a clergyman of the Established Church, he removed, at the age of sixteen, to an academy for Dissenters, in London, kept by the Rev. Thomas Rowe. After pursuing his studies five years with great credit and advantage, he returned to Southampton, and remained two years at home, employed in the farther cultivation of his talents. In 1696, he became tutor to the son of Sir John Hartopp, at Stoke Newington, near London: and in 1702, he succeeded Dr. Isaac Chauncy (to whom he had previously been assistant) as minister of a Dissenting congregation in the metropolis. An attack of fever in 1712, obliged him to relinquish for a time his pastoral duties, when he obtained an asylum at the house of Sir T. Abbey, a London alderman at Newington, and there he resided during the remainder of his life.

He received diplomas of D.D. from the Scotch universities, and died universally respected in 1748.

Among his works are:—Lyric Poems; Psalms, and Hymns; Sermons; Philosophical Essays; A Discourse on Education; An Elementary Treatise on Astronomy and Geography; A Brief Scheme of Ontology; Logic; and a valuable supplement to it, entitled, *The Improvement of the Mind*; besides theological tracts, and various controversial pieces.—*Gen. Dict.*

WAYNFLETE, WILLIAM.

WILLIAM WAYNFLETE, founder of Magdalen College, Oxford, whose proper name was Patten, alias Barbour, was born at Waynflete, a market town on the Seacoast of Lincolnshire. He was a Wykehamist, but not on the

foundation of Winchester College and consequently not a fellow of New College. His college at Oxford is indeed unknown. He was ordained deacon in 1420, and presbyter in 1426.

In 1429, he was appointed to the Headmastership of Winchester College. The situation was more honourable, at that time, than lucrative; the income of the master being derived from permission to take boarders rather than from the endowment.

William of Wykeham has directed that the master of his school at Winchester should be a person sufficiently learned; possessed of skill in teaching, of good fame and conversation, hired and removable; that he should instruct and inform the scholars of his college with assiduity; superintend them, their lives and manners, with diligence; reprove or punish sloth, idleness, or other delinquency, without distinction or partiality. He has forbidden his demanding, asking, or exacting from the scholars, their parents or friends, any recompence; and the reader will not be displeased to know the reward assigned for his labour. He has allowed the master weekly commons, the same as the fellows and chaplains; to wit, twelve pence in plentiful years; an increase to thirteen, fourteen, and sixteen pence, when wheat shall happen to be at the high price of two shillings a bushel, and no further; also, every Christmas, eight yards of cloth, about one shilling and nine-pence the yard, the price limited for the warden, fellows, and chaplains; the colour not to be white or black, russet or green; and this he is to have made into a decent robe, reaching to his heels, with a hood; the robe to be trimmed with fur, for which he is allotted three shillings and fourpence. They are all inhibited from selling, pawning, or giving away their livery within five years from the time of their receiving it. The stipend for teaching is ten pounds; and the whole salary, consisting of several articles, is now thirty-eight pounds, eleven shillings, and two-pence.

In 1438, he was also made master of St. Mary Magdalen Hospital, near Winchester. Henry VI. when projecting the college at Eton, was led to examine in person the plan of William of Wykeham's foundation at Winchester. His first visit to the college was on the 30th of July, 1440. Waynflete had executed his office there so ably, with such diligence, judgment, and success, that the king, perhaps by the advice of Beaufort and Beckyngton who knew his merits, resolved to transplant him to Eton: and, as he adopted Wykeham's institution for his model, to begin the seminary with a colony under his master. Waynflete had presided in the school about eleven years, when he was thus suddenly distinguished by good fortune, and became an object of royal attention and favour.

The college at Eton, as that at Winchester, was established chiefly on account of the School. It was at first designed to consist of a provost, ten priests, four clerks, and six boys, choristers, to minister daily at divine worship; of twenty-five indigent scholars; the same number of poor and infirm men; and of one master or teacher to instruct gratis, in the rudiments of grammar, the scholars, and all others who should come to the college from any part of the kingdom of England. In the charter of foundation, which passed the great seal in 1441, Waynflete is named to be one of the six fellows under provost Sever. He removed in 1442, with five of the fellows and thirty-five scholars; and assumed at Eton the station which he had already filled with so much honour to himself and advantage to the public at Winchester.

When Waynflete had been master about three years, the school being formed, he was promoted by the king to be provost of Eton. The day fixed for his admission, and for the introduction of the statutes, was the festival of St. Thomas, the 21st of December, 1443. The commissaries, who were Bishop Beckyngton and William de

la Pole, afterwards Duke of Suffolk, with two notaries public, met in the choir of the Collegiate Church; and the prelate declared their business to be, to receive the oath of the provost to observe the statutes, and to see him administer a like oath to the other members of the college. Waynflete then appeared; and after the reading of a dispensation, which the insufficiency of the buildings, and certain articles not yet fully arranged, had rendered necessary in some particulars, looked into and touched the holy Gospels, and, kneeling deliberately and reverently, took the oath. He was then placed in the chief seat on the right hand of the choir, and there tendered the oath prescribed to the persons concerned, each in his turn, in the presence of the commissaries. This has been styled the formal admission of certain members upon what is called the second foundation; the provost, five fellows, two clerks, and ten scholars and choristers. Two masters of arts, and two poor scholars, admitted gremials of Eton by the new provost, became in the same year (1443) the two first fellows and scholars of King's College, not named in the charter. The statutes prepared for the Royal Colleges were accepted in July (20th) 1446, by the visitors, the Archbishop of Canterbury, and the Bishop of Lincoln. The king had then enlarged his plan for Eton, and added, among other members, an usher. To the master he allowed ten pounds yearly, a stipend far beyond what is allotted to any one besides, except the provost, to whom he assigned thirty. The successor to Waynflete in the school was William Westbury, master of arts, of New College; who, it is not improbable, had been educated under him, as many eminent and learned persons were, at Winchester or Eton; and whom he afterwards, in 1465, collated to the mastership of St. Cross, vacant by the resignation of Dr. Chaundler. Budden mentions, that by favour of Sir Henry Saville, he had seen leases at Eton signed by provost Waynflete.

On the death of Cardinal Beaufort, Henry VI. determined that William Waynflete should be his successor. It was perhaps necessary. In October, 1456, he was appointed lord high-chancellor in the room of Bouchier, Archbishop of Canterbury; and the following year he sat in judgment with the archbishop and other prelates, upon Dr. Reginald Pecock, Bishop of Chichester, who had advanced some doctrines contrary to the prevailing religious opinions. Waynflete resigned the office of chancellor in July, 1460, about which time he accompanied the king to Northampton, and was with him a few days before the fatal battle near that place, in which the royal army was defeated. Waynflete's attachment to Henry's cause had been uniform and decided; yet his high character and talent appear to have protected him. Edward IV. treated him not only with respect, but with some degree of magnanimity, as he twice issued a special pardon in his favour, and condescended to visit his newly-founded college at Oxford.

In 1448, Waynflete obtained a royal grant to found a hall to be called after St. Mary Magdalene, at Oxford, and in 1456, he obtained the royal grant to found his noble college of the same name in the same university.

He died in 1486, and was interred, with great funeral pomp, in Winchester Cathedral, in a magnificent sepulchral chapel, which is kept in excellent preservation, by the Society of Magdalen College. He established a free school in his native town, and was a benefactor to Eton College, and Winchester Cathedral.—*Chandler.*

WEBBE, GEORGE.

GEORGE WEBBE was born in 1581, at Bromham, Wiltshire. He went to Oxford in 1598, being matriculated at University College but becoming afterwards a scholar

of Corpus. He kept a grammar school first, at Steeple Aston, and afterwards at Bath. Charles I. made him his chaplain soon after his accession to the throne, and in 1629, he baptized his majesty's first child.

He was consecrated Bishop of Limerick, in December, 1634. He was confined by the rebels in Limerick Castle, where he died in the latter end of 1641. His principal work is his *Practice of Quietness*, directing a Christian to live quietly in this troublesome world. The best edition is that of 1705, 8vo. His other publications are:—*A Brief Exposition of the Principles of the Christian Religion*; *Arraignment of an Unruly Tongue*, wherein the Faults of an Evil Tongue are opened, the Danger discovered, and Remedies prescribed, &c.; *Agur's Prayer, or the Christian Choice*; *Catalogus Protestantium*, or the Protestant's Calendar, containing a survey of the Protestant Religion long before Luther's days; *Lessons and Exercises out of Cicero ad Atticum*. He published also some other books for grammar schools, a Latin and English edition of two of Terence's Comedies; and several Sermons, which appeared from 1609 to 1619. *Wood. Ware.*

WELCHMAN, EDWARD.

EDWARD WELCHMAN was born in 1665, at Banbury, in Oxfordshire. He entered the University of Oxford as a scholar of Magdalen Hall, in 1679. B.A. 1683. Fellow of Merton, 1684. M. A., 1688. He held the livings of Lapworth and of Solihull, in Warwickshire. He was Archdeacon of Cardigan. He died in 1739. His principal work is his *Illustration of the Thirty-Nine Articles*, written originally in Latin, but afterwards translated from the sixth edition, under the title of *The Thirty-Nine Articles of the Church of England*, illustrated with notes, &c., 8vo. He published also, *A Defence of the Church of England from the Charge of Schism* and

Heresy, as laid against it by the Vindicator of the Deprived Bishops, (Mr. Henry Dodwell,) London, 1692, 4to; the Husbandman's Manual: Directing him how to improve the Several Actions of his Calling, and the most Usual Occurrences of his Life, to the Glory of God, and Benefit of his Soul, London, 1695, 8vo, written for the use of his parishioners in Lapworth; Dr. Clarke's Scripture Doctrine of the Trinity examined; A Conference with an Arian. He also edited Novatian's Works, published at Oxford in 1724, 8vo.—*Wood*.

WELLS, EDWARD.

OF this learned divine and useful author the place and time of his birth is unknown. He was admitted a scholar of Westminster in 1680, and was in his turn elected a student of Christ Church. He took his M.A. degree in 1693, and his D.D. in 1704. He was a censor of Christ Church, and was presented by his pupil Browne Willis to the Rectory of Bletchley, in Buckinghamshire. Dr. Wells also obtained the Rectory of Cottesbach, in Leicestershire, in 1717. He died in 1727. He published:—An Historical Geography of the Old and New Testament, illustrated with Maps and Chronological Tables; The Young Gentleman's Course of Mathematics; An Historical Geography of the New Testament; Arithmetic and Geometry; A Paraphrase, with Annotations, on all the Books of the Old and New Testament; An Help for the Right Understanding of the several Divine Laws and Covenants; Controversial Treatises against the Dissenters; An Exposition of the Church Catechism; Prayers on Common Occasions; Harmonia Grammaticalis, or a View of the Agreement between the Latin and Greek Tongues, as to the declining of Words; A Letter to a Friend concerning the Great Sin of taking God's Name in Vain; Elementa

Arithmeticae Numerosæ et Speciosæ. He also edited Dionysius's Geography, Gr. and Lat. Oxford, 1706.—*Nichols's Hist. of Leicestershire.*

WESLEY, JOHN.

JOHN WESLEY was born at Epworth, in Lincolnshire, in 1703. In 1714, he went to the Charter House. And in his seventeenth year, he was sent to Christ Church, Oxford. At the university he was distinguished for his good and steady conduct, his great talents, his industry, his abstemiousness, and his high Church principles. One of his rules then, and throughout life, was, "without fasting and early rising it is impossible to grow in grace." He was ordained deacon in 1725, by Potter, at that time Bishop of Oxford, and afterwards Archbishop of Canterbury. In 1726, he was elected fellow of Lincoln College. In 1727, he became his father's curate, at Wroote. In 1728, he returned to Oxford, and was ordained priest, but immediately after his ordination he set out for Lincolnshire, and did not again visit Oxford till June, 1729, when he found the seed of Methodism sown, and only waiting for him to cultivate its growth. He found that his brother Charles, Mr. Morgan, and one or two others, had formed themselves into a society. Their first meetings, except on Sunday evenings, were rather literary than religious; and their chief reading was the classics. In a little time, they applied these meetings chiefly to religious purposes; when their regular and exemplary conduct first gave them the name of Methodists. On this subject the authority of Mr. Wesley is decisive, who explains it in these words: "The regularity of their behaviour gave occasion to a young gentleman of the college to say, 'I think we have got a new set of Methodists,' alluding to a set of physicians, who began to flourish at Rome about the time of Nero, and continued

for several ages. The name was new and quaint. It clave to them immediately; and from that time, both those four young gentlemen, and all that had any religious connexion with them, were distinguished by the name of Methodists."

Mr. Wesley ascribes his first religious impressions at Oxford, to Bishop Taylor's Rules for holy Living and Dying, which fell in his way; and those impressions were confirmed and increased by reading Stanhope's Kempis, and the Serious Call and Christian Perfection of Mr. Law. In reading these books, he tells us, that he found such comfort as he had never felt before: and that, meeting with a religious friend, he began to alter "the form of his conversation, and to set out in earnest upon a new life." He saw, as he observes, more and more of the value of time; shook off all his trifling acquaintance; applied himself more closely to study; watched against actual sins, and advised others to be religious, according to that scheme of religion by which he modelled his own life. In a little time, says he, "I was convinced more than ever of the exceeding height and breadth, and depth of the law of God. The light flowed in so mightily upon my soul, that every thing appeared in a new view. I cried to God for help, and resolved not to prolong the time of obeying Him, as I had never done before. And by my continued endeavour to keep his whole law, inward and outward, to the best of my power, I was persuaded that I should be accepted of Him, and that I was even then in a state of salvation."

The society, with which he was connected, to an unusual strictness of deportment, and frequent meetings with each other, soon added a more diffusive scheme of utility. The principal and most active among them was Mr. Morgan. By his advice and example, they visited the sick and the prisoners in the castle; they instituted a fund for the relief of the poor, and were so diligent in the ordinances of religion, and so industrious in doing

good, that they began to be taken notice of, and were presently distinguished by the name of Methodists, Sacramentarians, and the Godly Club.

The better to accomplish his benevolent designs, Mr. Wesley abridged himself of all the superfluities, and of some things that are called the necessities of life; and proposing their scheme for the relief of the poor to several gentlemen, they increased their fund to about eighty pounds a year. These things, added to their observance of the fasts of the ancient Church, and their strict attention to every kind of religious duty, rendered them more and more obnoxious to censure; so that they were now not only laughed at by the young men, but some of the seniors of the university began to interfere. One gentleman, a man of learning, and esteemed a man of piety, threatened his nephew, that, if he went any more to the weekly communion, he would turn him out of doors. The young gentleman, however, went as usual. His uncle now shook him by the throat, and threatened him to no purpose; so that, being disappointed in such methods, he changed his plan, and by great mildness and condescension, prevailed on him to absent himself for at least five Sundays in six, which he continued to do ever after.

In consequence of this, another gentleman prevailed on some of the rest to promise that they would receive the sacrament only three times a year. It was now reported that the college censors were going to blow up the Godly Club; and Mr. Wesley, perceiving the opposition they would meet with, consulted his father, and some other gentlemen of piety and learning, whether they should retreat or go forward. The answers were such as they ought to be. They were advised to go on. The Bishop of Oxford and the officiating minister at the Castle were consulted, who greatly approved of their proceedings: and indeed, unless a man were a determined enemy to all religion, it was impossible not to approve them. Of this Club

Harvey and Whitefield were members. In 1732, he paid a visit to the celebrated William Law, with whose writings he was much fascinated. He was now a student of the mystic writers, and particularly admired the *Theologia Germanica*, incorrectly attributed to Tauler. We find him urged by his family to seek for or accept the presentation of the living to Epworth, as his father's successor. His father urged it upon him. The people wished it. It was important for his family that he should take the situation placed in his way by Providence. But the love of excitement was one of Wesley's besetting sins, and he could not prevail upon himself to settle down as a country clergyman. His love of excitement was soon to be gratified, for in 1735, he received an appointment from the venerable Society for Propagating the Gospel in Foreign Parts, as first missionary in Georgia; and, as it is remarked in the report published in 1851, though he remained in America only two years, no one ever exhibited more zeal or greater devotion to his duties. His manner of life was remarkably plain and frugal. He was indefatigable in his ministrations; and, as there were scattered settlements of French, Italians, and Germans, within his mission, he officiated to those several congregations in their own tongue. No soldier of Christ was ever more ready to endure hardness than John Wesley, for "he frequently slept on the ground, sometimes waded through swamps, or swam over rivers, and then travelled till his clothes were dry. Who shall say what might have been the happy results had such a man stood steadfastly by that Church which he had proved himself so well able to serve? Alas! it is vain to indulge in such conjectures; but it is due to truth to say that John Wesley at least did not leave the Church because there was no occupation for his energies found for him within it."

Notwithstanding his ministerial exertions, he became the hero of a love story, and not conducting himself with

his usual good sense, he found it expedient to leave a position where he had rendered himself ridiculous, and was about to be prosecuted for defamation. He returned to England in 1738, a few hours after George Whitefield, who was a member of the Methodists' Society at Oxford, had set sail from the Downs for Georgia. During Wesley's residence of several weeks in London, after his return from America, he preached in many of the churches; but such was the effect of his unfashionable doctrine, that after the first sermon in every church, he was generally informed, he must preach there no more. The doctrine, to which we particularly allude, is what he calls "saving faith," which, he informs us, he saw clearly on Monday, March 6th, 1738, and "declared it without delay." The consequence of this mode of preaching, he says, was, that God then began to work by his ministry, as He had never done before.

He now spent some time in visiting some of his friends and relations; met with Peter Böhler, Schullius Richter, and other Moravians just landed from Germany; in whose company and conversation he expressed a particular satisfaction. Soon after, going to Oxford to see his brother Charles, who was said to be dying, he found him recovering from the pleurisy. Here he again met with Böhler, who thought him too philosophical, or too rational (for we cannot tell which) and laconically told him, "*mi frater, mi frater, philosophia ista tua excoquenda est.*" It was by him, he tells us, he was convinced of the want of that faith, whereby alone we are saved; and by his advice he began to preach "salvation by faith alone." Peter's words are remarkable: "preach faith till you have it; and then because you have it you will preach faith." The first to whom he preached this doctrine, was a prisoner under sentence of death. The effect is not mentioned.

Much of this spring was spent in travelling with Mr. Kinchlin, a fellow of Corpus, to Manchester, Holms

Chapel, Newcastle in Staffordshire, and several other towns, where they frequently preached and exhorted, either embracing or making occasions of speaking in public and private, in inns and stables, and wherever they came, on matters of religion, and with various success. Some stared in silent astonishment at their reproofs and exhortations; while others seemed thankful and willing to receive instruction. In some instances prudence held their tongues, and prevented them from embracing opportunities of speaking to those who attended them at their inns, and in other places; and Mr. Wesley mentions some occasions, in which he supposes they were providentially rebuked for their negligence. Among others he gives the following instance: "The next day, March 11th, we dined at Birmingham, and soon after we left it, were reprov'd for our negligence there (in letting those who attended us, go without either exhortation or instruction) by a severe shower of hail!"

In the latter end of March, or the beginning of April, he left off his custom of confining himself to a form of prayer. This change first took place at the Castle, in Oxford, where he and Mr. Kinchlin went to visit a prisoner. They first prayed in several forms, and then in "such words as were given them in that hour." The man kneeled down in "great heaviness and confusion." After a short space he rose up, and eagerly said, "I am now ready to die. I know Christ has taken away my sins, and there is no more condemnation for me." He adds, "the same composed cheerfulness he shewed, when carried to execution: and in his last moments he was the same, enjoying a perfect peace, in confidence, that he was accepted in the Beloved." Mr. Wesley again observes, that on Monday, April 1st, being at Mr. Fox's society, his heart was so full, that he could not confine himself to the usual forms; and that he did not propose to be confined to them any more, but to

pray indifferently, with a form or without, as he should find suitable to particular occasions."

At this time, his mind having been warmed by the discourses of his Moravian friends, he was waiting in anxious expectation for his own conversion. He says, that he had now no objection to what Böhler had said of the nature of faith, and of the holiness and happiness, which he described as the fruit of it. But he could not comprehend what he spoke of an instantaneous work. He could not understand, "how this faith should be given in a moment; how a man could at once be thus turned from darkness to light, from sin and misery, to righteousness and joy in the Holy Ghost." To satisfy himself on this subject, he searched the Scriptures, particularly the Acts of the Apostles; and the result was, that, to his utter astonishment, he "found scarce any other instances there, than instantaneous conversions; scarce any so slow as that of St. Paul, who was three days in the pangs of the new birth." The only retreat he now had, was in the difference between the present and the primitive times. He was persuaded, that "God wrought thus in the first ages of christianity;" but the times being changed, he was not certain that he would "work in the same manner now."

On Sunday, the 22nd of April, he was driven out of this retreat, by "the concurring testimony of several living witnesses, who declared, that God had thus wrought in themselves, giving them in a moment, such a faith in the blood of his Son, as translated them out of darkness into light, out of sin and fear into holiness and happiness." Here, says he, ended my disputing. I could only cry out, "Lord help thou my unbelief."

His persuasion of the truth of this doctrine was increased, as he informs us, by "hearing the experiences of Mr. Hutchins of Pembroke College, and Mrs. Fox; two living witnesses, that God can at least, if he does

not always, give that faith, whereof cometh salvation, in a moment, as lightning falling from heaven."

The day from which Mr. Wesley dates his conversion, is May 24th, 1738. He has introduced it with a studied solemnity, by an enumeration of the various circumstances we have recited, with many more of the same sort; and it is immediately prefaced by an account of himself, from his infancy till that moment. It was on the evening of this day, that he went to a society in Aldersgate-street, where some one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, says he, while he was describing the change that God works in the heart, through faith in Christ, "I felt my heart strangely warmed. I felt, I did trust in Christ, Christ alone for my salvation: and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death." He adds, that he immediately began to pray, particularly for his enemies and persecutors, and declared to all that were present what he now felt. With some intervals of doubt and fear, he continued in this situation, and went up and down preaching and labouring with all his might.

Various were the effects of those peculiar doctrines, which Mr. Wesley had preached for some time before he professed to have experienced them himself. Many were offended, and among the rest, his brother Charles; who told him, he did not know what mischief he had done, by talking in this manner; and he observes, that God did indeed from that time kindle a fire, which he hoped would never be extinguished. The influence of this fire was fierce and decisive. Many are represented as falling suddenly to the ground, in horror and agony not to be conceived, and rising again with equal expressions of peace and consolation. Their conversions were usually attended with these violent symptoms; and, for several years, few meetings occurred, where Mr. Wesley presided, without one or more instances of the same kind.

It was in the month of May that the first Methodist society was formed in London. Mr. Wesley is particularly careful to distinguish the origin of Methodism into three distinct periods. The first commenced at Oxford, in 1729; the second at Savannah, in 1736, when twenty or thirty met at his house; and the last in London, on the first of May, 1738, when about fifty agreed to meet together once a week, in order to a free conversation, begun and ended with singing and prayer."

About this time his friend Böhler embarked for America. On this occasion he contemplates, in a kind of rapture, the happy effects of his arrival in England; such, says he, as will remain "when the heavens and the earth pass away." Mr. Wesley was now much perplexed with doubts and fears, concerning his own state, and determined to retire for some time to Germany; hoping that the conversation he would meet with there, might be the means of establishing him more fully in the faith. Taking leave of his mother, he embarked on Tuesday, the 13th of June, 1738, and on Thursday landed at Rotterdam. He arrived at Marienburn on the 4th of July, and was introduced to Count Zinzendorf.

At Hernhut, he remained a fortnight, and returned to England in 1738. Reaching London on the 16th of September, he began to exhort and preach, which he frequently did three or four times a day, at Newgate and in different parts of the city. He still retained his fellowship; but made several excursions into the country, and with astonishing rapidity, made a multitude of converts, and established societies in different parts of the kingdom. The reproaches poured upon him from various quarters, and the reports eagerly circulated against him, seem to have had no other effect, than to stimulate his courage and inflame his zeal. Whether followed or despised, persecuted or applauded, he never lost sight of his object.

Mr. Wesley's first essay in field preaching appears not

to have been adventured without some deliberation ; and it was finally determined upon, in consequence of the example set him, the day before, by Mr. Whitefield, who had lately returned from America. It seems, it was some time before he could reconcile himself to "this strange way : " but happening, or perhaps choosing by way of preparation, to expound to his congregation at Bristol the Sermon on the Mount, which, he observes, is "one pretty remarkable precedent of field-preaching ; " and being encouraged by the countenance of his old friend, he gave his scruples to the winds, and took the field on an eminence, on the suburbs of Bristol, on the 2nd of April, 1739. A memorialist, in one of the magazines, who has made himself very merry at his expense, remarks that this event will form "an epoch of some consequence in the ecclesiastical history of the eighteenth century."

It will hardly be expected, and is indeed impossible, if we would avoid endless repetitions, that we should follow Mr. Wesley through the track laid down in his journals. We can only touch upon the principal events. From 1738 to 1747, he and his brethren were employed in various parts of England ; particularly in London, Bristol, and Newcastle-upon Tyne, in Lincolnshire, Staffordshire and Cornwall ; and among the colliers both at Kingswood and in the north. In August, 1747, he went over to Dublin, where a society had been collected by a Mr. Williams, who we believe was a clergyman, or at least officiated in that character. Considering the immense number of papists (who are not easily proselyted) and the fierceness of their opposers, Mr. Wesley and his fellow-labourers were more successful than could have been expected. In 1790, they had erected meeting-houses in every part of the kingdom ; and had formed twenty-nine circuits, which employed sixty-seven itinerants, and a considerable number of local preachers.

The Methodists of this country have been long

distinguished among the mob, by the elegant term, swadlers. Mr. Wesley seems to have been much pleased with the character and behaviour of the Irish, and agrees with every candid observer of that polite and hospitable people, in giving them the just praise of their liberal and courteous manners. In those attentions which constitute one great charm of civil society, and are peculiarly grateful to a stranger, we know not whether they are equalled; they certainly are not exceeded by any people we have known. Mr. Wesley has somewhere observed, that he has seen as true courtesy in an Irish cabin, as could have been found at St. James's, or the Louvre.

It was not till April, 1751, that, invited by an officer in quarters at Musselborough, he made his first tour into Scotland. In this town he preached once or twice; but made no stay. In April, 1753, he visited the north once more, and went immediately to Glasgow. Here, at Edinburgh, Dundee, Aberdeen, Inverness, and a few other places, societies were at length established: but his success in Scotland, and in the other parts of the nation, bore no sort of proportion. In 1790, the number of circuits, north of Tweed, was no more than eight; which were supplied by twenty itinerants. That of the people was equally inconsiderable.

The persecutions which Wesley and his associates had to endure were disgraceful, and it would hardly be believed that a brutal mob was often urged on by gentlemen, and aided in their lawless proceedings by magistrates, if we had not ourselves, in the present age, been witnesses of a similar attempt. It is curious to observe that the Calvinists, from the time when Calvin persecuted Servetus to the days of the Puritans, and from the days of the Puritans to the present hour, have always been the most violent and persecuting in their spirit and actions against their opponents.

John Wesley was early impressed, (and the principle was more powerful and uniform in his brother Charles,)

with a strong predilection for the clergy ; which would naturally induce him to wish for assistants in holy orders. It was from this principle, and perhaps too from their former intimacy at Oxford, that he took some pains to cement the union between Mr. Whitefield and himself. Had they harmonized in opinion, a coalition might have taken place ; but with their views it was impossible. The former was an advocate for particular, the latter for universal redemption ; the one a staunch Predestinarian, the other as resolute an Arminian : and such was the effect of this distinction, that they resolved finally to separate ; their converts mutually dividing under their respective leaders.

Though this contention might have a tendency to weaken, it does not appear to have eradicated in Mr. Wesley his esteem for Mr. Whitefield. He entertained the highest opinion of his character, and constantly spoke of him in terms infinitely more respectful, than of any other of his antagonists, especially his former friends, the Moravians. These he treated with as little ceremony as they seem to have treated him, and alternately attacked them with the seriousness of argument and the poignancy of ridicule.

In 1751, Wesley surprised his friends by marrying a widow, Mrs. Vizelle. The marriage was a very unhappy one. Wesley was too busy to be domestic, and the lady was jealous. In the early stages of his career, Wesley's sentiments suffered a variety of revolutions, or at least of progressions, and sometimes led him to take notice, both from the pulpit and the press, of several things, which might well have been spared. A discourse on Tea, or a learned lecture on the importance and superior advantages of Celibacy, will scarcely strike the mind as the most proper subjects of clerical discussions, or as having any necessary connexion with our religious concerns. As for the first of these, there seems to be but one point of view in which it is worth notice, and

in that view, it belongs, not to theology, but to medicine. Of the latter, every one must judge for himself. An apostle might surely recommend a single life, in times of danger and general perplexity, without ever intending it to be established as a standing rule. The expressions of our Lord on this subject, as well as those of St. Paul, seem merely applicable to a particular season. And though Mr. Wesley insists, that "celibacy is the more excellent way," and that St. Paul has laid down such advantages of it, "as are by no means confined to a state of persecution," we beg leave to doubt the truth of a position, which, if generally admitted, would tend to the destruction of society, and is directly levelled against the unalterable laws of nature, and a positive command of its great author. To combat these, is to be at war with reason. The doctrine he so zealously inculcated, is not only unscriptural, but dangerous. It may well enough comport with the Papal superstition; but true religion must ever abhor so chimerical a system. Among those sects, who have most favoured it, the purity they pretended to induce by an opposition to the law of nature, was in fact never attained; and they frequently fell into vices, which were the natural consequence of so absurd a principle.

It is possible that Wesley may have determined to marry to give a practical proof that in this respect his opinions had undergone a change. In order to form the numerous societies of which the Methodists consist, Wesley's labours as a preacher are without precedent. During the fifty years which compose his itinerant life, he travelled about 4,500 miles every year, one year with another, which amount, in the above space of time, to 225,000 miles. It had been impossible for him to perform this almost incredible degree of labour without great punctuality and economy in the management of his time. He had stated hours for every purpose; and his only relaxation was a change

of employment. For fifty-two years, or upwards, he generally delivered two, frequently three or four, sermons in a day. If to this it be added that he was a very copious writer, it is probable that few men ever lived whose time was more fully occupied. Time, indeed, was the possession on which he set the highest value; and by very early rising and exact punctuality he seemed to enjoy more of it than usually belongs even to a life protracted as his was. At first it had been supposed that Wesley's intention was to revive a religious spirit with the aid of regular clergymen; but he soon found it impossible to find a number sufficient for the extensive design he had formed. He therefore, although at first with some reluctance, employed laymen to preach, who soon became numerous enough to carry on his purpose.

Although this wrong doing on the part of Wesley was not relished by the rich and the great, it was better received among the lower class. It flattered their natural fondness for equalization; while it laid a foundation for a perpetual and inexhaustible supply of preachers, and consequently, was no small source of the rapid increase of the societies.

In Mr. Wesley's plan, almost every thing that could be thought of, as having a tendency to create influence, and conciliate esteem, was sanctioned by a standing rule. Visiting from house to house; a punctual attention to the sick and afflicted; frequent collections for the poor, and the strict morality which is inculcated in the regulations he established, have an air of much piety and humanity, and doubtless had no small influence on the success of his undertakings.

In this system the order is as follows:—the preachers, the stewards, the leaders, the people. The office of a preacher is, to preach twice a day, to visit the sick, to meet the stewards and leaders once a week, and to preside in the various meetings whenever he shall happen

to be present. One preacher, in every circuit, is called the assistant. It is his business to superintend the conduct of the other preachers, and of the societies at large; to appoint all the occasional assemblies, such as watch-nights, and quarterly meetings; to make the collections at stated periods; and to give an account, at the annual conference, of the state of the societies in his circuit.

The office of a steward, is to receive the collections, and to superintend the temporal economy of the societies. That of a leader is to meet once a week a certain number of people, who are called his class; to receive their contributions, which he gives in to the steward, to superintend their conduct, and to assist the preachers in visiting the sick.

It is expected of the people, that they strictly observe the rules of the society, by punctually attending the meetings, public and private; by keeping up public worship in their families; by abstaining from all games, such as cards and dice, and whatever is usually classed under the head of amusement; and above all, by avoiding every species of immorality.

The meetings among the Methodists, especially in large towns, are almost without number. Every society is divided into companies of ten or fifteen, called classes; each of which regularly meets the leader once a week. Many of these are subdivided into smaller companies, called bands, which also meet once a week; and these are again collected into a general company, called the body bands, and another called the select band; each of which is met by the preacher once a week. It is needless to add, that these meetings are purely religious. The select bands are made up chiefly by those who profess perfection, and as the name signifies, are, for some real or supposed distinction in piety, selected from the rest. These were the peculiar favourites of Mr. Wesley; and, at one time, that is during the rage of prophecy,

in 1763, amounted in London alone to six hundred. If, to the meetings already enumerated, we add from thirteen to fourteen sermons preached in the course of the week, which was the case in many places in the kingdom, and the love-feasts, the watch-nights, and occasional meetings for prayer, as on Wednesdays and Fridays, the number will appear astonishing! Indeed, we do not scruple to say, that they were much too frequent; and a relaxation, in this instance, especially among the large societies, soon became necessary, not only to the preachers, who, in more senses than one, were exhausted and worn out by this excessive labour, but also to the people who were too frequently called away from their families, and their temporal concerns.

Much fault has been found with the mode of conducting many of these meetings. To the classes and bands, it has been particularly objected, that they turn too much on personal examination and inquiry into the states of individuals; and have a tendency to produce, in the ignorant or hypocritical, false, and absurd pretensions to superior sanctity. In this instance, we are of opinion, that an alteration might easily be made for the better; and that, if advice and exhortation, or even a free conversation on some scriptural subject, were substituted, it would be more conducive to the interests of religion.

In the beginning of Methodism, and always till the execution of the deed in 1784, every preacher was considered, when admitted, to travel, as a member of conference; which was held in the months of July or August, at London, Bristol, Leeds, or Manchester.

In this meeting Mr. Wesley presided. Here young preachers, offered upon trial, were admitted or rejected. The character of every itinerant underwent a scrutiny, and, in case of immorality, or any sufficient cause, the punishment was suspension or dismission. Each preacher on admission, paid one guinea, and half a guinea an-

nually, as a fund for the support of superannuated preachers and their widows. Collections were here received from all quarters, for the support of the work; and the preachers were appointed to their districts for the ensuing year.

It may naturally be supposed, that, among two or three hundred persons, there would sometimes happen a clashing of interests; and that several, being anxious for an appointment to the same circuit, some unpleasant altercations would arise. But this was much less frequent than might have been expected. Mr. Wesley generally marked their respective circuits in his own plan, and regulated almost every thing of importance, previous to the meeting of conference; so that, within twenty years of his death, this meeting was in fact rather for the declaration or ratification of his decisions than for any purposes of deliberation and counsel: and such was the ascendancy he had acquired, and such their esteem and veneration for this extraordinary man, that though the Whigs now and then complained, and felt a little sore, on being treated like a French parliament, as he sometimes called them, in general, they did not fail to acquiesce. There were however some instances to the contrary. Some not only remonstrated against any thing they disapproved, but even challenged him to dispute the point; an invitation, which, it is needless to add, was not often accepted. But rebellion was seldom successful, and the malcontents were commonly under the necessity of submitting, or of leaving the connexion.

At the meetings of conference, Mr. Wesley usually preached both night and morning. On these occasions he took care to exemplify in his own practice, and in a manner peculiar to himself to enforce, early rising, with similar regulations. And every one knows, that he had a superior talent, for making trifles appear important, and for turning indifferent things, when he disapproved them, into ridicule and contempt. The most judicious

of his preachers and people always thought he went too far in trifles and non-essentials; but they all admired the address with which he recommended them.

By some of his followers, his conduct and opinions were observed, as an infallible rule of judgment and practice. Some of his preachers carried their admiration so far as to quote his writings in public, as others quote the Scriptures, and to imitate him in almost every thing. If he left off tea, which he did in 1742, they did the same. If he lay upon the boards, or lived on vegetables, they did so too; and because he was fond of morning preaching, they observed the practice, at five in the morning, winter and summer, though very often, they could scarcely collect half a dozen hearers. Some imitated his hand writing, and so exactly copied his style and manner of speaking, that the difference was almost imperceptible.

How he accomplished it, is not easy to say. Perhaps his extreme attention to these minutiae might be a powerful instrument in his popularity. The fact, however, is certain. Scarcely any man has ever possessed in such perfection, the talent of attaching mankind to his person and opinions; and this enabled him to establish a discipline, not naturally pleasing to the human mind; and to enforce its observance, with a punctuality that is inconceivable. We incline to think, that the opinion of his sincerity and zeal, was the chief source of this singular docility; and that really conceiving these regulations to be important, he the more easily persuaded others, that they were so.

Throughout this article we have been indebted largely to Hampson's account of Wesley, not as approving the tone of that writer, but because he was thoroughly acquainted with, without being unduly attached to, the Methodist system. We subjoin what he says with respect to the peculiar doctrines of Wesley; the first of these doctrines is that of the "direct witness," or the

Methodistic as distinguished from the Calvinistic doctrine of assurance. The dangerous use that has been made of this doctrine, says Mr. Hampson, cannot be more clearly perceived than in a remark in one of Mr. Wesley's sermons, concerning the manner in which the first Methodists insisted upon it. We give it in his own words. "Near fifty years ago, the preachers were not sufficiently apprized of the difference between a servant and a child of God. They did not clearly understand, that every one who feareth God, and worketh righteousness, is accepted of Him. In consequence of this, they were apt to make sad the hearts of those whom God had not made sad. For they frequently asked those who feared God, 'do you know that your sins are forgiven?' And upon their answering no, immediately replied, 'then you are a child of the devil.'"

The other doctrine, in which Mr. Wesley seems to stand alone, and to differ from the divines of the Church, is "Christian perfection." Of this he has treated at large in several parts of his writings, and in one or two distinct treatises. His meaning seems to be, that there is a state to be attained, at almost any period of life, in which we may be delivered, not only from sinful actions, but from the very nature and being of sin; or, in other words, from every irregular desire, and from all inordinate passions and affections. This he calls Christian perfection; and this state he supposes may be acquired in a moment, by an act of faith.

Wesley, though driven by the force of circumstances, to do many things which a Churchman must severely censure, ever retained his attachment to the Church, and until the later period of his life was accustomed to maintain that he was still a consistent member of the Church of England. His opinions with reference to the Church of England may be gathered from the following extracts made from his works:—

"I, John Wesley, hold all the doctrines of the Church

of England, I love her liturgy, I approve her plan of discipline."—*Wesley's Sermon on the Ministerial Office*.

"We do not, we dare not separate from the Church. Never let us make light of going to Church, either by word or deed."—*Minutes of Conference*, 1770.

"None who regard my judgment or advice (John Wesley's) will EVER separate from the Church." December, 1780.—*John Wesley*.

"If you are resolved, you may have your service in Church hours; but remember, from that time, you will see my face no more. This struck deep, and from that hour, I (John Wesley) have heard no more of separating from the Church."—*Wesley's last Journal*.

"They who dissuade people from attending the Church and Sacraments, do certainly draw them from the Church."—*John Wesley's Letter*, Dec., 1756.

"I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid Scriptural rational piety, than the Common-Prayer of the Church of England."—*Preface to Wesley's Prayer Book*.

"My brother and I closed the conference by a solemn declaration of our purpose, never to separate from the Church."—*Extract from Minutes of Conference*, Aug. 25, 1756.

"We believe that it would not be right for us to administer either Baptism or the Lord's Supper, unless we had a commission so to do from those bishops whom we apprehend to be in succession from the Apostles."—*Wesley's Journal*, vol. ii. p. 829.

"They no more take upon themselves to be priests than to be kings—they take not upon them to administer the Sacraments, an honour peculiar to the priests of God."—*Wesley's Appeal to Men of Reason*, part III., vol. xii. p. 253.

"I believe one reason why God is pleased to continue my life so long is, to confirm them (his followers) in the

present purpose not to separate from the Church.”—*Wesley's Sermon on the Ministerial Office.*

“ In flat opposition to these I declare once more, that I will live and die a member of the Church of England, and that none who regard my judgment or advice, will ever separate from it.”—*John Wesley's Further Thoughts on Separation from the Church.*

Surely at a period when Romanism and Pantheism are from opposite sides assailing the truth as it is in Jesus, the Methodists and the Church of England should endeavour to re-unite. Concessions on both sides would be necessary; on the side of the Church it might be fairly conceded that Methodism should be attached to the Church of England, as Papal institutes are to the Church of Rome, submitting to the general discipline, but preserving its peculiarities. Methodists might retain their conference, their classes, their chapels, their hymn books, and even their local preachers. On the other hand, the chapels would have to be episcopally licensed, and extempore prayer only used at class meetings, the Liturgy being strictly observed in the chapels; and the ministers officiating in the chapels would have to be episcopally ordained. It is to be feared that the pride of preachers would resist this, and yet this point the Church of England could not yield without renouncing her status as a Church. Surely there is nothing derogatory from true dignity, in receiving something in addition to what is now possessed. The past is not interfered with, when the future is made regular.

Wesley is sometimes accused of exorbitant love of power, and by his own people the charge was brought against him. We think unjustly. Wesley is the Napoleon of the religious world. He wielded a despotism, and he felt that if he did not keep the reins tight in his own hands, the system would soon be annihilated. He was surrounded by persons of inferior minds, whose ambition he had excited, and he saw that they must be

kept in check. The few men of superior intelligence who were associated with him had, on the other hand, almost too much influence over his mind. He was accused of partiality, because these, the exceptions among his followers, were able to carry their points with him, while others were kept at a distance, with their suggestions unheeded and their advice unasked. We think that his grand error was in yielding to the importunities of his coadjutors, and in pretending to give holy orders. From that time, Wesley became a schismatic, and his institute soon grew into a sect and denomination distinct from the Church. We repeat our conviction, that those will act most perfectly on the real principle of Mr. Wesley, on the principle on which he would now act, who shall endeavour to retrace this false step, and unite Methodism, without removing its distinctive features, with the Church of England.

This great and, notwithstanding his defects, we will say, this truly good man, continued his labours almost to his last hour. Sweet, calm, peaceful, full of faith and hope, were his last moments; his powerful mind unimpaired by age. His death took place at his house, near the City-road, London, on the 2nd of March, 1791, in the eighty-eighth year of his age. He died comparatively poor, after having had, in a principal degree, the management of the whole funds of the Methodist society. His works, of various literary merit, but exhibiting always the traces of a master mind, were printed together in 1776, in 32 vols. 8vo. The family of Wesley is at present represented by the Rev. Dr. Wesley, the learned and orthodox Sub-dean of Her Majesty's Chapels royal, the grandson of Charles Wesley.—*Hampson. Benson. Southey. Watson.*

WESLEY, CHARLES.

CHARLES WESLEY was born at Epworth, in Lincolnshire,

in 1708. He was educated at Westminster, and in 1720, was elected a student of Christ Church. For his proceedings at Oxford, (*see the Life of his brother John,*) in whose history his own was involved.

In 1735, he was prevailed upon by his brother to accompany him in his mission to Georgia. Accordingly, after having taken orders, he engaged himself as secretary to General Oglethorpe, in which character he left England. After preaching to the Indians, and undergoing various difficulties and hardships, he returned home in 1736. In England he officiated as a public minister among those of the Methodist persuasion with great popularity; sometimes in the metropolis, but generally as an itinerant preacher.

Better constituted than his brother for domestic enjoyment, Charles had a happy home, where the gentle affections of a gentle nature found room to expand; and his zeal was thus attempered. More discriminative and cautious, he shewed more firmness and judgment than his brother in what related to the discipline of Methodism, and if his advice had been followed, Methodism would probably have been an institute of the Church of England, instead of becoming as it has done, a sect in opposition to it. He was a true poet, and was the author of the Hymns which form, in fact the Liturgy of the Methodist connexion. These compositions embody the theory, the practice, the theopathy of the Christian system; and they do so with very little admixture of what is questionable in point of doctrine. He died in 1788.

WETSTEIN, JOHN JAMES.

JOHN JAMES WETSTEIN was born at Basle, in 1693. He was appointed to the ministry in 1713. In 1714, he visited Zurich, Berne, and Geneva. At the latter place he remained some time, and then travelled through France

and England; in all places he searched out the MSS. of the New Testament to compare them with the printed editions. Having passed through Holland and Germany, he returned to Basle, in 1717. In England he became acquainted with Bentley, and he revisited this country in 1720. In 1730, appeared his *Prolegomena* to a proposed new edition of the Greek text of the New Testament according to the ancient codices. About this time the Calvinists entertained suspicion of his orthodoxy, and resorted to such acts of persecution as to drive him from his native country. He retired, in 1729, to Holland, and was appointed by the Remonstrants one of their professors at Amsterdam, in 1732.

In the summer of 1746, he came a third time to England, to examine the MS. of the Syriac version of the New Testament, which was in the possession of Mr. Gloster Ridley. After these preparations, he began to think seriously of printing his work; and being encouraged by a great many literary men in England, Germany, and Holland, he at length accomplished his laborious undertaking, having published the first volume in 1751, and the second the year following. He printed the text from that commonly received, without any variation; and he placed under the text all the different readings which he had met with in the course of his researches. Beneath these various readings he printed a critical commentary, in which he inserted all the remarks he had collected at various times from a great number of Hebrew, Greek, and Roman writers. The first volume of a reprint of Wetstein's work, in 4to, corrected and improved, appeared at Rotterdam in 1831, edited by J. A. Lotze; but his death prevented its being continued. The portion published contains only the *Prolegomena*. There is also a previous republication of the *Prolegomena* at Halle, 1764, under the care of Dr. John Solomon Semler. To his New Testament Wetstein added two Epistles of Clemens Romanus, printed for

the first time from a Syriac MS., with a Latin version; but Lardner has proved them both to be spurious. In 1752, Wetstein was made a foreign associate of the Academy of Sciences at Berlin; and in the following year he was elected a fellow of the Royal Society of London.—He died in 1754.—*Biog. Universelle*.

WHARTON, HENRY.

HENRY WHARTON was born on the 9th of November, 1664, at Worsted, in Norfolk. In 1679-80, he was admitted a pensioner of Gonville and Caius College, Cambridge; and soon after was elected a scholar of that house. He resided at college till 1686, when he became secretary to the learned Dr. Cave—(*See Cave's Life*)—who was then engaged on his *Historia Literaria*. Wharton was so useful in this employment, that the doctor made grateful mention of him in his *Prolegomena*, and acknowledges the appendix of the last three centuries to be almost wholly Wharton's. But Wharton was not content with this; although he remained with Dr. Cave only seven or eight months, Wharton insinuated to his friends that he had a greater share of the work than could possibly, during that period of time, have been the case. A Letter from Dr. Cave to Archbishop Tenison, in vindication of himself, and explaining clearly what was Wharton's employment, is published in the *Life of Archbishop Sancroft* by Dr. D'Oyley, who observes, that the real state of the case seems to have been, that Mr. Wharton, a young man of uncommon natural powers, indefatigable industry, and ardent spirit of research, availed himself, with great rapidity, of the materials and references, which the extensive reading of Dr. Cave supplied for carrying on the *Historia Literaria*: and, feeling conscious of his powers and of the assistance which he really contributed, he forgot that the foundation of the

whole was furnished by the erudition of Dr. Cave, and arrogated more to himself than he really ought. Dr. Cave, too, seems to have irritated the young scholar by some moroseness and harshness of temper, by undervaluing the assistance which he afforded, and by shewing towards him some feelings of jealousy to which a person of his high eminence ought to have been superior.

He was ordained in 1687, and soon after he was employed by Dr. Tenison, then vicar of St. Martin's-in-the-Fields, London, to translate and epitomize a Latin MS. on The Incurable Scepticism of the Church of Rome, written by Jean de la Placette, a French Protestant divine. Soon after he was introduced to the notice of Archbishop Sancroft, who put into his hands a MS. of Primate Usher, entitled, *Historia Dogmatica Controversiæ inter Orthodoxos et Pontificios, &c.*, which he published with additions. He further wrote and edited various works against the doctrines of Popery; and approved himself so well to the archbishop, that, although as yet only in deacon's orders, he obtained a license for preaching throughout the province of Canterbury, and was appointed one of his grace's chaplains.

The archbishop gave him the living of Minster, in the Isle of Thanet, and in 1689, the Rectory of Chartham. His principal work he undertook by the advice of Dr. Lloyd, the learned Bishop of St. Asaph. It is entitled, *Anglia Sacra, sive Collectio Historiarum, partim recenter Scriptarum, de Archiepiscopis et Episcopis Angliæ à prima Fidei Christianæ susceptione ad Annum, 1540, 2 vols. fol. London, 1691.* He had designed a third part, which the deprivation of his patron prevented him from completing; but a portion of it, containing an account of the Bishops and Deans of London and St. Asaph, was published after his death in 1695, with the title *Historia de Episcopis et Decanis Londinensibus; necnon de Episcopis et Decanis Assavensibus; à Prima Sedis utriusque Fundatione ad Annum*

1540. In 1692, he published *A Defence of Pluralities*: In 1693, he was the editor of some ancient theological pieces: and published, under the name of Anthony Harmer, a *Specimen of some Errors and Defects in the History of the Reformation of the Church of England*, writtten by Gilbert Burnet, D.D. This attack excited the indignation of that divine, who immediately printed a complaint against it, and has spoken with asperity of Wharton in the introduction to the third volume of his *History of the Reformation*. Wharton's last publication was, *The History of the Troubles and Trial of Archbishop Laud*, from the MS. of that prelate which had been delivered to him by Archbishop Sancroft, a few days before the death of the latter, with an injunction to send it to the press. There was added Laud's own *Diary*, with some other pieces. Besides the works above mentioned, he gave a new edition of the *Life of Cardinal Pole*, by Bacatelli: and some remarks and aninadversions on *Strype's Memorials of Archbishop Cranmer*, printed at the end of that performance. He also edited some theretofore unpublished works of Bede, under the title of *Bedæ Venerabilis Opera quædam Theologica*. He died much regretted in the thirty-first year of his age, in 1695.—*Life prefixed to his Sermons. D'oyley's Sancroft.*

WHEATLEY, CHARLES.

CHARLES WHEATLEY, the useful and well-known author of the illustration of the *Book of Common Prayer*, was born in 1686, in Paternoster-row, London. He was through his mother a descendant of Sir Thomas White, the founder of St. John's College, Oxford. In 1699, he was sent to Merchant Taylor's School. In 1706, he went as a commoner to St. John's College, Oxford, where he soon after was admitted fellow as Founder's kin, and he became B.A. in 1709; and M.A. in 1713.

In 1717, he was chosen lecturer of St. Mildred's in the Poultry, London. He was afterwards presented to the vicarages of Brent and Furneaux Pelham, in Hertfordshire. He died in 1742. He left some valuable books and MSS. to the library of St. John's College, Oxford. He published, *Rational Illustration of the Book of Common Prayer*,—this is his chief work, and has been often reprinted; *An Historical Vindication of the 55th canon*, shewing that the Form of Bidding-prayer, before Sermon, has been prescribed and enjoined ever since the Reformation; *Christian Exceptions to the Plain Account of the Nature and End of the Lord's Supper*, with a method proposed of coming at the true and Apostolic sense of that Holy Sacrament; *Private Devotions at the Holy Communion*, adapted to the Public Office in the Liturgy; *The Nicene and Athanasian Creeds*, so far as they are expressive of a Co-equal and Co-eternal Trinity in Unity, and of a perfect Godhead and Manhood in one only Christ, explained and confirmed, &c., in *Eight Sermons*, preached at Lady Moyer's Lecture, in the years 1733 and 1734, London, 1738, 8vo. After his death, three volumes of his Sermons, 8vo, were published in 1746, by Dr. Berriman.—*Berriman's Preface to his Sermons. Nichols's Bowyer.*

WHELER, OR WHEELER, SIR GEORGE.

SIR GEORGE WHELER, OR WHEELER was born in 1650, at Breda, in Holland, his parents as loyalists, being exiles from this country. In 1667, he became a pupil of the learned Dr. Hickes and was a commoner of Lincoln College, Oxford. Before he graduated he started on his travels, which extended through Greece and Asia Minor. On his return to England, Wheler presented to Lincoln College, Oxford, a valuable collection of Greek and Latin MSS. which he had collected; upon which,

in 1683, the degree of M.A. was conferred upon him, he being then a knight. He now took orders, and in 1684 was installed into a prebend of the Cathedral of Durham. He was also made vicar of Basingstoke, and was afterwards presented to the rich Rectory of Houghton-le-Spring, in the diocese of Durham, by Bishop Crew. In 1702, he was created D.D. by diploma.

In 1682, he published an account of his Journey into Greece, in the company of Dr. Spon, of Lyons, in Six Books, fol. He also published in 1689, *An Account of the Churches and Places of Assembly of the Primitive Christians, from the Churches of Tyre, Jerusalem, and Constantinople, described by Eusebius; and ocular observations upon several very ancient edifices of Churches yet extant in those parts; with a seasonable application; and, The Protestant Monastery, or, Christian Œconomics: this contains directions for the religious conduct of a family.*—*Wood. Biog. Brit.*

WHICHCOTE.

WHICHCOTE was born at Stoke, in Shropshire, in 1610. He went to Emmanuel College, Cambridge, in 1626. He took his B.A. degree in 1629, and his M.A. in 1633. In the last named year he was elected fellow and tutor of his college. He was ordained in 1636. In 1643, he was presented to the College-living of North Cadbury, in Somersetshire. When in 1644, Dr. Collins was ejected from the provost's place of King's College, Whichcote was appointed his successor. He took his D.D. degree in 1649. He was a Latitudinarian rather than a Puritan, but was justly deprived of his usurped provostship at the Restoration. But as he had no scruples about conforming, he was in 1662, elected minister of St. Ann's, Blackfriars, London. After the destruction of his church, in 1666, he was presented

by the crown to the living of St. Lawrence, Jewry. He died in 1683.

The fate of his Sermons, which have been so much admired, was somewhat singular. They were first ushered into the world by one who could not be supposed very eager to propagate the doctrines of Christianity, the celebrated Earl of Shaftesbury, author of the *Characteristics*, &c.

In 1698, his lordship published *Select Sermons of Dr. Whichcote*, in two parts, 8vo. He employed on this occasion the Rev. William Stephens, rector of Sutton, in Surrey, to revise, and probably superintend the press; but the long preface is unquestionably from his lordship. The same collection was republished at Edinburgh in 1742, 12mo, with a recommendatory epistle by the Rev. Dr. William Wishart, principal of the College of Edinburgh. Three more volumes of Dr. Whichcote's Sermons were published by Dr. Jeffery, archdeacon of Norwich, in 1703, and a fourth by Dr. Samuel Clarke, in 1707. The best edition of the whole was published in 1751, at Aberdeen, in 4 vols. 8vo, under the superintendence of Drs. Campbell and Gerard. Dr. Jeffery also published in 1703, *Moral and Religious Aphorisms collected from Dr. Whichcote's MSS.* Of these an elegant edition was published in 1753, by Dr. Samuel Salter, with large additions, and a correspondence with Dr. Tuckney which we have already noticed in our account of that divine. Long before this, in 1688, some *Observations and Apophthegms of Dr. Whichcote's*, taken from his own mouth by one of his pupils, were published in 8vo.—*Gen. Dict.*

WHISTON, WILLIAM.

WILLIAM WHISTON was born at Norton juxta Twycrosse, in the county of Leicester, 1667. In the year 1684, he was sent to school at Tamworth, under Mr. George

Antrobus, one of whose daughters he afterwards married. He appears from an early period, by his own account to have been hardly of a sane mind. After staying a year and three-quarters at Tamworth, he was sent to Clare-hall, Cambridge. In 1690, he became M.A. and a tutor of his College. The year after his ordination, 1693, he was made chaplain to Dr. Moore, Bishop of Norwich. In that year he made the acquaintance of Newton, whose *Principia* he had already studied. In 1696, he published his first work, entitled a *New Theory of the Earth*, from its Original to the Consummation of all Things ; wherein the Creation of the World in Six Days, the Universal deluge, and the General Conflagration, as laid down in the Holy Scriptures, are shown to be perfectly agreeable to Reason and Philosophy, 8vo.

Sir Isaac Newton, in 1701, made him his deputy in the Lucasian professorship at Cambridge, giving him all the profits of the place till 1703, when he resigned, in his favour. Whiston in the mean time had published several works, and in 1707, was appointed to preach the Boyle Lecture. Up to this period Whiston was an orthodox Christian. A gradual change now began to take place in his opinions, which ended in his becoming an Arian ; he finally added the rejection of infant baptism to his system. His views on the matter were much influenced by a persuasion that the Apostolic Constitutions were not only genuine books, but “ the most sacred of the canonical books of the New Testament.” The change of his opinions soon appeared in his sermons and in his writings, which came out with great rapidity, and were very numerous. During the course of his inquiries he sent the papers he had drawn up to the two archbishops, requesting their revision of them ; and in August, 1708, having written an *Essay on the Apostolical Constitutions*, he offered it to the vice-chancellor of Cambridge to be printed at the university press, but it was rejected. He then published in 1709, a volume of

Sermons and Essays, in which these opinions were supported ; and he regulated himself according to the same tenets, both in his catechetical discourses, and in reading the Liturgy. The first consequence of this conduct was a complaint of him to the Bishop of Ely, who found himself obliged to desire him to discontinue his catechetical lecture, promising him, however, to continue the salary ; but this offer Whiston declined to accept. On the 30th October, 1710, he was deprived of his professorship, and was expelled the university, after having been formally convened and interrogated for some days before.

In 1710, appeared the work which has given him the greatest notoriety. It was entitled *An Historical Preface to Primitive Christianity revived*. This fell under the notice of the lower House of Convocation in 1711, when a Paper on the Subject was presented to the archbishop, in which the members of Convocation stated that Whiston's work contained assertions opposed to the fundamental articles of the Christian faith. The archbishop addressed the bishops on the subject, agreeing in opinion with the clergy, that the book should be noticed by convocation, and stating that two points were especially to be considered ; first, the censure of the book and its doctrines : secondly, the censure of the author. To censure the book two things were necessary : first, to examine it, and to make a selection of passages ; secondly, to fix the passages of Scripture, in the council of Nice, and in the Thirty-nine Articles, upon which a charge of heresy might be grounded. The archbishop also stated, that the book might be censured in convocation, provided certain difficulties were removed, especially the Act of the 1st of Queen Elizabeth, from which it would seem, that all jurisdiction respecting heresy was annexed to the Crown. There was also another difficulty, namely, that the High Commission Court, in which such matters had been adjudicated, was suppressed after the Restoration, when it was enacted, that no similar court

should be erected. So that it was necessary to consider whether the revival of the judicial authority of the convocation was the erection of such a court. Two other methods presented themselves in such a case: first, the archbishop might hold a court of audience, his suffragans being present, and then examine into and give sentence in the cause: or secondly, the bishop of the diocese might cite the offender into his own court. The archbishop considered that the two last mentioned plans were encumbered with the fewest difficulties. Another letter was addressed by the archbishop to the bishops, dated the 11th of April, 1711, containing one from Whiston to his grace. As the case was involved in difficulties, the upper house presented an address to her majesty on the subject, stating the offence alleged against Whiston, namely, that he had advanced certain positions which were damnable and blasphemous against the doctrine of the Trinity, expressly contradicting the two fundamental articles of the Nicene creed, and defaming the whole Athanasian. They then express their desire to repress blasphemy, according to the powers granted by her majesty's license: but that certain doubts have arisen respecting their powers. They were especially in doubt on one point, namely, whether an appeal would lie from the convocation to the crown, the convocation being a final court, and appeals from it not being specified in the Statute of Appeals in the time of Henry VIII., while the statute of Elizabeth annexed all jurisdiction to the crown. Under these circumstances they beseech her majesty to submit the case to the consideration of the judges.

Accordingly the judges were consulted: and eight of the twelve, with the attorney and solicitor-general, concurred in opinion that the convocation had a jurisdiction in cases of heresy. They agreed that there was, by common right, an appeal to her majesty from all ecclesiastical courts, by virtue of the supremacy, whether

given by express words of an act of parliament, or not; that such power had not been taken away by act of parliament: and that consequently a prosecution in convocation, not excluding an appeal to her majesty, was not inconsistent with the Act of the 1st of Queen Elizabeth. They further agreed, that jurisdiction in matters of heresy might be exercised in convocation, no law, as they believed, having taken it away. But a reservation was made. They stated that, "This being a matter, which upon application for a prohibition on behalf of the persons who shall be prosecuted, may come in judgment before such of us as have the honour to serve your majesty in places of judicature, we desire to be understood to give our present thoughts with a reserve of an entire freedom of altering our opinions, in case any records or proceedings, which we are now strangers to, shall be laid before us, or any new considerations, which have not occurred to us, be suggested by the parties, or their counsel, to convince us of our mistakes."

Four of the judges came to a different conclusion. They gave it as their opinion, that since the Statute of Appeals in the time of Henry VIII., the convocation had no jurisdiction in cases of heresy, but that the ecclesiastical courts, from which appeals would lie to the crown, were the proper places in which such matters should be decided. They thought, that such a power in the convocation would be an invasion of the rights of the archbishops and bishops in their various courts.

Her majesty's council adopted the views of the majority of the judges: and an answer to that effect was addressed to the archbishop, so that the convocation was authorized to proceed. There were other difficulties respecting the author, namely, whether the lower house were to take a part in the proceedings, or whether the sentence should be confirmed by the convocation of York. In consequence of these difficulties, the bishops

resolved on commencing with the book, for on that point no doubt now existed as to their jurisdiction. Their inquiry was to ascertain whether it contained positions contrary to Scripture and to the decisions of the first four general councils, which are the standards appointed by law in cases of heresy.

Under these circumstances the book was proceeded with. Certain propositions were extracted and censured as Arian in their tendency; and having been agreed upon by the bishops, they were sent down to the lower house, who concurred in the censure, so that the passages were condemned by the authority of the whole convocation. In one passage Whiston asserts, that the Arian doctrine on the subject of the Trinity was the true doctrine; in another, that when the Scriptures speak of one God, they mean one supreme God the Father only: in others, that the Son is inferior and subordinate to the Father, that the Son was created only before the world, and that the Holy Ghost is inferior and subordinate to the Father. Other positions of a similar kind were also extracted, and embodied in the judgment or censure of the convocation. They, therefore, concluded:

“We do declare, that the above-mentioned passages do contain assertions false and heretical, injurious to our Saviour and the Holy Spirit, repugnant to the Holy Scriptures, and contrariant to the decrees of the two first General Councils and to the Liturgy and Articles of our Church.”

On the 30th of May, the prolocutor presented a letter to the bishops, which had been addressed to him by Whiston, and delivered by Emlyn, the Unitarian preacher, at the door of the Convocation-house. In this letter he asks for a copy of the propositions extracted from his writings. The request was considered to be reasonable by the lower house, who agreed that he should be permitted to make his explication and apology respecting the extracts. They concluded with

a request, that he should be cited before the convocation for that purpose.

The judgment of the convocation was sent to her majesty, who promised to take it into consideration; but on the 12th of June the convocation closed, and no answer had been forwarded. When the convocation assembled in the ensuing winter, two bishops were deputed to wait upon the queen for the purpose of obtaining her assent to the censure; but an excuse was made that the document could not be found. Other messengers were afterwards sent; but it was said that the queen could not remember to whom she had given the paper. Thus, under the shelter of the crown, Whiston escaped altogether. The book was condemned by the convocation; but the condemnation could not be carried into effect, because it was not confirmed by the crown. Burnet expresses his satisfaction that nothing was done; but, surely, to suffer the matter to be altogether laid aside was not the way to support the Anglican Church or the cause of religion.

Although nothing further was done by convocation, yet, in 1713, a prosecution was instituted against Whiston in the spiritual court. He was cited, and not appearing at the proper time, was declared contumacious. The lay-judges, however, refusing to proceed further without a court of adjuncts to determine what heresy was, the matter was deferred, till an act of grace in 1715, pardoning those accused of the supposed crime, put an end to the prosecution.

The grievance was that Whiston could, during all this time, represent himself to be a member of the Church of England. But, in 1715, being refused the Eucharist in his parish church, he opened his own house for public worship, using a liturgy of his own composition; but towards the close of his life he became a Baptist. In 1719, he published a letter to the Earl of Nottingham, "On the Eternity of the Son of God, and His Holy

Spirit," which afforded that nobleman an opportunity for signalizing his orthodoxy, and prevented Whiston from being chosen a fellow of the Royal Society, where he was proposed as a candidate in 1720. He subsequently distinguished himself by an abortive attempt to discover the longitude; and by his professed opinions relative to an approaching millennium, and the restoration of the Jews. Among his latest labours were his *Memoirs of his own life*, 1749-50, 3 vols. 8vo. He died in London, in 1752. Besides his original productions, which are extremely numerous, he published a valuable translation of the works of Josephus, with notes, dissertations, &c.—*Whiston's Memoirs*. *Lathbury's Convocation*.

WHITAKER, WILLIAM.

WILLIAM WHITAKER was born in 1547, at Holme, in Lancashire. He was educated first at the school of Burnley, in which parish Holme is situated; he was afterwards sent to St. Paul's School, in London: thence he went to Trinity College, Cambridge. In 1573, he published a Greek translation of Nowell's Catechism, but this was not his first publication, as is sometimes supposed, as in 1569, he published the Prayers of the Church of England in Greek. Nowell was uncle to Whitaker. Whitaker also translated into Latin Jewel's Apology. His character as a scholar now stood so high that in 1579, he was made Regius professor of Divinity at Cambridge. He became an able disputant on the Protestant side in the Romish controversy; so much so, that Bellarmine pronounced him to be "the most learned heretic he had ever read." But he was tainted with Calvinism. In 1579, he was made chancellor of St. Paul's, and soon after master of St. John's College, Cambridge.

In 1587, he resigned the chancellorship of St. Paul's for what reason does not appear; but in 1591 Dr. Goad, provost of King's College, presented a request to Dean Nowell, in behalf of Dr. Whitaker, that he might be preferred to some more valuable benefice. The venerable dean, anxious to serve his friend and kinsman, forwarded Dr. Goad's letter the day he received it, together with one of his own, to the lord treasurer; reminding his lordship of Dr. Whitaker's great learning, well known at Cambridge by the productions of his pen in Greek and Latin; and not unknown to his lordship, to whom several of his works had been dedicated. His fitness for presiding over a learned society (Trinity college was in view, then about to be vacant) had partly appeared, from the quietness and good order which had been established in St. John's college since he became master; and as to his circumstances, they were so far from being affluent, that the dean, in consideration of his poverty, had now for two years past taken upon himself the maintenance of one of his sons. This application, however, for whatever reason, proved unsuccessful.

In 1589, an assembly was held at his college, by the celebrated puritan Cartwright and others, for the purpose of promoting a purer form of discipline in the Church. Whitaker, as appears by a letter to Whitgift, was by no means a favourer of Cartwright's opinions, many of which he thought intemperate, and intemperately expressed; but when, in consequence of this meeting, some imperfections in the "Book of Discipline" were corrected, altered, and amended, he had no objection to join in subscribing the book thus amended. The year following, he was charged with holding or forming a presbytery in his college, and with other accusations, which he appears to have repelled with success, although the particulars are not upon record. Some have doubted whether he were a puritan, or ought to be classed with those who were hostile to the forms of the Church. But upon the

whole, although far more moderate than any of his contemporaries, he not only associated with, but countenanced the objections of some of the leaders of the puritans to certain points of Church discipline and government. He held many meetings in the university with Fulke, Chaderton, Dod, and others; but the purpose of these was only to expound the Scriptures. In 1595, however, there were some warm disputes about points of Christian doctrine; and when these began at Cambridge, Dr. Whitaker had no inconsiderable share in them. Deeply rooted, says Mr. Archdeacon Churton, in the principles of Calvinism, he is yet to be commended for his candour in acknowledging, at the very time when the predestinarian dispute ran high, that "these points were not concluded and defined by public authority in our Church."

That controversy, however, appears to have cost him his life. For coming up to London with the five Lambeth articles, as they were called, and pursuing that business warmly, but without success, and having paid what proved to be a farewell visit at the deanery of St. Paul's, on his return to Cambridge, fatigued and disappointed, he fell sick, and within a fortnight died, in the forty-seventh year of his age, December 4, 1595.

His works are:—An Answer to Edmund Campian his ten reasons; A Defence of his Answer against John Durye; a Refutation of Nicholas Saunders his Demonstration, whereby he would prove that the Pope is not Antichrist; A Collection thereto added of Ancient Heresies raked up again to make the Popish Apostacy; a Thesis propounded and defended at the Commencement in 1582, that the Pope is the Antichrist spoken of in Scripture; Answer to William Rainolds against the Preface to that against Saunders in English: a Disputation concerning the Scripture against the Papists of these Times, particularly Bellarmine and Stapleton; A Defence of the Authority of the Church; Lectures on

the Controversies concerning the Bishop of Rome; Lectures on the Controversie concerning the Church; Lectures on the Controversie concerning Councils; A Treatise of Original Sin, against Stapleton's three former Books of Justification; A Lecture on 1 Tim. ii. 4, read on February 27, 1594, before the Earl of Essex, and other honourable persons; Lectures concerning the Sacraments in general, and the Eucharist and Baptism in particular. Whitaker's works were published in Latin, at Geneva, in 1610, 2 vols, fol.—*Gataker. Strype.*

WHITBY, DANIEL.

DANIEL WHITBY was born at Rushden or Rusden, in Northamptonshire, in 1638. He was elected a scholar of Trinity College, Oxford, in 1655. B.A., 1657. M.A., 1660. In 1664, he was elected fellow of his College. In the same year he engaged in controversy with the Popish writers, by publishing, 1. "Romish Doctrines not from the beginning: or a Reply to what S. C. (Serenus Cressy), a Roman Catholic, hath returned to Dr. Pierce's Sermon preached before his Majesty at White hall, Feb. 1, 1662, in vindication of our Church against the novelties of Rome," Lond. 4to. This was followed in 1668, by another piece against Serjeant, entitled, 2. "An Answer to Sure Footing, so far as Mr. Whitby is concerned in it," &c. 8vo. 3. "An endeavour to evince the certainty of Christian Faith in general, and of the Resurrection of Christ in particular." Oxford, 1671, 8vo. 4. "A Discourse concerning the Idolatry of the Church of Rome; wherein that charge is justified, and the pretended Refutation of Dr. Stillingfleet's Discourse is answered." London, 1674, 8vo. 5. "The absurdity and idolatry of Host-worship proved, by shewing how it answers what is said in Scripture and the Writings of the Fathers; to shew the folly and idolatry committed

in the worship of the Heathen Deities. Also a full Answer to all those pleas by which Papists would wipe off the charge of Idolatry; and an Appendix against Transubstantiation; with some Reflections on a late Popish Book, called, *The Guide of Controversies*," Lond. 1679, 8vo. 6. "A Discourse concerning the Laws Ecclesiastical and Civil made against Heretics by Popes, Emperors, and Kings, Provincial and General Councils, approved by the Church of Rome; shewing, I. What Protestant subjects may expect to suffer under a Popish Prince acting according to those Laws. II. That no Oath or Promise of such a Prince can give them any just security that he will not execute these laws upon them. With a Preface against persecuting and destroying Heretics," London, 1682, 4to. Reprinted at London 1723, in 8vo, with an Introduction by Bishop Kennet, who ascribes this piece to Dr. Maurice, but it was reclaimed by Dr. Whitby himself in his "Twelve Sermons preached at the Cathedral of Sarum."

Thus far Dr. Whitby had proceeded with credit to himself, and with satisfaction to the Church to which he belonged, and the patron who had befriended him. Dr. Seth Ward, Bishop of Salisbury, who made him his chaplain, and, in Oct. 1668, collated him to the prebend of Yatesbury in that cathedral, and in November following to the prebend of Hurstborn Tarrant and Burbach. He was also, in September, 1672, admitted precentor of the same church, about which time he accumulated the degrees of B.D. and D.D., and was preferred to the Rectory of St. Edmund's Church, in Salisbury. But in 1682, he excited general censure by the publication of "The Protestant Reconciler, humbly pleading for condescension to Dissenting Brethren in things indifferent and unnecessary, for the sake of peace, and shewing how unreasonable it is to make such things the necessary conditions of Communion. By a well-wisher to the Church's Peace, and a Lamenter of her sad Divisions."

London, 1683, in 8vo. Although this work was published anonymously, the author was soon known. It involved him in a controversy: the book was condemned by the University of Oxford, and Whitby was compelled by Bishop Ward to make a public retractation.

This retractation is styled by one of his biographers "an instance of human weakness," but it was of such weakness as seems to have adhered to this divine throughout life, for we shall soon find him voluntarily retracting opinions of far greater consequence. In the meantime he carried the same *weakness* so far, as to publish a second part of his "Protestant Reconciler, earnestly persuading the Dissenting Laity to join in full communion with the Church of England; and answering all the objections of Nonconformists against the lawfulness of their submission unto the rights and constitutions of that Church." Lond. 1683, 8vo. His next publications were two pamphlets in vindication of the Revolution, and the oath of allegiance. He also published some more tracts on the Popish controversy, and an excellent compendium of ethics. "Ethices compendium in usum academicæ juventutis," Oxford, 1684, 12mo, which has often been reprinted and used as a text-book. In 1691, he published "A Discourse concerning the truth and certainty of the Christian Faith, from the extraordinary gifts and operations of the Holy Ghost, vouchsafed to the Apostles and primitive professors of that faith."

His most important publication was, his "Paraphrase and Commentary on the New Testament," which appeared in 1703, 2 vols. fol. and was the fruit of fifteen years study. He published afterwards the following pieces as a sequel to, or connected with his Commentary: "Additional Annotations to the New Testament;" with seven discourses; and an Appendix, entitled "Examen variantium Lectio- num Johannis Millii in Novum Testamentum;" or, "An Examination of the various readings in Dr. Mill's New Testament;" "The necessity and usefulness of the Chris-

tian Revelation, by reason of the corruptions of the principles of natural religion among Jews and Heathens," Lond. 1705, 8vo; "Reflections on some assertions and opinions of Mr. Dodwell, contained in a book entitled 'An Epistolary Discourse, proving from the Scripture and first fathers that the soul is a principle naturally mortal.' Shewing the falsehood and the pernicious consequences of them. To which is added an answer to a pamphlet, entitled, some passages in Dr. Whitby's Paraphrase and Annotations on the New Testament contrary to Scripture and the received Doctrine of the Church of England," London, 1707, 8vo.

He now published his Refutations of Calvinism, first, "Four Discourses, shewing, I. That the Apostle's words, Romans the ninth, have no relation to any personal Election or Reprobation. II. That the Election mentioned in St. Paul's Epistle to the Gentiles is only that of the Gentiles to be God's Church and people. III. That these two assertions of Dr. John Edwards, namely, 1. That God's foreknowledge of future contingencies depends upon His decree and that He foreknows them, because He decreed them: 2. That God did from all eternity decree the commission of all the sins in the world: are false, blasphemous, and render God the author of sin. IV. Being a Vindication of my Annotations from the Doctor's cavils. To which is added as an Appendix, a short answer to the Doctor's discourse concerning the fixed term of human life," London, 1710, 8vo. And secondly, "A Discourse concerning, 1. The true import of the words Election and Reprobation; and the things signified by them in the Holy Scriptures. 2. The Extent of Christ's Redemption. 3. The Grace of God: where it is required, whether it be vouchsafed sufficiently to those who improve it not, and irresistibly to those who do improve it; and whether men be wholly passive in the work of their regeneration? 4. The Liberty of the Will in a state of Trial and Probation. 5. The

Perseverance or Defectibility of the Saints: with some Reflections on the state of the Heathens, the Providence and Prescience of God." London, 1710, 8vo.

We next find this fickle theologian attacking the very vitals of Christianity. When he wrote his Commentary on the New Testament, the study of fifteen years bestowed on that work had discovered nothing to him to shake his belief in the doctrine of the Trinity; but what fifteen years could not do, as many days were sufficient to effect in the present fluctuating state of his opinions; for immediately on the appearance of Dr. Clarke's "Scripture Doctrine of the Trinity," Whitby became a decided Arian, and published, but in Latin, a treatise to prove "that the controversies raised about the Trinity could not be certainly determined from the fathers, councils, or catholic traditions;" and a discourse, shewing, that the exposition which the ante-Nicene fathers have given of the texts alleged against the Rev. Mr. Clarke by a learned layman-(Mr. Nelson), are more agreeable to the interpretation of Dr. Clarke than to the interpretations of that learned layman." On this subject he had a short controversy with Dr. Waterland.

It was in 1718, that he published this volume under the title of *Disquisitiones modestæ in clarissimi Bulli Defensionem Fidei Nicenæ*. This work he dedicated to Dr. Clarke; acknowledging, however, that he had not yet entirely satisfied himself as to the correctness of Dr. C.'s view of the doctrines in question; but was desirous of shewing that the controversies then agitated on the subject of the Trinity could not be decided by any clear and certain evidence from the writings of the Fathers; and that Bishop Bull, in endeavouring to prove the conformity between modern orthodox believers and the ante-Nicene fathers, had wandered from the truth, and laboured in vain.

Bishop Bull died in 1709. His *Defensio Fidei Nicenæ* was published in A.D. 1685. Why Dr. Whitby so long

delayed his animadversions on this book, and thought fit to reserve them till the author was laid in his grave, it might be difficult satisfactorily to explain. The tone and temper of his *Disquisitions* do not, indeed, perfectly correspond with the candour and deference towards that venerable prelate, which the title-page seems to indicate. This did not escape Waterland's notice;—(*see Life of Waterland*)—and, accordingly, in the defence of his 26th Query, he comments with some severity upon Dr. Whitby's book. He charges him with some general fallacies running through the whole work;—1st, His making no distinction between essence and person, but always subjoining to the term essence the words individual or numerical, so as to identify it with person, and to make the Nicene faith appear to be mere Sabellianism; 2ndly,—His assuming, that because the Arians did not scruple sometimes to use the same high and strong terms to denote the Divinity of Christ, therefore the ante-Nicene fathers, when they used such expressions, meant no more by them than the Arians. 3rdly,—His assuming, on the other hand, that because the ante-Nicene fathers distinguished God from Christ, or the Father from the Son, and called the Father God, absolutely, and without any distinguishing appellation, therefore they intended thereby (as the Arians did) to exclude the Son from that title, in its unqualified acceptation. Dr. Waterland then proceeds to the next general charge of defects, misquotations, misconstructions, and misrepresentations; which is pursued more in detail, though not extended to any considerable length.

Dr. Whitby's reply is keen and acrimonious. In repelling the general fallacies charged upon him, he is certainly not successful; neither explicitly denying, nor satisfactorily defending them; but lightly passing them over, as of minor importance. On the charge of misquotations, misconstructions, &c., he is more diffuse and more vehement; always bold and confident, sometimes

dexterous and acute ; but, in general, much inferior in point of wariness and discretion to his friend Dr. Clarke ; whom, indeed, he seems less anxious to defend, than to heap obloquy upon Bull and Waterland. Towards the conclusion, he more openly drops the defensive character, and assumes that of the assailant ; retorting the charges of fallacies, misrepresentations, and misconstructions ; accusing his opponent of not clearly defining the meaning of the words person and personality, nor confirming the doctrine of consubstantiality and co-equality of the Holy Spirit by any authorities among the ante-Nicene fathers. He also accuses Dr. Waterland of “ a perpetual fallacy, in using the word hypostasis to signify neither a general essence, that is an essence common to all the three, neither an existent, nor an individual essence.”

To this angry pamphlet, Waterland returned a speedy answer ; in which he again noticed the author's general fallacy of making essence and person to signify the same, and his unfair application of the term individual or numerical essence, in order to fix upon the Trinitarian doctrine the appearance of Sabellianism. This, he contends, was raising a dispute, not upon what Bishop Bull himself had maintained, but upon something which his opponent presumed to be his opinion. “ The question with Bishop Bull,” says Waterland, “ was whether the ante-Nicene fathers believed the Son to be of an eternal, uncreated, and strictly divine substance. But with you, it is, whether they believed him to be the same numerical intellectual essence (that is, as you interpret it, person) with the Father. Thus you have changed the very state of the general question.”—“ Your excuses for this,” he adds, “ are reducible to three heads. 1st, That you did not know what Bishop Bull meant. 2ndly, That you had interpreted numerical essence as all the present orthodox do, whose cause Bishop Bull is supposed to have espoused. 3rdly, That numerical

essence does and must signify what you pretend, and nothing else:—taking it for granted that there is no medium between numerical, in your sense, and specific; that is, no medium between Sabellianism and Tritheism. This, indeed, is the *πρῶτον ψεῦδος*, the prime falsehood, which you set out with, and proceed upon; and which makes all your discourses on this head confused, and wide of the point.” Upon these fallacies our author enlarges with great effect; and since they lie at the root of Arianism, extend to all its ramifications, and equally apply to Dr. Clarke and Mr. Jackson, as to Dr. Whitby: the exposure of them may be regarded as of more general importance, than the proofs he again urged, and confirmed by additional evidence, of Whitby’s misquotations and misconstructions of the ante-Nicene fathers. Adverting also to Whitby’s peremptory assertion, that his sense of the phrase numerical essence is the only proper sense that it will bear, Waterland takes occasion thus to expostulate with him, in terms equally applicable to every other rash attempt to dogmatize metaphysically upon the nature and essence of the Godhead:—“I will give you a plain reason why you can never prove your sense of the words to be the only proper sense: it is because you can never fix any certain principle of individuation. It is for want of this, that you can never assure me, that three real persons may not be, or are not, one numerical, or individual substance. In short, you know not, precisely, what it is that makes one being, or one essence, or one substance. Here your metaphysics are plainly defective: and this it is that renders all your speculations upon that head vain and fruitless. Tell me plainly, is the divine substance present in every place, in whole or in part? Is the substance which is present here upon earth, that very individual numerical substance which is present in heaven, or is it not? Your answer to these questions may perhaps suggest something to you, which may help you

out of your difficulties relating to the Trinity; or else the sense of your inability to answer either, may teach you to be less confident in matters so much above you, and to confess your ignorance in things of this nature, as I do freely mine." To the charges retorted upon him by Dr. Whitby, Waterland postponed any answer, until they should assume a more tangible character. In the mean while, he concludes with warning him against a recurrence to certain presumptions in argument, which run through the whole of his writing in this controversy, and which betray him into continual sophistries easy to be detected.

Dr. Whitby, with great alacrity, resumed the contest, and published The second part of a Reply to Dr. Waterland's Objections, with an Appendix in defence of the first part of the Reply. In this he reiterates and enlarges upon the several charges of fallacy before imputed to Waterland, with respect to the terms person and personality; vindicates his own application of the terms, nature, essence, and substance; and lays down ten metaphysical "postulata, or propositions, confirmed (as he asserts) by the clearest evidence of reason," to serve as criteria by which the several points in dispute should be determined. Had these postulata been admitted as indubitable truths, they would indeed have superseded any further discussion; since, in substance, they included almost every point for which Dr. Whitby had contended. But with respect to any weight of authority, or argument, that could be claimed for them, they were nothing more than the mere *placita* of Dr. Whitby himself; opinions, already controverted by his opponent, and which he had been called upon to establish by satisfactory proofs. Upon such gratuitous assumptions, almost the whole reasoning of this pamphlet is founded. It amounted, therefore, to little more than a repetition of the former Reply; and this was probably the reason that Waterland, for the present, suffered it to pass unnoticed. His attention,

indeed, just at this period, was drawn off in another direction.

He afterwards published some pamphlets in defence of Hoadley, in the Bangorian controversy. His last work, but which he did not live to see published, is entitled, *The Last Thoughts of Dr. Whitby*, containing his correction of several passages in his Commentary on the New Testament. To which are added five Discourses. He died on the 24th of March, 1726, aged eighty-eight years. Of all his works, his Commentary on the New Testament only is now in reputation, being generally joined with those of Patrick and Lowth, to form a series of Commentaries on the whole of the Bible.—*Chalmers. Van Mildert. Gen. Biog. Dict.*

WHITE, THOMAS.

THOMAS WHITE was born in Temple Parish, in the city of Bristol. He was entered of Magdalen Hall, Oxford, about 1566, took his degrees in arts, was ordained, and became a noted and frequent preacher. He afterwards settled in London, where he had the living of St. Gregory's, near St. Paul's, and in 1575, was made vicar of St. Dunstan's, Fleet street, where his pulpit services were much admired. In 1584, he was licensed to proceed in divinity, and commenced doctor in that faculty. In 1588, he had the prebend of Mora, in the Church of St. Paul, conferred upon him, and in 1590, was made treasurer of the church of Sarum by the queen's letters. In 1591, he was made canon of Christ Church, and in 1593, canon of Windsor. He died March 1st, 1623-4, according to Reading, but Wood says 1622-3, and was buried in the Chancel of St. Dunstan's Church. In his will he ordered a grave-stone to be placed over his remains, with a short inscription, but this was either neglected or has been destroyed. As soon as an account of his death arrived

at Oxford, the heads of the university in honour of his memory as a benefactor, appointed Mr. Price, the first reader of the moral philosophy lecture, to deliver an oration, which, with several encomiastic verses, by other members of the university, was printed under the title of "*Schola Moralis Philosophiæ Oxon. in funere Whiti pullata*," Oxon. 1624, 4to.

Dr. White published, 1. "Two Sermons at St. Paul's in the time of the plague, 8vo. 2. "Funeral Sermon on Sir Henry Sidney," Lond. 1586, 8vo. 3. "Sermon at St. Paul's Cross on the queen's day (Nov. 17) 1589," 8vo. But his memory is chiefly to be venerated for his works of charity, and his liberal encouragement of learning. In 1613, he built an hospital in Temple parish, Bristol, endowing it with £92 per annum. He also founded the moral philosophy lecture at Oxford, for the maintenance of which he gave the manor of Langdon Hills, in the county of Essex, which was conveyed by him to the university, under the form of a purchase, by his deed enrolled, bearing date June 20, 1621. Out of the revenues of this manor, besides an annual stipend of £100 to the philosophy lecturer, he appointed several sums to be paid to other uses; as, to Christ Church library; to the Tuesday's preachers of the university; to the Easter sermons; to the prisoners in the castle, &c. He founded also small exhibitions for four poor scholars, and for five divinity students at Magdalen Hall, most of which are still continued. But his greatest benefaction was to Sion college. He directed in his will that £3000 should be applied in building a college and alms-house on the ruins of Elsynge priory, London-wall. His executors accordingly purchased the site of this priory for £2,450 and erected Sion college. The charters of incorporation are dated July 3, 6 Charles I. and June 20, 16 Charles II. By these authorities, a president, two deans, and four assistants, with all the rectors, vicars, &c. of the city of London and suburbs, were constituted

a corporation. At the same time, alms-houses for ten men, and as many women were established. Dr. White had appropriated by will separate funds for the maintenance of these poor people. The library, now the most copious in the city of London, was principally the foundation of the Rev. Thomas Wood, rector of St. Michael's, Crooked-lane. Dr. White left his own library to the dean and canons of Windsor.—*Gen. Biog. Dict.*

WHITEFIELD, GEORGE.

GEORGE WHITEFIELD was born at the Bell Inn, in the city of Gloucester, at the close of the year 1714. He describes himself as froward from his mother's womb; so brutish as to hate instruction; stealing from his mother's pocket, and appropriating to his own use the money that he took in the house. He enacted a female part in a play, composed by the master, when he was at St. Mary de Crypt's School. From school he persuaded his mother to take him when he was fifteen years of age, and he served as a waiter at the inn. In his own language he "put on his blue apron and his snuffers, washed mops, cleaned rooms, and became a professed and common drawer." At the same time he read Ken's Manual for Winchester Scholars, and Thomas à Kempis, and giving up the romances which inclined him at one time to the theatre, he composed two or three sermons. The inn being made over to a married sister, he seemed to be likely to lose his situation, when unexpectedly through some friends of his mother's, a prospect was held out to him of a servitor's place at Oxford. He immediately returned to his Grammar School, shook off all evil and idle courses, fasted as well as prayed, became a communicant, and in 1733, became a servitor of Pembroke College, Oxford.

He had heard of the Methodists, (*see Life of Wesley,*)

and longed to be one of them. He soon obtained his wish, and began with them "to live by rule, and to pick up the very fragments of his time that nothing might be lost." His life was ascetic. He practised austerities such as Romish superstition encourages. He exposed himself to cold in the morning, till his hands were quite black. He kept Lent so strictly that before the termination of the forty days, he had scarcely strength enough to creep down stairs, and was under a physician many weeks. For improvement of health he returned to his native place, where his general character, his demeanour at church, and praying with the prisoners, attracted the notice of Dr. Benson, the Bishop of Gloucester. This should be remarked by those who represent the last century as destitute of religious characters, and by those who think that the aberrations of Whitefield and his friends might have been prevented, if they had received encouragement. Bishop Benson sent for Whitefield one day after evening service, and having conversed with him, and being satisfied with his piety, he asked him his age, which was little more than twenty-one. The good bishop told him that although he had resolved not to ordain any one under twenty-three, he should think it his duty to ordain him whenever he came for holy orders. Sir John Philips, of London, who was ready to assist in religious works by his purse, had generously given an annuity of £30 a year to Whitefield, on condition that he continued at Oxford, and this the bishop considered as a sufficient title. Whitefield prepared himself by abstinence and prayer, and was ordained at Gloucester, in 1736. Bishop Benson appears to have felt a sincere regard for the young man he thus ordained, little aware of the course he was to run. Whitefield's first sermon was preached in St. Mary de Crypt, where he had been baptized, and where he received his first communion. So stirring was the discourse, that while many profited by it, some of those incessant snarlers

and faultfinders, who can never make allowance for defects, complained to the bishop that fifteen persons were driven mad by the sermon. The good bishop replied that he hoped the madness would not be forgotten before the next Sunday. Whitefield soon after returned to Oxford.

In 1737, he first came up to London to officiate for a time in the chapel of the Tower; but his first sermon in the metropolis was preached in Bishopsgate church. He preached also at various other places; and, while here, letters came from the Wesleys at Georgia, which made him desirous to join them; but he was not yet quite clear as to this being his duty. He afterwards supplied a curacy at Dummer, in Hampshire; and being at length convinced that it was his duty to go to Georgia, he went in January, 1737, to take leave of his friends in Gloucester. Here he underwent a severe trial from his mother's grief, while his worldly-minded friends reproached him for sacrificing his chance of preferment from Bishop Benson. Little did they understand the noble spirit by which Whitefield, with all his faults, was animated, and his single-hearted devotion to his Master's cause. The good Bishop of Gloucester approved of his determination to go, received him like a father, as he always did, not doubting that God would bless him, and that he would do much good abroad. He himself was in a state of high enthusiasm. Having been accepted by General Oglethorpe and the trustees, and presented to the Bishop of London and the primate, and finding that it would be some months before the vessel in which he was to embark would be ready, he went for a while to serve the church of one of his friends at Stonehouse, in his native county; and there he describes the habitual exaltation of his mind in glowing language.

He afterwards visited Bristol and London, where he was followed by incredible multitudes, and excited an enthusiasm which baffles description.

On the 23rd December, 1737, he set sail : but owing to adverse winds he was detained in the Downs ; and it was not until the end of January following that that the ship got fairly under weigh. He arrived at the parsonage-house at Savannah, May 7, 1738, where he remained until August. As some amelioration of the deplorable condition of the colonists, he projected an Orphan-house, for which he determined to raise contributions in England ; and accordingly he embarked in September, and after a boisterous passage, landed at Limerick. There he was received kindly by the Bishop, who engaged him to preach in the cathedral ; and at Dublin, where he also preached, he was courteously received by Dr. Delany, Bishop Rundle, and Archbishop Bolton. In the beginning of December, he arrived in London, where the trustees of the colony of Georgia expressed their satisfaction at the accounts sent to them of his conduct, presented him to the living of Savannah, and granted him 500 acres of land for his intended Orphan-house.

Whitefield found Bishop Benson still living and by him he was ordained priest. He again repaired to London, where his preaching was so popular that the churches could not hold the congregations who flocked to hear him. His head began to be turned. He defied the authorities of the Church, and spake evil of dignities ; certainly without cause, for he had been everywhere received by the bishops hitherto with courtesy and respect, although they desired to promote his real usefulness by restraining his excesses. He first preached in the open air, on the afternoon of Saturday the 17th of February, 1739, on Hannam-mount, at Rose-green, Kingswood, near Bristol, a place inhabited chiefly by colliers. His singular mode of address collected thousands of those people, on whom his discourses produced a most extraordinary effect. He afterwards preached in the open air at Bristol itself, where the pulpits were

closed against him. After this he preached often in the open air in the vicinity of London, particularly in Moorfields, and on Kennington Common.

In August, 1739, he embarked again for America, and landed in Pennsylvania in October. Afterwards he went through that province, the Jerseys, New York, and back again to Maryland, Virginia, North and South Carolina, preaching every where to vast congregations. In the beginning of Jan. 1740, he arrived at Savannah, where he founded, and in a great measure established, his Orphan-house, by the name of Bethesda. He then took another extensive tour through America, and returned to England in March, 1741.

He arrived in England exasperated with the Wesleys, on account of their determined opposition to Calvinism. The Wesleys were prepared to make every allowance for their friend's Calvinistic errors. But Calvinism is like Romanism always intolerant, and often bitter in its intolerance, although the piety of many Calvinists is beyond dispute; and it could not entirely pervert the natural kindness of Whitefield's heart. In an irritated state of mind, Whitefield reached London. Charles Wesley was there, and on their meeting old feelings of respect and love revived with such strength in Whitefield's heart, that he promised never to preach against the Wesleys, whatever his private opinion might be. But many things combined to sour him at this time. He had written against Archbishop Tillotson's works, and the *Whole Duty of Man*, a book in those days of unrivalled popularity, in a manner which he himself then acknowledged to be intemperate and injudicious; and this had offended persons, who were otherwise favourably disposed towards him. His celebrity also seemed to have passed away; the twenty thousands who used to assemble at his preaching had dwindled down to two or three hundred; and in one exhibition at Kennington Common, the former scene of his triumphs, scarcely a

hundred were gathered together to hear him. Worldly anxieties, too, were fretting him, and those of a kind which made the loss of his celebrity a serious evil. The Orphan-house in Georgia was to be maintained; he had now nearly a hundred persons in that establishment, who were to be supported by his exertions; there were not the slightest funds provided, and Georgia was the dearest part of the British dominions. He was above a thousand pounds in debt upon that score, and he himself not worth twenty. Seward, the wealthiest and most attached of his disciples, was dead, and had made no provision for him, nor for the payment of a bill for £350 on the Orphan-house account, which he had drawn, and for which Whitefield was now responsible, and threatened with an arrest. If his celebrity were gone, the Bank of Faith, upon which he had hitherto drawn with such confidence and such success, would be closed against him. He called it truly a trying time: "Many, very many of my spiritual children," says he, "who, at my last departure from England, would have plucked out their own eyes to have given me, are so prejudiced by the dear Messrs. Wesleys dressing up the doctrine of election in such horrible colours, that they will neither hear, see, nor give me the least assistance; yea, some of them send threatening letters that God will speedily destroy me." This folly on the part of Wesley's hot adherents irritated him, and that irritation was fomented by his own. He began naturally to regard his former friends as heretics and enemies; and when Wesley, who had been summoned by his brother Charles to London on this occasion, went to him, to see if the breach might yet be closed, Whitefield honestly told him, that they preached two different Gospels, and therefore he not only would not join with him, or give him the right hand of fellowship, but would publicly preach against him wheresoever he preached at all. He was reminded of the promise

which he had but a few days before made, that whatever his opinion might be he would not do this: but he replied, that promise was only an effect of human weakness, and he was now of another-mind.

The conduct of Whitefield towards the Wesleys was certainly very blameworthy at this time, but Whitefield was a truly religious man, and his conscience reproaching him, he acknowledged his fault, and asked pardon, which Wesley, also a truly religious and we may add a truly generous and placable man, readily conceded. The difference between them, as far as it was personal, was made up; but upon the doctrines in dispute they remained as widely separated as ever, and their respective followers were less charitable than themselves.

Whitefield, who would not have played a second part to Wesley, even if in doctrine they had agreed, with the help of some colleagues, began to form distinct societies of persons who held Calvinistic sentiments. This produced in a short time a new house at Kingswood, and the two tabernacles in Moorfields and Tottenham-court-road. He visited also many parts of England, where similar societies were established; and he then went to Scotland, where he preached in all the principal towns. In 1742, he visited Wales, where at Abergavenny, he married Mrs. James, a widow of that place. The marriage was not a happy one; and Mrs. Whitefield died in 1768. By her he had one child, a son, who died in infancy. In August, 1744, he embarked again for America, whence he returned in July, 1748. He now assumed a new position. He became acquainted with Selina, Countess of Huntingdon, a lady of extreme Calvinistic views, and very self-sufficient. Whitefield was invited to the house of the "noble and elect lady" as she was profanely called by her flatterers, as soon as he landed. After he had officiated there twice, she wrote to him, inviting him again, that some of the nobility might hear him. "Blessed be God," he says, in his reply, "that

the rich and great begin to have an hearing ear : I think it is a good sign that our Lord intends to give, to some at least, an obedient heart. How wonderfully does our Redeemer deal with souls; if they will hear the Gospel under a ceiled roof, ministers shall be sent to them there: if only in a church, or a field, they shall have it there. A word in the lesson, when I was last with your ladyship, struck me,—Paul preached privately to those that were of reputation. This must be the way, I presume, of dealing with the nobility, who yet know not the Lord.” This is characteristic ; and his answer to a second note, respecting the time, is still more so. “ Ever since the reading your ladyship’s condescending letter, my soul has been overpowered with His presence, Who is all in all. When your ladyship styled me your friend, I was amazed at your condescension ; but when I thought that Jesus was my friend, it quite overcame me, and made me to lie prostrate before Him, crying, why me? why me? I just now rose from the ground, after praying the Lord of all lords to water your soul, honoured madam, every moment. As there seems to be a door opening for the nobility to hear the Gospel, I will defer my journey, and, God willing, preach at your ladyship’s. Oh that God may be with me, and make me humble! I am ashamed to think your ladyship will admit me under your roof; much more am I amazed that the Lord Jesus will make use of such a creature as I am;—quite astonished at your ladyship’s condescension, and the unmerited superabounding grace and Goodness of Him Who has loved me, and given Himself for me.” Wesley would not have written in this strain, which, for its servile adulation, and its canting vanity, might well provoke disgust and indignation, were not the real genius and piety of the writer beyond all doubt. Such, however, as the language is, it was natural in Whitefield, and not ill suited for the person to whom it was addressed.

Lady Huntingdon built chapels in various places,

which were called by her name; and she procured Calvinistic clergymen to officiate in them, until not finding a sufficient supply of ordained persons, she employed laymen, who were called Lady Huntingdon's preachers. Among these persons Whitefield preached until he returned to America, in 1769. The following year he died. A fear of outliving his usefulness had often depressed him: and one day, when giving way to an irritable temper, he brought tears from one who had not deserved such treatment, he burst into tears himself, and exclaimed, "I shall live to be a poor peevish old man, and every body will be tired of me!" He wished for a sudden death, and that blessing was so far vouchsafed him, that the illness which proved fatal, was only of a few hours' continuance. It was a fit of asthma: when it seized him first, one of his friends expressed a wish that he would not preach so often; and his reply was, "I had rather wear out than rust out." He died at Newbury-Port, in New England, and according to his own desire, was buried before the pulpit, in the Presbyterian Church of that town.

A collection of his Sermons, Tracts, and Letters, in 6 vols, 8vo, was published at London, in 1771: his Journals he published himself. A Life of Whitefield, by the Rev. J. Gillies, minister of the College Church of Glasgow, appeared, in 8vo, at London, in 1813; and a volume, entitled *The Life and Times of the Rev. George Whitefield*, by Robert Philip, was published in 1838.—*Southey's Life of Wesley. Life of Whitefield by Gillies.*

WHITGIFT, JOHN.

THE events in the early life of John Whitgift may be passed over without dwelling upon details. He was born at Great Grimsby, in Lincolnshire, in 1530, accord-

ing to Strype, in 1533, according to Paule. In 1548, he went to Queen's College, Cambridge, but migrated soon after to Pembroke Hall. He became a fellow in 1555 of Peter house. He proceeded to M.A. in 1557.

About this time he had a severe fit of sickness; and soon after his recovery happened the remarkable visitation of this university by the authority of Cardinal Pole, in order to purge out the heretics. To avoid this storm, Whitgift's first resolution was to go to Strasburg, Frankfort, or somewhere in Switzerland; but Dr. Perne, the master of his college, though at that time a professed Papist, yet having a great esteem for him, undertook to screen him from the commissioners, which prevailed on him not to leave the university. The master's promise was faithfully performed; and notwithstanding the severity of that visitation, he escaped without any injury, by the connivance of his friend, who being then vice-chancellor, and shewing himself active in the present transactions, was the less suspected to favour any but thorough devotees of Rome.

In 1560, he was ordained, and was made chaplain to Richard Cox, Bishop of Ely, by whom he was presented to the Rectory of Teversham, in Cambridgeshire. In 1563, he was appointed Margaret professor of Divinity. In 1567, he was chosen Master of Pembroke Hall, but this place within three months he resigned, being made Master of Trinity. The same year, the university admitted him inceptor for the degree of doctor in divinity; and being appointed likewise to keep the commencement act, he chose for his thesis upon that occasion, *Papa est ille antichristus*; the pope is the antichrist. In 1570, having first applied to Cecil for the purpose, he compiled a new body of statutes for the university, which were of great service to that learned community.

This work he finished in August, and the same month he was the principal agent in procuring an order from

the vice-chancellor and heads to prohibit Cartwright, who was now Margaret professor, from reading any more lectures without some satisfaction given to them of his principles and opinions. Whitgift informed the chancellor of this step, and at the same time acquainted him with Cartwright's principles, and the consequences of them, upon which he received the chancellor's approbation of what had been done. Upon this Cartwright, being convened, and refusing to renounce his principles, was deprived of his professorship; and as he gave out that his assertions were rather suppressed by authority, than refuted by reason, Whitgift took an effectual method to obviate that calumny. In the meantime, at the chancellor's request he likewise wrote a confutation of some of the chief of those principles, and sent them to Archbishop Parker, in a letter dated December 29th, with an intention to publish them, but was prevented. In 1671; he served the office of vice-chancellor. The same year an order was made by the archbishop and bishops, that all those who had obtained faculties to preach, should surrender them before the third of August; and that upon their subscription to the thirty-nine articles, and other constitutions and ordinances agreed upon, new licences should be granted. This being signified to the university, and an order sent, requiring them to call in all the faculties granted before, Whitgift in pursuance thereof surrendered his former licence, obtained in 1566, and had another granted him September 17, 1571, wherein he was likewise constituted one of the university preachers. On the 19th of June, in consequence of the queen's nomination, he was elected dean of Lincoln, into which dignity he was installed on the 2nd of August following. On the 31st of October, he obtained a dispensation from the archbishop, empowering him together with this deanery, his prebend of Ely, and rectory of Teversham (besides the mastership of Trinity college) to hold any other benefice whatsoever. Towards the end of the same

year he preached the Latin sermon at the meeting of the convocation, being then proctor for the clergy and chapter of Ely. On the 14th of May the next year, he was presented to the lower house for their prolocutor, and chosen. In August the same year, he resigned the rectory of Teversham.

He was now, by particular appointment from the Archbishop of Canterbury, writing his answer to the Admonition, which requiring more ease of mind and leisure hours than the execution of his office as master of Trinity college (where he met with so much trouble and opposition) seemed to admit, he even desired to leave the university. However, the heads applied to the chancellor in a letter dated September the 28th, to prevent it. He had a little before, in the same month this year, expelled Cartwright from his fellowship, for not taking orders in due time, according to the statute of the colleges. On the 2nd of November by the appointment of the Bishop of London, he preached at Paul's Cross; and before the expiration of the year came out his answer to the 'Admonition.'

As Archbishop Parker was the chief person that set Whitgift about this work, so he gave him considerable assistance therein; and the several parts of the copy as it was finished were sent to him to revise; and Cooper, Bishop of Lincoln, another of the most learned bishops of that time, together with other bishops and learned men, were consulted. In this book, as Strype observes, may be seen all the arguments and policy used in those times for laying episcopacy and the liturgy aside, and all the exceptions to them drawn up to the best advantage; and herein also are subjoined a full and particular answer and refutation of the one, and vindication of the other; together with the favourable sense of the learned men abroad, as Peter Martyr, Bucer, Zuinglius, Bullinger, Calvin, Gualter, expressed in their letters, or other writings of their's, and their approbation

of this church's frame and discipline, and the government of it by bishops. Strype was of opinion, that this book may be justly esteemed and applied to as one of the public books of the Church of England concerning her profession and principles, and as being of the like authority in respect to its worship and government, in opposition to the disciplinarians, as Bishop Jewel's Apology and Defence in respect of the Reformation and doctrine of it, in opposition to the Papists. It was first printed in 4to, and reprinted in the year following, with this title; An Answer to a certain Libel, intituled, An Admonition to the Parliament by John Whitgift, D. of Divinity, newlie augmented by the Authour, as by Conference shall appear. Imprinted at London by Henrie Bynneman, for Humfrey Toy, Anno 1573. To this a reply being published by Mr. Cartwright the next year, 1573, Whitgift wrote his defence the same year.

At the same time Whitgift appeared with that warmth that was natural to his temper, against a design, then on foot, for abolishing pluralities, and taking away the impropriations, and tythes, from bishops and spiritual (not including temporal) persons, for the better provision of the poorer clergy. On the 24th of March the last day of the year 1576, he was nominated to the Bishopric of Worcester, to which being confirmed on the 16th of April; he was consecrated April 21st, 1577; and as this bishopric brought him into the council for the marches of Wales, he was presently after appointed vice-president of those marches in the absence of Sir Henry Sydney, lord president, made lord-lieutenant of Ireland. He did not resign his mastership of Trinity College till June; and in the interim procured a letter from the chancellor, in order to prevent the practice (then in use) of taking money for the resignation of fellowships.

The queen had it in her eye to raise him to the highest dignity in the Church before her intentions

took place, and shewed an inclination, as was said, to put him into Archbishop Grindal's room before that prelate's death. So much is certain, that Grindal, in the condition he then was, had been desirous to resign, and was desirous of Whitgift for his successor; but Whitgift could not be persuaded upon to comply with it; and in the queen's presence begged her pardon for not accepting thereof upon any condition whatsoever, during the life of the other. But upon Grindal's death, which happened on the 6th of July, 1583, the queen nominated Whitgift to succeed him, and, accordingly, he was elected on the 23rd of August, and confirmed on the 23rd of September. On the 17th of November, the queen's accession happening on a Sunday, he preached at Paul's Cross upon this text: "Put them in mind to be subject to principalities," &c. (Titus, iii.) At his first entrance upon this charge he found the archbishopric over-rated, and procured an order for the abatement of one hundred pounds to him and his successors, on the payment of first-fruits. He shortly after recovered from the queen, as part of the possessions of the archbishopric, Long-Beach Wood, in Kent, which had been many years detained from his predecessor by Sir James Croft, comptroller of her majesty's household. But that which most concerned him was to see the established uniformity of the Church in such great disorder as it was from the non-complying Puritans, who, taking advantage of his predecessor's easiness in that respect, were possessed of a great many ecclesiastical benefices and preferments, in which they were supported by some of the principal men at court. He therefore set himself with extraordinary zeal and vigour to reform these infringements of the constitution, for which he had the queen's express orders. With this view, on the 5th of December this year, he moved for an ecclesiastical commission, which was soon after issued to him with the

Bishop of London, and several others. To the same purpose in 1584, he drew up a form of examination, containing twenty-four articles, which he sent to the bishops of his province, enjoining them to summon all such clergy as in their respective dioceses were suspected of Nonconformity, and to require them to answer those articles severally upon oath, "ex officio mero," likewise to subscribe to the queen's supremacy, the Book of Common Prayer, and the thirty-nine articles of religion.

At the same time he held conferences with several of the Puritans, and by that means brought some to a compliance; and when others appealed from the ecclesiastical commission to the council, he resolutely asserted his jurisdiction, and vindicated his proceedings at the peril of his life, and even in some cases against the opinion of Lord Burghley, who was his chief friend there. He waited this year also, about these matters, upon the queen, who had been solicited in favour of some of the innovators against the Liturgy, and soon after sent her highness his answer to all their most plausible objections that were commonly urged by them, and gave her several reasons why the discipline was rather to be suppressed, than by writing confuted. In the meantime he prevailed to have some of the sees filled that had been vacant ever since the ejection of the Popish bishops; and obtained a promise from Burghley to complete the whole bench. Nor did his zeal for the established ecclesiastical polity display itself with less warmth in opposing the election this year of Walter Travers to the mastership of the Temple, and in advising a restraint to be laid upon the press at Cambridge. Several petitions being offered to this parliament in favour of the Puritans, for receiving their new platform and book of public prayer, as also against pluralities and the court of faculties, the archbishop answered them, and presented his answer to the queen in person. He sent notes also upon them to Lord

Burghley. However, being made sensible of the justness of a complaint against the excessive fees taken in spiritual courts, he set about drawing up a new state of those fees, according to the ancient custom, and at the same time prevailed with the queen not to give her assent to some bills that had passed both houses, which affected the present good estate of the clergy; namely, one giving liberty to marry at all times, another for the trial of ministers' sufficiency by twelve laymen, and such like. This last was a precedent for a like act passed and rigidly executed against the royalists during the rebellion and usurpation of Cromwell.

In the same parliament he procured an act for the better foundation and relief of the poor of the Hospital of East-bridge, in Canterbury; and, before the year was expired, he found means to put a stop to a commission that was then upon the anvil for a "*melius inquirendum*." In 1585, by special order from the queen, he drew up rules for regulating the press; which were confirmed and set forth by the authority of the star-chamber, June 23rd. In all his transactions for uniformity, he had constantly both the permission and countenance of the queen, as well as the general concurrence of Burghley, Leicester, and Walsingham. Yet in his proceedings with the Nonconformists his grace had received sometimes, even from these his friends, very hard words. Upon which account, about this time, he joined himself in a more close friendship with Sir Christopher Hatton, then vice-chamberlain to the queen, -to whom he now (July 16th) opened his mind, and complained of the other's usage of him. The Earl of Leicester particularly, not content with having made Cartwright master of his hospital newly built at Warwick, attempted by a most artful address to procure a licence for him to preach without the subscription; but the archbishop peremptorily refused to comply. Presently after this, the same earl applied to him to declare his judgment about the

queen's aiding the Low Countries, to which he gave a very wary answer. This was in the end of July; and before the end of August he prevented the issuing of a commission for farming out the first fruits and tenths, with a view of enhancing those payments, to the detriment of the clergy. This year he silenced Travers from preaching at the Temple; notwithstanding, about the same time being called upon for his judgment in the dispute betwixt him and Hooker, he gave his opinion less in favour of the Papists than Hooker had done.

On Candlemas-day, he was sworn into the privy council, and the next month framed the statutes of cathedral churches, so as to make them comport with the Reformation. And the year was not expired, when he sent a prohibition to Cartwright, forbidding him to publish his answer to the Rhemish Bible. In 1586, his name appears among those counsellors who condemned secretary Davison, for procuring the execution of Mary Queen of Scots, without the consent of his sovereign; and upon the discovery of Babington's design to marry the said queen, the archbishop put forth some prayers under the title of A Form of Prayer for these dangerous Times.

Upon the alarm of the Spanish invasion he procured an order of the council to prevent the clergy from being cessed by the lord-lieutenants for furnishing arms, and wrote circular letters to the bishops, to take care that their clergy should be ready with a voluntary appointment of arms, &c. In 1587, came out a virulent pamphlet, entitled, Martin Marprelate, in which the archbishop was severely handled in very coarse language. The University of Oxford losing their chancellor, the Earl of Leicester, this year, several of the heads and others signified to the archbishop their intention to choose him into that post. This offer, being a Cambridge man, he declined for himself, but made use of it to recommend his friend Sir Christopher Hatton, who was elected:

By which means the archbishop came into a great share of the government of that university. In 1590, Cartwright being cited before the ecclesiastical commission for several misdemeanours, and refusing to take the oath, *ex officio*, was sent to the Fleet prison; and the archbishop drew up a paper containing several articles, more explicitly against the Disciplinarians than the former, to be subscribed by all licensed preachers. The next year, 1591, Cartwright was brought before the star-chamber, and upon giving bail for his quiet behaviour, was discharged at the motion of the archbishop, who this year was appointed, by common consent, to be arbitrator between two men of eminent learning in a remarkable point of Scripture chronology. These were Hugh Broughton, of Christ's College, in Cambridge, the greatest scholar in Hebrew and Jewish learning in those times, and Dr. Reynolds, of Corpus Christi, in Oxford, divinity professor there. The point in dispute was, "Whether the chronology of the times from Adam to Christ, could be ascertained by the Holy Scriptures?" The first held the affirmative, which was denied by the latter. The same year, the archbishop presented and instituted Hooker to the living of Boscomb, in Wiltshire, and to the prebend of Nether-haven, in the Church of Sarum.

In 1592, he visited All Souls' College, and the following year Dr. Bancroft published his Survey of Discipline, wherein he censured Beza's conduct in intermeddling with the English affairs in respect of Church-government, upon which that minister complained of this usage in a letter to the archbishop, who returned a long answer, in which he not only shewed the justice of Dr. Bancroft's complaint, but further also vindicated Saravia and Sutcliffe, two learned men of the English Church, who had written in behalf of the order of episcopacy against Beza's doctrine of the equality of ministers of the Gospel, and a ruling presbytery. In 1594, fresh

complaints being made in parliament of the corruption of the ecclesiastical courts, the archbishop made a general survey of those courts and their officers; and the same year he put a stop to the passing of some new grants of concealed lands belonging to the cathedrals. This year he likewise procured of the queen for Hooker the Rectory of Bishops Bourne, near Canterbury. The same year he summoned the famous Hugh Broughton to give an account of some of his doctrines concerning the article of Christ's descent into hell.

The year 1595 is notorious for the grand mistake of Whitgift's life, the publication of the Lambeth articles. This is so important a circumstance in the history of the English Church, that we shall lay before the reader the facts of the case as they are given in Carwithen. Calvinism was at this time the fashionable religion at Cambridge, so far as doctrine is concerned. But Barret, a fellow of Caius College, in a Latin sermon delivered before the university, declared his hostility to the Calvinistic doctrines of election and grace, reflecting with great acrimony on the personal character of Calvin, and cautioning his hearers against reading the works of the Genevese reformer. For this sermon Barret was summoned before the vice-chancellor and heads of colleges, and was commanded to make a retraction of his sermon in the church where he delivered it. He complied, but read his retraction in a manner which shewed its insincerity, and it was considered as an aggravation of his first offence. So unpopular were both the sermon and the retraction, that several graduates, of different colleges, signed a petition to the archbishop, praying that the matter might not be suffered to rest, but that the memory of Calvin, and other great names who had been aspersed, might receive some reparation. Barret, not discouraged joined in the appeal; and Whitgift, at the first hearing of the dispute, condemned the university for its precipitate censure; but the heads of the colleges vindicated their

conduct, and insisted on the privileges of the university. The academical delinquent was summoned to appear at Lambeth before the archbishop and some other divines, and having submitted himself to their examination, his judges decided that some of his opinions were erroneous. They enjoined him to confess his ignorance and mistake with due contrition; but the temper of Barret revolted at the prescribed humiliation, and he prepared to quit the university.

The controversy which was at this time commenced by Barret was not terminated by his condemnation and departure. The same opinions which Baroe had maintained in his prelections, he published in a sermon before the university. In this discourse he asserted that God created all men according to his own likeness in Adam, and consequently to eternal life, from which no man was rejected but on account of his sins; that Christ died for all mankind, was a propitiation for the sins of the whole world, original and actual; the remedy provided being as extensive as the evil; that the promises of life eternal, made to us in Christ, are to be generally and universally taken and understood, being made as much to Judas as to Peter.

For maintaining these propositions, Baroe was summoned before the vice-chancellor and heads of colleges, who examined him by interrogatories, and having heard his answers, peremptorily commanded him to abstain from publishing such opinions, either in his sermons or lectures. Apprehensive that their censure of Baroe might be thought harsh, they communicated their proceedings to their chancellor, Burghley, and justified their condemnation of Baroe's tenets by representing him as inclined to Popery. His opinions were contrary to those which had prevailed in the university since the accession of the queen; and they expressed a fear that if such novelties were not suppressed, the whole body of Popery might be forced upon them; they therefore earnestly besought

their chancellor to join them in opposing such doctrines. On the other hand, Baroe wrote, not to the chancellor of the university, but to the archbishop ; and without entering into a defence of his opinions, gave a promise not to publish them in future, and to join in preserving the peace of the university by dropping the controversy in silence. He next addressed Burghley, praying him to stay any further proceedings of the vice-chancellor, and, in acceding to this petition, Burghley concurred with Whitgift. On the merits of the question, and on the conduct of the university towards Baroe, these eminent men were divided. Whitgift coincided with the university, and Burghley inclined to Baroe. The chancellor, in his letter to the university, expressed his indignation at the conduct of that body over which he presided, and scrupled not to ascribe the late persecution of Baroe to envy or hatred.

In order to terminate the dispute with honour to themselves, the heads of the university, declining any farther appeal to their chancellor, deputed two of their body to repair to Lambeth. The object of their mission was, to consult with the archbishop, assisted by some other prelates and divines, on the formation of certain articles on the controverted points ; and to propose that a conformity to these articles might be required, in order to secure the peace of the university.

Whitgift having associated with himself the Bishop of London, the Bishop elect of Bangor, and some others, a consultation took place with the divines of Cambridge ; and the result of their deliberations was an agreement on the following propositions, afterwards known under the title of the Lambeth articles.

1. God from all eternity has predestinated some persons to life, and others to death. 2. The moving or efficient cause of predestination to life is not foreseen faith, or perseverance in good works, or any other quality, in the persons predestinated, but the sole will and

pleasure of God. 3. The number of the predestinated is predetermined and certain, and cannot be increased or lessend. 4. Those who are not predestinated to salvation are necessarily condemned on account of their sins. 5. A true, lively, and justifying faith, and the sanctifying influence of the Spirit of God, is not extinguished. neither does it fail, nor vanish away in the elect, either finally or totally. 6. A man who is truly faithful, or endowed with justifying faith, has a certain and full assurance of the remission of his sins, and of his everlasting salvation by Christ. 7. Saving grace is not afforded to all men, neither have all men such a communication of the divine assistance, that they may be saved if they will. 8. No man can come to Christ unless it be granted to him, and unless the Father draw him; and all men are not drawn by the Father that they may come to Christ. 9. It is not in the will and power of every man to be saved.

Before these propositions were agreed on at Lambeth, they were transmitted by Whitgift to Hutton, Archbishop of York, soliciting his opinion on them, and acquainting him with the animosities prevailing at Cambridge. Hutton, in his reply, while he lamented that dissensions on such points should ever have been raised, appeared to impute the blame to the Anti-Calvinists. It was his original intention to have offered his sentiments at length on each of the articles; but fearing that he might exasperate some persons for whom he entertained a sincere respect and affection, he was contented to deliver his opinion briefly on the points of election and reprobation. He reminded Whitgift that, while they were both at the University of Cambridge, there was no disagreement between them in religious matters.

It is probable that, as soon as these articles were settled, they were communicated to Burghley, before they were submitted to the queen. Whitaker thought it an indispensable duty to ask a personal conference

with the Chancellor of Cambridge, at which he presented a copy of the articles, together with a sermon preached by himself. Though oppressed by bodily infirmity, Burghley retained his vigour of mind and soundness of judgment, and did not shrink from an argument, even with Whitaker, on a question of theology. With great freedom he signified his disapprobation of the articles in general, and especially that on predestination. He entered into a long discussion on this point, and to his forcible reasoning, Whitaker was either unable or unwilling to offer a reply. These two great men parted, never to meet again ; for Whitaker died shortly after his return to Cambridge.

When the articles were exhibited to the queen, she expressed her dissatisfaction more strongly even than Burghley. The Calvinists have insinuated that she agreed in their substance ; but the advocates of predestination will gain little by enlisting Elizabeth under their banners. But her displeasure was unequivocally shown, because they were framed without her authority, and even without her knowledge, and because such unfathomable mysteries were imposed as articles of faith. Sir Robert Cecil, one of her secretaries, communicated these sentiments of his sovereign to Whitgift, and the archbishop enjoined the Vice-chancellor of Cambridge to use his own discretion with respect to the publication of the articles, since they were not well received by the court or by the queen herself.

Whitgift this year, (1595) obtained letters patent from her majesty, and began the foundation of the hospital at Croydon. On the death of Queen Elizabeth, in 1602, the archbishop sent Dr. Neville, Dean of Canterbury, into Scotland to King James, in the name of the bishops and clergy of England, to tender their allegiance, and to understand his majesty's pleasure in regard to the government of the Church ; and, though the dean brought a gracious message to him from the king

assuring his grace that he would maintain the settlement of the Church as his predecessor had left it, yet the archbishop was for some time not without his apprehensions.

The Puritans on the death of the queen conceived fresh hopes of some countenance, if not establishment of their new discipline, and began to talk loudly of challenging forthwith all exemption from the censure of, and subjection to, the ecclesiastical authority. A book had been printed the year before by that party, entitled, *The Plea of the Innocents*, and this year in April there came out, *The humble Petition of the thousand Ministers for redressing Offences in the Church*, at the end of which they required a conference; and in October, a proclamation was issued touching a meeting for the hearing and determining things pretended to be amiss in the Church. The archbishop's diligence in this affair is seen in a letter which he wrote to the Earl of Shrewsbury soon after, by which it appears also, that he was then (*viz.* in December) so much indisposed with the jaundice (a disorder incident to his constitution) as not to be able to wait upon the king and court abroad that summer. The conference was held at Hampton Court, and lasted three days. An account of it was afterwards written by Dr. Barlow, then Dean of Chester, at the particular request of the archbishop.

The time of the parliament's meeting now drawing near, the archbishop, that he might be the better prepared, appointed a meeting at the Bishop of London's house at Fulham, to confer with some of the bishops and judges of his court concerning the affairs of the Church, which were then to be treated on. As he was thus going in his barge on a very cold day, and having his barge-cloth tied up (as his custom was) to the top of the bales, the wind blew so sharp, that the young gentlemen in waiting desired to have the cloth down, which he would by no means permit, because the water was rough,

and he would therefore see his way. At night he complained of having taken a cold in his head. However, the next Sunday being the first Sunday in Lent, he went to Whitehall, where the king held a long discourse with him and the Bishop of London about the affairs of the Church. Going thence, after fasting till near one o'clock, to the council chamber to dinner, he was taken with a fit, which ended in the dead palsy on the right side, and the loss of his speech. On Tuesday he was visited by the king, who told him, "he would pray to God for his life, and that if he could obtain it, he should think it one of the greatest temporal blessings that could be given him in this kingdom." The archbishop would have said something to the king, but his speech failed him, so that he uttered only imperfect words. But so much of his speech was heard, repeating it once or twice earnestly, with his eyes and hands lifted up, *pro ecclesia Dei*: i. e. "for the Church of God." And as he would have spoken his mind to the king being present, so he made two or three attempts to write his mind to him, but could not, the pen falling out of his hand by reason of the prevailing of the disease, which put an end to his life the day following, being the twenty-ninth day of Feb., 1603-4.—*Strype. Erasmus Middleton's Biographia Evangelica. Carwithen's History of the Church of England.*

WHITTINGHAM, WILLIAM.

WILLIAM WHITTINGHAM was a native of Chester, born in 1524. He became a commoner of Brazenose College, Oxford, when he was sixteen years old, and was elected a fellow of All Souls College, in 1545. He afterwards held some office at Christ Church, when it was founded by King Henry VIII., but whether he was canon, as is probable, or only tutor, does not appear. In 1550, he

travelled into France, Germany, and Italy, and returned to England towards the end of the reign of Edward VI. In the reign of Queen Mary, he was with the exiles at Frankfort, and upon the division then went with that part of the congregation which was opposed to the Prayer Book to Geneva, and became their minister, being ordained in the Genevan form. He had a considerable share in the translation of the Genevan Bible, and he is the translator of those of the metrical Psalms in the old version which appear with the first letter of his name, (W.) over them. On his return to England he was preferred to the deanery of Durham in 1563, through the interest of the notorious and profligate Earl of Leicester. He had been opposed to the habits and ceremonies of the Church of England, but when, in 1654, the order was issued for wearing them, he thought proper to comply rather than resign his deanery. Nevertheless he evinced his puritan zeal by destroying some of the antiquities and monuments of Durham Cathedral. At length a metropolitical visitation of the province of York discovered these, together with numerous irregularities in Durham Cathedral. As the dean disputed the archbishop's right to visit it, two royal commissions were successively issued, authorizing investigation. The chief commissioner was the repulsed primate himself, Edwin Sandys, lately translated from London to York, who had entered upon his new duties by that laborious and costly tour of inspection, which gave rise to the proceedings. He had already questioned Whittingham's ordination, and he began the inquiry by desiring him to prove its validity. Matthew Hutton, dean of his own cathedral, afterwards Bishop of Durham, and Archbishop of York, successively, maintained that the dean of Durham had been ordained in better sort than Sandys himself, and indeed than most of the ministers in England. But the archbishop, though like Whittingham, he had been an exile, and had entertained Puritanical

views, was not to be driven from an important question by the obloquy that it had brought upon him, or by vague offensive generalities. He was even likely to account for the opposition, by Hutton's personal pique, being upon ill terms with him, and having charged him with an unseemly fondness for money. The dean of Durham was, accordingly, in spite of a violent party outcry, put upon his defence. He confessed himself to be "neither deacon nor minister, according to the law of the realm," but pleaded a sufficient ordination at Geneva. This, on the other side was denied; most injuriously to the discredit, it was urged, of the orders given in a distinguished Protestant church. Sandys would not allow Geneva to be any way compromised, Whittingham being treated as a mere layman, regularly ordained neither there nor anywhere else. The dean alleged a call to the ministry, "by lot and election of the whole English congregation there," and produced a certificate to that effect. Sandys excepted against the terms "lot and election," as conclusive in themselves, none such being used on these occasions in any reformed church. In the course of a month, Whittingham produced another certificate, which had suffrages in the place of lot and election, and which testified besides, that he "was admitted minister with such other ceremonies as there is used and accustomed. A solemn adjudication of this case was precluded by the dean's death, but Archbishop Whitgift declared soon after, that he would have been deprived had he lived, without "especial grace and dispensation."

He died the 10th of June, 1579. He published nothing of importance.—*Strype. Soames.*

WICLIFF, JOHN.

JOHN WICLIFF was born about the year 1324, and, most

probably, in the village of Wicliff, near Richmond, in Yorkshire; but the first authentic passage of his life is his admission at Queen's College, Oxford, then (1340) just founded by Philippa, the royal consort of Edward III.; thence he removed to Merton, and obtained much reputation in that college for his skill in dialectics, and was called the Evangelic Doctor, for the zeal with which he acquitted himself of his duties as an expounder of the Holy Scriptures. As an author, he first appeared before the world in a tract called the Last Age of the Church, in which he feels warranted in interpreting the dreadful pestilence which had lately disturbed the world into one of the signs of the last days; and in which he inveighs with great severity against the disorders in the Church, which were bringing down, as he not unjustly supposed, the vengeance of God on a devoted people.

That these strictures were well deserved is undeniable. The conviction that these evils were coming upon the Church, through the corruptions of the higher clergy, and the relaxation of discipline consequent on enormous wealth and unbounded secularisation of habits, had already been forced upon the Church: but the papal court, whose influence was first threatened, and in which, if any where, resided the power to remedy the evil, applied but a temporary remedy in the institution of the mendicant friars. This was to substitute a body of men, poor by *profession*, and for a while, in *fact*, for the self-denial of the whole body; and to seek for the Church in general the blessings and the strength of poverty, by a vicarious humility. For a while the expedient succeeded wonderfully, and the Church was revered and obeyed in the persons of her professed beggars, while she was sitting in purple and fine linen, and fared sumptuously every day, in the persons of her wealthy hierarchy. But by the time that Wicliff appeared on the public stage, the mendicants had forgotten poverty, their only strength and credit, and had become the authors of intolerable

confusion. They kept their name, but contrived to elude all the hardships which it implied, and to amass immense wealth. The mendicants thus degenerated, and become the weakest instead of the strongest point in the Church, were the objects of Wicliff's first decided attack ; and while Fitzralph, archbishop of Armagh, was carrying his complaints against "the poor brethren" to Rome, Wicliff was opposing them with his growing reputation at Oxford, not without the sympathy of that university, since the influence of the obnoxious friars had reduced the number of students from 30,000 to 6,000.

The labours of Wicliff were rewarded with the Rectory of Lillingham (which he afterwards exchanged for that of Lutgershall), and with the wardenship of Baliol College, which he resigned for the headship of Canterbury Hall. A series of revolutions in the affairs of the latter institution at length deprived him of this office, after an unsuccessful appeal to the pope. But more important matters for the Church in England, and even for Wicliff (when the results of his present employments on his future controversial course are considered), were then pending at Rome. The pope revived his claim of homage and tribute from the English crown ; and Wicliff, in a spirited tract, answered the challenge of a monk to repel the papal claim. His engagement against the exactions of Rome, where he had an easy victory, would not tend to moderate his controversial temper, nor to teach him humility of spirit, and a nice distinction between her services to the Church and her injustice and false teaching. Rome as yet held the place of an authority in Wicliff's system ; and to be forced on the necessity of attacking authority on a weak side is always of dangerous moral consequences.

The services of Wicliff soon found themselves amply acknowledged. He proceeded Doctor in Divinity in 1371, and was immediately after made theological professor ; and in 1375, having been in the interim employed by

Edward in an embassy to Avignon, where the papal court was then held, (and where the often-mooted question of provisions was, for the hundredth time, left undecided), he was presented by the crown to the prebend of Aust, and to the Rectory of Lutterworth. But these dignities made him the more obnoxious to the attacks of the enemies whom his philippics against the degeneracy of the Church had raised up against him; and several false and dangerous opinions were collected out of his books and his theological course at Oxford, which were associated with others true in themselves, though false according to the notions of those times, and he was summoned to answer before Courtney, Bishop of London, in synod at St. Paul's. Wicliff appeared on the day appointed; but he came as if in triumph, under the protection of John of Gaunt, Duke of Lancaster, and Percy the earl marshal. The disturbance occasioned by such a concourse within the sacred precincts, called forth a rebuke from the bishop, which Lancaster retorted most uncourteously. (*See Life of Courtney*). The court was broken up in tumult.

Though Wicliff had escaped this time, there were many anxious for his destruction; and the court of Rome thought him not a mark beneath its most pointed enmity. Bulls were sent to the University of Oxford, and to the Archbishop of Canterbury and the Bishop of London, lamenting that though the effects of Wicliff's doctrines had been felt at Rome, they had not yet been checked in England; and commanding that the person of Wicliff should be seized, and that he should be proceeded against with all diligence. The papal bull met with tardy acceptance at Oxford; but being summoned to appear before the pope's commissioners at Lambeth, Wicliff exhibited his apology, wherein he somewhat smoothed over many of the conclusions which were charged against him, though by no means to such an extent as to incur the blame of cowardice; nor, indeed,

more than every one may be allowed to explain the propositions collected from his works by his enemies, and imputed to him for his condemnation. Again, however, it was the violence of his faction that saved him. The mob broke into the chapel where the court was sitting, and declared themselves no patient witnesses of the process against their favourite; and Sir Lewis Clifford came at the same time with a message from the queen mother, forbidding the delegates to proceed to any sentence against Wicliff. Thus supported by the lowest and the highest in worldly station, Wicliff again escaped, with an injunction to silence, which of course he did not obey.

In the midst of his harassing and exciting labours, Wicliff was seized with an attack of paralysis while at Oxford (1379), which threatened to terminate fatally. This sickness gave occasion to the only incident that has been recorded of Wicliff's life at all of the character of a personal anecdote. His enemies, the mendicants, hoping to extort some confession of error and some amends for his attacks upon them from his weakness, took the opportunity of sending a deputation of their number to his sick bed, and, to pursue the narrative in the words of Le Bas, in order to heighten the solemnity of the proceeding, they took care to be attended by the civil authorities. Four of their own doctors or regents, together with as many senators of the city, or aldermen of the wards, accordingly entered his chamber; and finding him stretched upon his bed, they opened their commission by wishing him a happy recovery from his distemper. They soon entered, however, on the more immediate object of their embassy. They reminded him of the grievous wrongs he had heaped upon their fraternity, both by his sermons and his writings; they admonished him that to all appearance, his last hour was fast approaching; and they expressed their hope that he would seize the opportunity thus afforded him,

of making them the only reparation in his power, and penitently revoking, in their presence, whatever he might have uttered or published to their disparagement. This exhortation was heard by him in silence; but when it was concluded, he ordered his servants to raise him on his pillows; and then fixing his eyes upon the company, he said, with a firm voice, 'I shall not die but live, and again declare the evil deeds of the friares.'

The consternation of the doctors, continues Le Bas, may easily be imagined. They immediately retired in confusion. Yet surely it is not very easy to imagine that such a body of men would be appalled under such circumstances, or that they would retire except with contempt, however ill bestowed, for the apparently dying man. The story, indeed, does not look very like a true one from the beginning, the kind of visit being as unlikely to a sick man under such circumstances as its conclusion is strange: yet it always makes a part of the account of Wicliff's life. The death of Edward the Third had intervened between these several events. Richard II. was still a minor when a series of rebellions broke out in England as they had done shortly before in many parts of the continent.

These disturbances were attributed, with about equal truth perhaps, by two opposite parties, to the designs of Wicliff, and to the anger of the Almighty against the Church and State for allowing his doctrines to spread unchecked. There were, doubtless, Wickliffites among the rioters; and some use was of course made of the doctrines concerning property which he had contributed to render popular: but it would be most unjust to draw the bond of connexion closer between the parson of Lutterworth and the followers of Jack Straw.

One circumstance occurred which could not fail to strengthen Wicliff's party, and to add poignancy to his satire against the papal pretensions. Clement V., a relation of Philip the Fair of France, had been induced

to remove the seat of the papacy to Avignon, where it continued until the death of Gregory XI., in 1378; a term which the Italians stigmatise as the Babylonish captivity. On the death of Gregory, the conclave, under the influence of Italian violence, chose Bartholomeo de Pregnano, who took the title of Urban VI.: but soon after, disgusted by the object forced upon them, they declared his election void; and Robert, Count of Geneva, was chosen by them, and resided at Avignon, with the title of Clement VII. The two pontiffs of course carried on their war with the reckless use of all spiritual weapons, and anathematised the persons and adherents of each other without remorse. "The head of Antichrist," to use Wicliff's expressions, who did not hesitate to apply that name of deep and mysterious horror to the Bishop of Rome, "was cloven in twain, and the two parts were made to fight against each other." But other weapons were soon wielded in this controversy; the cause of Clement was of course espoused by France, and with France followed Spain and Scotland: Italy, as much of course, adhered to Urban, and England, always opposed to France, also maintained his cause. Thus supported, Urban published a crusade against his rival, and Spencer, Bishop of Norwich, as the pope's nuncio, was empowered to grant to all who would engage in it the same privileges as those had received who fought against the infidels. The sale of indulgences brought large sums into his hands, and many joined the expedition; and the bishop himself assuming the command, led the troops thus assembled into Flanders, where for a while he waged successful war against the Flemings; but he was driven back to England, totally discomfited, by the approach of Charles IV., before the end of the year.

Wicliff, who had already written on this papal schism, renewed his attack at this juncture, and wrote against the crusade, in the *Sentence of the Curse Expounded*, and in the *Objections to the Freres*:—the mendicants

being the most industriously engaged in preaching the crusade, and in vending the indulgences connected with it. He condemns, however, all wars, even those of self-defence; so that here, as in many other instances, he overshoots his mark, and the truth which he holds, running beyond its due bounds, becomes error. And indeed, it should never be forgotten, that almost all heresies and errors have originated in the overstraining of a truth: and it is the truth in it that gives the erroneous system much of its power over men's minds, and so makes the falsehood more dangerous. This thought should greatly humble human intellect; and teach us charity in judging others, and greater jealousy over ourselves.

Perhaps Wicliff himself, and certainly some of his followers, require the same apology and indulgence in another controversy, which commenced before and long outlived, that on the crusade against Clement. Wicliff had passed from his strictures on the polity and tyranny of the papal court, to the doctrines then maintained in the Western Church, and upheld chiefly by the authority of Rome; and especially to the extraordinary dogma of transubstantiation: one of late introduction even into the Roman Church, and of still later entrance into the English Church; and which offered to the keen and somewhat too irreverent satire of Wicliff many points of assault. He was actually engaged in enforcing his startling doctrine in the theological chair, when he was denounced by a convention summoned by the chancellor of the university, and the instrument of their sentence was promulgated in the schools. The sentence was met by an appeal to the king; the first appeal, we may well believe, in matters purely doctrinal, that was ever made to a secular power by one whose principles were not simply Erastian: yet, whatever were his errors, Erastian, Wicliff certainly was not.

In May, 1382, the tenets of Wicliff were farther con-

demned at a synod of divines, held under Archbishop Courtney, before whom, when he was Bishop of London, Wicliff had already appeared. Admonitions were sent into the archdeaconry in which Wicliff's living was; religious processions were ordered in the metropolis; and the lords spiritual petitioned the crown against the sect of Lollards. A royal ordinance issued, empowering the sheriffs to imprison those who, under pretence of greater zeal, disturbed the Church and the realm by preaching their new doctrines in churchyards, markets, and fairs. The commons petitioned against this ordinance, as converting the powers of the state into instruments of an irresponsible hierarchy; and it was recalled, but the storm still lowered over Wicliff and his adherents, among the chief of whom, rendered notorious, if not illustrious, by the processes against them, were Hereford, Repingdon, Ashton, and Redman, popular preachers of the new doctrines at Oxford. Wicliff himself was at last summoned to answer before the convocation at Oxford: and published two confessions, in which he seemed to have so modified his expressions as to escape actual punishment, though not by any means to satisfy his opponents. And yet Wicliff and his followers, when questioned, as many of them were, before the spiritual courts, on their faith touching the presence of Jesus Christ in the Holy Eucharist, gave such answers, almost without exception, as might have amply satisfied their judges, unless they had been determined on eliciting statements inconsistent with the scholastic deductions from the doctrine of Christ's Presence, rather than contradictory of the simple confession of their own doctrine, as it might be held implicitly by an humble and reverent mind. Thus, in his confession, Wicliff says: "I acknowledge that the sacrament of the altar is very God's body in form of bread: but it is in another manner God's body than it is in heaven; for in heaven it is visibly apparent, in form

and figure of flesh and blood, but in the Sacrament God's body is by divine miracle in form of bread ;" and this he proves by the saying of Christ, who cannot lie, " This is My body." Surely this ought to satisfy those, of how extreme opinions soever themselves, who will not press others into dangerous subtleties. And so, again, both Sawtre, and Sir John Oldcastle were driven from a sound confession on this point, by a demand to answer rather to subtleties and inferences than to a dogma simply expressed, before the charge of heresy could be substantiated against them.

The controversial works of Wicliff were very numerous, and appeared on every occasion which he felt that he could turn to the weakening of the Papal influence : but of all his polemical weapons, his Translation of the Sacred Scriptures into the vulgar tongue was incomparably the most effective. We do not mean that either Wicliff's intentions, or the effects of this work, were simply polemical : on the contrary, he doubtless intended and as certainly effected much direct and purely practical good, by the successful issue of his undertaking. But still his object was certainly in part polemical, and nothing could be more skilfully chosen and applied than this powerful weapon. The very fact that the translation was effected, was a refutation of the prescriptive claim of the Vulgate to sole authority and reference. Men felt the boon that had been conferred upon them ; and all the more because it was in fact, so far as it was to serve a controversial purpose, an appeal to their private judgment from the authority and sense of the Church ; a process of reasoning which never yet failed to make many converts, whether the truth or falsehood has been the gainer. The copies of his work, multiplied with labour, and bought at enormous prices, shewed the value which was felt for the precious gift ; while the rage of the Papal supporters, and the severity with which they denounced the possessors of the cherished

volume, sufficiently indicated the effects it had produced on the controversies which Wicliff was waging against them.

This was the first complete translation of the sacred volume that had ever appeared in England ; and there can be no question but that the Church of England owes a debt of thanks not easily repaid to Wicliff for his opportune labour. It was a powerful instrument in preparing the way for a better reformation than ever Wicliff would have effected out of it, with the help of private opinion ; that most dangerous court of final appeal which Wicliff would have established. We have still, through the providence of God, the Bible in our own tongue which Wicliff was the first to give us ; but we have at the same time, what renders it a gift altogether safe, and what Wicliff would have removed, the wholesome authority of the Church in its interpretation.

The translation of the sacred Scriptures was not only transcribed by many copyists, but was the companion and the storehouse of a body of men whom Wicliff encouraged, and perhaps employed (though it does not appear what degree of subordination and order there might be in their mission), under the name "poor priests," who were to the tenets of Wicliff exactly what the mendicant friars were to those of Rome. The principles on which these dangerous itinerants were engaged were utterly subversive of all order. Their mission, which they could refer to nothing but their own private conviction of duty, was to override all authority, and to extend to all spiritual offices in all parishes ; in short, they were to be amenable to no authority but their own sense of duty, and to be judged by no rule but that of (their own) private judgment.

From Oxford Wicliff retired, still with broken health, and capable of only diminished exertion, to Lutterworth, where he received a summons from the pope to defend himself in person against the charge of heretical teaching.

The sickness which had fallen upon him prevented his appearing at Rome to this summons; but he wrote an epistle to the pope, in which he took on himself rather to be the adviser of his holiness, than to occupy the place of the accused. He continued for two years to labour, with such strength as remained in him, in his charge; and on the 29th Dec. 1384, he was again attacked by paralysis during the celebration of the holy communion, and just about the time of the elevation of the Host; a circumstance which the enemies of the veteran opponent of the doctrines then most commonly maintained, construed into a signal mark of God's displeasure; but those who more justly appreciated his character and teaching, may be allowed, without being committed to all his opinions, to entertain the happier thought, that he was gently stricken by the Lord's hand while he was engaged in the duties of his holy calling, and when he might best choose to receive the summons to eternity. The attack entirely deprived him of his speech, and two days after he died, in the sixty-first year of his age.

Most of Wicliff's writings, still remain in MS. Even of his Translation of the Scriptures, only the New Testament has been printed, first, by his biographer, the Rev. John Lewis, minister of Margate, in folio, in 1731; this was printed in 4to, in 1810, under the care of the Rev. Henry Hervey Baber, of the British Museum; and for the third time, in Baxter's English Hexapla, 4to, London, 1841.—*Lewis. Le Bas.*

WILKINS, JOHN.

JOHN WILKINS was born in 1614, at Fawseby, near Daventry, and was educated at a private school in the parish of All Saints', Oxford. He went at sixteen years of age to New Inn Hall, and removed from thence to

Magdalen Hall, where he graduated. After his ordination, he became chaplain, first, to Lord Say, and then to Charles, Count Palatine of the Rhine. At the breaking out of the rebellion, he became a traitor to his King and his Church, and took the solemn league and covenant. He had his reward, and by a committee appointed for reforming the university was made warden of Wadham College. In 1649, he was created D.D., and in 1656, he married Robina, widow of Peter French, formerly canon of Christ Church, and sister to Oliver Cromwell, then Lord-protector. In 1659, he was nominated by Richard, the protector, to be master of Trinity College, Cambridge. He was of course obliged to resign the offices he had usurped, when the Restoration of the Church and monarchy took place. But he soon found it expedient to conform, and became preacher to the society of Gray's Inn, and Rector of St. Lawrence, Jewry, London, on the promotion of Dr. Seth Ward to the Bishopric of Exeter. About this time he was admitted a member of the Royal Society, and chosen one of its council. Soon after he was made dean of Ripon; and, by the interest of the Duke of Buckingham, he was raised to the See of Chester, in 1668. Dr. Tillotson, who had married his step-daughter, preached his consecration sermon. He died of suppression of urine, on the 19th Nov. 1672, at the house of his friend Dr. Tillotson, in Chancery-lane, London, and was buried in the Church of St. Lawrence, Jewry.

He was chiefly distinguished as a mathematician. His theological works are:—*Ecclesiastes*, or, a Discourse of the Gift of Preaching, as it falls under the Rules of Art, 1646,—this, no doubt, was written with a view to reform the prevailing taste of the times,—it has gone through nine editions, the last in 1718, 8vo; Discourse concerning the Beauty of Providence, in all the Rugged Passages of it, 1649; Discourse concerning the Gift of Prayer, showing what it is, wherein it consists, and how

far it is attainable by Industry, &c. 1653,—this was directed against enthusiasm and fanaticism. These were published in his life-time. After his death Tillotson published from his MSS., Sermons preached on Several occasions; and, Of the Principles and Duties of Natural Religion, 8vo.—*Burnet. Birch. Biog. Brit.*

WILLIAMS, JOHN.

JOHN WILLIAMS was born at Aberconway, in Caernarvonshire, on the 25th of March, 1582. He received his primary education at the public school of Ruthvin, and at sixteen years of age was admitted of St. John's College, Cambridge. After taking his successive degrees he was, by mandamus from James I., made fellow of his college. When he was not more than twenty-four, his business habits had become such that he was deputed by the master and fellows of his college, as their court-agent, to petition James I. for a mortmain in augmentation of their maintenance: upon which occasion he not only succeeded in his suit, but was particularly noticed by his majesty; as he told him long afterwards, when he became his principal officer. In his twenty-seventh year, he entered into orders; and accepted a small living, which lay beyond Bury St. Edmund's, upon the confines of Norfolk. In 1611, he was instituted to the Rectory of Grafton-Regis in Northamptonshire on the king's presentation, and the same year was recommended to the Chancellor Egerton for his chaplain; but he obtained his lordship's leave to continue one year longer at Cambridge, in order to serve the office of proctor of the university. In 1612, he was presented to the Rectory of Grafton-Underwood, in Northamptonshire, by the Earl of Worcester, and the same year he took the degree of B.D. In 1613, he was made precentor of Lincoln; rector of Waldegrave,

in Northamptonshire, in 1614; and within the three years immediately following, was successively collated to a prebend and residentiaryship in the Church of Lincoln, and to prebends in those of Peterborough, Hereford, and St. David's.

In 1619^e, he was collated to the Deanery of Salisbury; and, the year following removed to that of Westminster. This preferment he obtained through the interest of the Marquis of Buckingham, whom for some time he neglected to court, as we learn from Hacket, for two reasons; first, because he mightily suspected the continuance of the marquis in favour at court; and secondly, because he saw that his lordship was very apt suddenly to look cloudy upon his creatures, as if he had raised them up on purpose to cast them down.

The chancellor (Bacon) being removed from his office in May, 1621, Dr. Williams was appointed keeper of the great seal, on the 10th of July following; and, in the course of the same month, was consecrated Bishop of Lincoln, with the Deanery of Westminster, and the Rectory of Waldegrave *in commendam*.

On the accession of Charles I., Williams was deprived of the great seal, which was given to Sir Thos. Coventry. And henceforth he became an encourager of the Puritans and a strong opponent of Laud. When it was first proposed to observe the ceremonials of the Church, and to conduct public worship decently and in order, Dr. Williams, as Heylyn expresses it, had taken cognizance of these matters, and had made very material alterations in St. Martin's, Leicester; and the altar of his own chapel was more splendidly decorated than many in the kingdom. But, being now determined to oppose Laud by every expedient, he, on the 13th of December, 1633, thought proper to abrogate this in a particular instance, whereby he directly encouraged those acts of profaneness.

Fortunately, however, Laud was metropolitan, and Williams one of his suffragans, so that the former was

possessed of a power which enabled him to rectify abuses. Williams' conduct was certified to Laud, and, accordingly, in his visitation, he suspended the jurisdiction of the Bishop of Lincoln during its continuance. The bishop opposed this act, which appeared to him an unreasonable assumption of power; and in a letter to the archbishop, he writes, that, in examining the records of several registers, he found that his diocese had never been visited since 1285, during the episcopate of Dr. Robert Grosthead, and never afterwards, but by a bull from the pope, or, since the Reformation, by a letter of assistance from the king, because the revenues of the bishopric had been seized by the Duke of Somerset in the reign of Edward VI., and the ecclesiastical jurisdiction being re-modelled, his fees, arising thence, were his chief support; moreover, this metropolitan visitation would be much more grievous to him, as it was the year of his own triennial visitation. Archbishop Laud replied, that he would not do him injustice, but that he was resolved to assert his own metropolitan rights. It was agreed to refer the matter to the attorney-general, who decided in favour of the primate, and Laud produced sufficient proofs that his procedure was according to ancient metropolitan law. The objections of the bishop, however, were heard by the privy council, and there also, were proved to be groundless; the vicar-general proceeded in his visitation, which was more vexatious to Williams, because his old enemy Sir John Lamb, now Dean of the Arches, presided, and endeavoured, as far as possible, to enjoin the commands of the Church, leaving the bishop to see that these injunctions were observed. But no sooner had the vicar-general removed into another diocese, than Williams proceeded to visit his own diocese in person, bestowing especial marks of favour upon those who were of the Puritan faction. "Insomuch," says Heylyn, who relates the above facts at length, "that meeting in the archdeaconry of Buckingham with one

Dr. Bret, a very grave and reverend man, but one who was supposed to be inclined that way, he embraced him with these words of St. Augustine, '*Quamvis Episcopus major est Presbytero, Augustinus tamen minor est Hieronymo.*'"

In 1637, Williams was censured in the star-chamber on the 11th of July, for tampering and corrupting of witnesses in the king's cause; in other words, he was tried for revealing the king's secrets, on the information of Sir John Lamb and Dr. Sibthorpe; for scandalous language reflecting on the king and his ministers; and for refusing to pay the tax of ship-money, which had been levied to pay the expenses of the navy; which complaint had been lodged against him in 1636, by the high-sheriff of Huntingdonshire.

The prosecution for revealing the king's secrets, contrary to his oath as a privy-councillor, had been commenced against Bishop Williams in 1627, but he had contrived to stop or delay the proceedings for ten years by shifts and evasions. The attorney-general, fearing a defeat in the evidence, set aside this charge, and preferred a new bill against him for tampering with the king's witnesses, on which bill he was condemned.

Williams was sentenced by the whole court, and the first mover of the sentence was Lord Cottington, to pay a fine of £10,000 to the king, to be imprisoned in the Tower during the king's pleasure, and to be suspended by the high commission court from all his offices, preferments, and functions; which was accordingly done on the 24th of July, and his goods were seized at his Palace of Bugden, to the value of the fine.

Another information was laid against him in February 1638-9, for holding a correspondence with Lambert Osbaldistone, master of Westminster School, whose letters were found in his own house at Bugden, written by that individual to him in 1633, in which Archbishop Laud was grossly libelled, and styled "the little urchin,"

(alluding to the archbishop's diminutive stature,) "the little meddling Hocus Pocus." For this he was sentenced to pay £5000 more, and £3000 to the archbishop.

Upon the meeting of the long parliament in November 1640, Williams addressed a petition to his sovereign that he might be released, and receive his writ as a peer to sit in parliament : but, through the influence of Laud, and the Lord-keeper Finch, his requests were refused. The lords, however, again thought proper to exert their authority upon this occasion ; for, about a fortnight afterward, they sent the usher of the black rod, to the lieutenant of the tower to demand the Bishop of Lincoln, and the king not daring to oppose the measure, he was peaceably surrendered, and instantly took his seat in the upper house. His majesty, likewise, thought proper to be reconciled to him, and ordered all the minutes of the information and proceedings against him to be destroyed ; not as some have asserted, "that nothing might stand on record against him," but in order to screen Laud and the other judges from the parliamentary inquiry, which was threatened by the leaders of the opposition. Such, however, was the amiable disposition of Bishop Williams, that no intreaties could induce him to prosecute his enemies, or even to lodge any complaint against them before the house.

Every one has heard of the sophistry of Williams when the attainder of the Earl of Strafford was in agitation. He it was who persuaded the king to sign the warrant ; otherwise Strafford had not suffered. "A king," said he to Charles, "has a public and a private conscience, and he might do that as a king for his public conscience, which militated against his private conscience as a man." This is despicable casuistry, unworthy to proceed from the lips of any man, still more unworthy to come from a Christian bishop. Contrasted with Bishop Juxon, how does this ambitious theologian

sink in our esteem! That venerable prelate advised the king, thereby giving a proof of the most heroical integrity, that "he ought to do nothing with an unsatisfied conscience upon any consideration in the world."

The See of York becoming vacant in 1641, Williams upon the strength of the late king's promise, claimed the reversion; and the situation of public affairs rendering it expedient for Charles to retain him in his service, he was promoted to that dignity. In the same year he made a long and learned speech in the house of lords, in opposition to the bill for depriving the bishops of their seats in parliament, which occasioned it to lie upon the table five months. At length, the mob flocking about the doors with cries of "No Bishops! No Bishops!" and insulting many of them as they passed, particularly the new archbishop, who had his robes torn from his back, he lost his usual serenity of temper, and retiring to his residence at the Deanery, Westminster, summoned all the bishops then in town (amounting, with himself, to twelve) in whose joint names he despatched a paper to the house of lords, complaining of "the violence by which they were prevented from attending, and protesting against all the acts which were or should be done during the time that they should by force be kept from discharging their duties in that house." Upon receiving this protestation, the lords, who had exerted themselves in favour of the bill, joyfully exclaimed, "it was *Digitus Dei*, to accomplish that which they had despaired of;" and without passing any judgment upon it themselves, desired a conference with the lower house, who readily concurred in charging the protesters with high-treason, and sending them to the Tower. There they remained till the bill was passed, which did not happen till some months afterwards:

In June 1642, when the king was at York, the archbishop was enthroned in the cathedral. But his majesty

being obliged in the following months to quit that city, his grace did not remain long behind him : for the younger Hotham having sworn to put him to death for certain opprobrious words spoken against him concerning his treatment of his sovereign at Hull, he retired to Cawood Castle ; where he received advice, late one night, that his adversary with a strong force intended to attack him early next morning. Upon this intelligence, he made his escape at midnight with a few horse, and fled to his estate in Wales, where he repaired and fortified Conway Castle for the king's service. The beginning of the following year, being summoned to attend his majesty at Oxford, he cautioned him against Oliver Cromwell, as his most dangerous enemy : assuring him, that although he was at that time of mean rank and use in the army, he would soon climb higher. " I knew him," said the archbishop " at Bugden, but never knew his religion. He was a common spokesman for sectaries, and maintained their parts with stubbornness. He never discoursed, as if he was pleased with your majesty and your great officers : indeed, he loves none that are more than his equals. Your majesty did him but justice, in repulsing a petition put up by him against Sir Thomas Stewart of the Isle of Ely. But he takes them all for his enemies, that would not let him undo his best friend : and above all that live, I think he is *injuriarum persequentissimus*, as Portius Latro said of Catiline. He talks openly, that it is fit some person should act more vigorously against your forces, and bring your person into the power of the parliament. He cannot give a good word of his general, the Earl of Essex, because (he says) ' the earl is but half an enemy to your majesty, and hath done you more favour than harm.' His fortunes are broken, that it is impossible for him to subsist, much less to be what he aspires to, but by your majesty's bounty, or by the ruin of us all and a common confusion ; as one said, *Lentulus salvâ republicâ salvus esse non potuit*. In short every beast hath some

evil properties ; but Cromwell hath the properties of all evil beasts. My humble motion is, that either you should win him to you by promises of fair treatment, or catch him by some stratagem, and cut him short."

After some stay at Oxford, he returned to Wales, having received fresh instructions from the king to "take care of the whole of North Wales, but more particularly of Conway Castle, in which the neighbouring natives by his permission had placed their most valuable effects. In 1647, however, Sir John Owen, a colonel in the royal army, having entered Wales after a defeat, was appointed by Prince Rupert to the command of that castle ; and, accordingly he took possession of it by force, though Williams produced a letter from his majesty, in which he granted the command to himself or his deputy, till his expenses in repairing and fortifying it should be reimbursed. Having vainly remonstrated against the conduct of this domestic invader, who even refused him his own beer and wine for present use, and finding no other means of redress, he joined in assisting Colonel Mytton, a zealous officer in the parliament-service to retake it. He even attended in person on this occasion and surrendered the castle to Mytton upon the express condition, that every person should receive back his property, which had been detained by Owen, with the strictest exactness : yet was he loudly censured by the royalists for this transaction.

Thenceforward, no further mention is made of his Grace in public life. He was so affected with the horrors of the civil war, and finally with the king's execution, that he passed the remainder of his days in study and devotion at the house of Lady Mostyn, at Llandegai, his natural cheerfulness having given way to dejection, which put a period to his life on the twenty-fifth of March, 1650, at the age of sixty-eight. He was interred in the parish-church of Llandegai, where several years after his decease, his

nephew and heir, Sir Griffith Williams, erected a monument to his memory.

He was the author of some Sermons: "The Holy Table, Name and Thing," &c.—*Hackett. Lawson's Laud.*

WILSON, THOMAS.

GOOD BISHOP WILSON, as he is affectionately designated, whose writings are still among the most popular of our religious works, was born at Burton, a village in the Hundred of Wirral, in the county palatine of Chester, on the 20th of December, 1663. At a suitable age he was placed under the tuition of Mr. Harper, a learned school-master in the city of Chester; and when his school education was finished he was sent to Trinity College, Dublin, with an allowance of twenty pounds a year. He entered the university with the intention of becoming a physician, but it was otherwise ordered by an over-ruling Providence. He had providentially, become acquainted, with Arch-deacon Hewitson, who persuaded him to prepare for holy orders, and in 1686, on St. Peter's day, Thomas Wilson was ordained deacon. It is evident the piety of the young man had deeply impressed the archdeacon, who, on his ordination day, gave him the following excellent advice. "M. H. advises his dear T. W., now entered into holy orders, to resolve to proceed in them; and to endeavour to render himself worthy of them; and to that end always to keep in mind the discourse we had the Sunday before he was ordained, when we together read over and considered the canons of both Churches, the Thirty-nine Articles, and the Office of Ordination. That he would be careful to read over the thirty-nine articles, and as many of the canons as are requisite for him to be acquainted with, at least once every year; and that he would frequently peruse and consider all the rubrics on the liturgy while he is

deacon, to the intent, (as the Church prudently advises in a rubric at the end of that office) he may be perfect, as well as expert in all things pertaining to the ecclesiastical administration.

“ That when he is licensed and qualified for performing any part of his ministerial function, he strictly observes the laws of the holy Church ; nor ever deviates from the rubric, except when he is commanded so to do, or is dispensed with by his ordinary, if it lies in the power of any ordinary to contradict or dispense with what is established either by acts of parliament or canons. He is further advised to observe the Church’s festivals and fasting-days, as far and as well as he possibly can, and as his health (I mean, as to the latter) will bear. And if upon every Sunday and Holy-day he read the proper collect, epistle, and gospel privately before he goes to church, and one chapter in the ‘ Whole Duty of Man ’ every Sunday, he would, in so doing, imitate the practice of his dear friend.

“ To say the morning and evening prayer either publicly or privately, every day is, he knows, the Church’s express commands in one of the rubrics before the calendar. And if, besides, he used private devotions at least twice a day, and read every day one chapter in the English Bible to choose, that he may be well acquainted with the letter of the text, he will do a thing in itself pious, to himself profitable, and will herein too comply with the usage of his dearest friend. Never to miss the Church’s public devotions twice a day, when unavoidable business, want of health, or of a church, as in travelling, does not hinder. In church to behave himself always very reverently, nor ever turn his back upon the altar in service-time, nor on the minister when it can be avoided ; to stand at the lessons and epistles, as well as at the gospel, and especially when a psalm is sung ; to bow reverently at the name of Jesus, whenever it is mentioned in any of the Church’s offices ; to turn towards the east when

the Gloria Patri and the creeds are rehearsing; and to make obeisance at coming into and going out of the church, and at going up to and coming down from the altar—are all ancient, commendable, and devout usages, and which thousands of good people of our Church practise at this day, and amongst them, if he deserves to be reckoned amongst them, T.W.'s dear friend.

“When he has a cure of souls, T. W. is earnestly desired to celebrate a communion as often as he can get a convenient number to communicate with him; and to urge his people to the frequent performance of that more than any other Christian duty,—it being, indeed, the end of all the rest, as well as the chief of them all; and in the meantime never to miss any opportunity of receiving it that offers itself in the place where he resides; no, not to turn his back when he sees the holy elements upon the altar, although he knew not that there would be a communion until he came into church.

“To avoid in his sermons all deep and unuseful speculations; all matters of controversy that do not necessarily offer themselves; and all juvenile affectation of fine language, wit, and learning. St. Paul, his king, and his own discretion will direct him, and therefore he needs none else to counsel him.

“As to his usual conversation and behaviour, the Apostle tells him that a deacon must be grave, which seems to direct what his garb should be, what places he should refrain going to, from what kind of company he should abstain, and how he should demean himself in company. Neither should such books be usually read or delighted in, or such persons be chosen for companions, or such places be frequented by a clergyman, as appear profane, atheistical or disserviceable to religion.

“But he is especially advised to forbear conversing frequently and familiarly with that sex which gives the

most temptation, and the most to unmarried clergymen; seeing we are commanded to abstain from all appearance of evil."

Wilson did not long continue in Ireland, for on the 10th of December, 1686, he was appointed to the curacy of New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock, his maternal uncle, was then rector.

In 1692, the Earl of Derby having noticed Mr. Wilson's exemplary conduct as a parish priest made him his domestic chaplain, and at the same time appointed him tutor to his son, Lord Strange. He was also soon after elected master of the Alms-house at Latham. Having now, by these several appointments, received an addition of fifty pounds to his former income, he made a corresponding increase in his charitable donations. In a memorandum made on Easter-day, 1693, he observes, "It having pleased God, of his mere bounty and goodness, to bless me with a temporal income far above my hopes or deserts [an income, the reader should remember, not amounting to more than what is received by many an artisan in our manufacturing towns], I have hitherto given but one-tenth part of my income to the poor: I do therefore purpose, and I thank God for putting it into my heart, that of all the profits which it shall please God to give me, and which shall become due to me after the 6th of August next (after which time I hope to have paid my small debts,) I do purpose to separate the fifth part of all my incomes, as I shall receive them, for pious uses, and particularly for the poor."

Wilson had the advantage of travelling with his pupil, and remained abroad with him for three years. Nor did he regard his office of chaplain as a sinecure. Lord Derby having by a course of continued extravagance, brought his affairs to such an embarrassed state as to be

unable to meet the demands of his numerous creditors, his pious chaplain addressed to him a letter which is a model of sympathetic remonstrance from a friend inferior to the person advised in age and position. And from the letter it appears that the chaplain often spoke to his lordship on the subject, and was accustomed to refute the arguments brought forward in self-vindication by the offender.

Such were the views and sentiments of Mr. Wilson, when an all-wise Providence was pleased to call him to fill a higher station in the Christian Church. The Bishopric of Sodor and Man had been vacant since the death of Dr. Baptiste Levinz, who died in the year 1693. Lord Derby, in whom the right of appointment lay, offered his chaplain this preferment. The offer, however, was modestly, but firmly rejected. Whilst Mr. Wilson thankfully acknowledged the favour which was intended him, he at the same time declared himself unworthy of so high an office, and incapable of so arduous an undertaking. This was far from being a display of affected disinterestedness, or a pretended contempt for honour and riches; but proceeded from unfeigned humility, and a deep sense of the awful responsibility of the episcopal office. It appears that Lord Derby was unwilling to appoint any other person to the bishopric, which continued vacant for such a length of time, that at last Dr. Sharp, Archbishop of York, and Metropolitan of the Diocese of Sodor and Man, complained to King William that the See of Man had been vacant for four years, and urged the necessity of filling it without delay. In consequence of this complaint, the king sent for the Earl of Derby, and insisted on an immediate nomination of a bishop for the See of Man; at the same time declaring his resolution of filling up the vacancy himself, if his lordship delayed. Lord Derby now importuned his chaplain to accept the preferment, and would take no denial. Accordingly, Mr.

Wilson, as he expressed it himself, "was forced into the bishopric." Possessed of all the powers of mind, and qualities of heart, which eminently qualified him for this important charge, he was consecrated a bishop on the 16th of January, 1697, at the Savoy Church, by Dr. Sharp, Archbishop of York, assisted by the Bishops of Chester and Norwich.

His first business was to set his own house in order. He found the episcopal residence in ruins, and he rebuilt it. He then looked out for a help meet for him. On the 29th of September, 1698, he set sail for England, and landed the day following at Liverpool; from thence he proceeded to Warrington, where he was united to Miss Mary Patten, daughter of Thomas Patten, Esq. He was married on the 27th of October, the same year, at Winwick Church, by the Rev. Mr. Finch. Having continued with his friends in England about half a year, he returned to the Isle of Man, and arrived safe in his diocese on the 7th of April, 1699, accompanied by his amiable and pious consort.

Of Bishop Wilson's daily walk we may here be permitted to speak, before we proceed to his public works. He was, says Mr. Stowell, continually devising and executing plans of piety and benevolence, suited to the condition and exigencies of the people committed to his charge. Though the revenues of the bishopric at that period are said not to have exceeded £300 per annum in money, yet in the hands of frugality and charity, they were found sufficient for every purpose. The wants of the poor were principally supplied out of the produce of the demesne. The fleece and the sheaf were in a state of constant requisition, and the most effectual means were adopted for multiplying both. As the bishop had a poor's drawer in his bureau for the reception of all monies dedicated to charitable uses, so he had a poor's chest in his barn, for the reception of corn and meal, designed for the relief of the indigent.

This chest he was in the habit of frequently inspecting, that he might be satisfied that it was filled even up to the brim. At a season of unusual scarcity in the island, when, according to custom, he was inspecting the poor man's repository, he found it almost empty, whilst the family-chest was abundantly supplied. He expressed great displeasure on the occasion, and gave a strict charge to the steward of his house, that whoever were neglected, the poor should not. He regarded the claims of the poor as sacred, and made provision for every species of want and distress. When corn was measured for the poor, he gave express orders to his steward not to strike it, as is usual, but to give heaped measure. He often conversed with the objects of charity, who applied for relief, and minutely inquired into the circumstances of their case. One day a pauper, who had a large family, calling at Bishop's-court, was asked by the bishop how he contrived to get food for his children. "May it please your lordship," says he, "I go round with my bag from house to house, and generally get a herring from each housekeeper. This is our food; and as to drink, we quench our thirst at the nearest stream of water." "Poor man!" said the bishop, "that is hard fare; but mind you call here whenever you pass this way, and you shall get your bag filled." Many a bag was filled, and many a family sustained by provisions from the stores of this generous friend of the poor.

A more interesting spectacle could scarcely have been exhibited to the eye of the philanthropist, than the bishop's demesne presented. There he might have seen manufactories of different kinds, carried on with greater energy and activity, than any prospect of secular advantage could have produced. Benevolence gave motion to the wheels, and charity guided every operation. Days of patriarchal simplicity seemed to have returned. The materials required in manufacturing garments for the poor, were procured in ex-

change for the produce of the demesne. Artisans of different kinds were busily employed in manufacturing these materials. The poor's wardrobe was kept always supplied with garments of every size, suited to every sex and age. The poor who could weave or spin, repaired to Bishop's-court with their webs, their yarn and their worsted, as to a general mart, where they bartered their different articles for corn. This traffic of charity was regularly carried on. Every species of distress found relief at Bishop's-court. Whether the hungry or naked applied, their claims were sure to be duly considered, and liberally answered. The attention of this real friend to the poor, extended to the minutest circumstances of their condition. He was in the habit of purchasing an assortment of spectacles, and distributing them to the aged poor, whose eye-sight began to fail, that such of them as could read, might read their Bibles by means of this seasonable aid, and that such of them as could not, might, as their kind benefactor expressed it, use these glasses "to help them to thread a needle to mend their clothes." Imagination can scarcely picture a more pleasing and interesting scene, than that which presents the pious and venerable Bishop Wilson distributing spectacles amongst a crowd of the aged poor for such purposes as these. He considered no condescension too great, when there was a prospect of doing good. As his motives were pure and his eye single, he was not deterred from abounding in acts of charity, because he sometimes met with ungrateful returns, and sometimes his alms were bestowed on unworthy objects. All who engage in "labours of love," must expect to meet with circumstances of this painful nature. Charity, like every other Christian grace and virtue, has its peculiar trials; but as the obstacles which oppose the river in its course, only serve to increase its force, so is it with the current of charity; in spite of all opposition, it flows, and "as it flows, for ever will flow

on." The bishop, whose whole conduct was regulated by discretion and good sense, employed all prudent measures to prevent imposition in the distribution of his charities, yet such imposition would occasionally occur. The sagacious worldly-wise men are fond of recounting instances, in which the pauper, in their favourite phrase, "outwitted the bishop," and under various artful pretences, extorted charity where it was not wanted. Individuals who possessed no feelings in common with his lordship, and who could ill judge of the secret springs of his actions, frequently told him that his alms were bestowed on undeserving objects. "It may be so," was his reply, "but I would rather give to ten unworthy, than that one deserving object should go away without relief." This was a sentiment worthy of Bishop Wilson.

His vigilance in visiting, admonishing, assisting, benefitting, comforting, and supporting his clergy, was very remarkable. He established with the assistance of Dr. Bray, parochial libraries. In 1699, he published the first work ever printed in the Manx language; *The Principles and Duties of Christianity*. In the same language he afterwards published the *Church Catechism for the use of Schools*. In 1703, he established the following Ecclesiastical Constitutions. "Insula Mansis. At a Convocation of the clergy at Bishop's-court, the 3rd day of February, 1703 :—

"In the name of our great Lord and Master, the Lord Jesus Christ, and to the glory and increase of His kingdom amongst men.

"We, the bishop, archdeacon, vicars-general, and clergy of this Isle, who do subscribe these articles, that we may not stand charged with the scandals which wicked men bring upon religion, while they are admitted to, and reputed members of, Christ's Church; and that we may by all laudable means promote the conversion of sinners, and oblige men to submit to the discipline of

the Gospel; and lastly that we may provide for the instruction of the growing age in Christian learning and good manners: we have formed these following constitutions, which we oblige ourselves (by God's help) to observe, and to endeavour that all others within our several cures shall comply with the same.

“ 1. That when a rector, vicar, or curate shall have any number of persons, under twenty, of his parish desirous and fit to be confirmed, he shall give the lord bishop notice thereof, and a list of their names, and shall suffer none to offer themselves to be confirmed but such as he has before instructed to answer in the necessary parts of Christian knowledge, and who, besides their Church Catechism, have learned such short prayers for morning and evening as shall be immediately provided for that purpose.

“ 2. That no person be admitted to the holy sacrament till he has first been confirmed by the bishop; or, (in case of his lordship's absence or indisposition) to bring a certificate from the archdeacon, or vicars-general, that he is duly qualified for confirmation.

“ 3. That no person be admitted to stand as godfather or godmother, or to enter into the holy state of matrimony, till they have received the holy sacrament of the Lord's Supper; unless, being an orphan, there be a necessity for his speedy marriage: and this to be approved of, and dispensed with, by the ordinary for a limited time, to fit himself for the sacrament; and where any of them are of another parish, they are to bring a certificate from their proper pastor.

“ 4. That all children and servants unconfirmed, of such a division of the parish as the minister shall appoint (which shall be at least one-fourth part thereof), shall constantly come to evening prayers, to be instructed in the principles of the Christian religion; at which time every rector, vicar, or curate shall employ at least half an hour in their examination, and explaining some part of the

Church Catechism. And that all parents and masters who shall be observed by their children's and servants' ignorance, to be grossly wanting in their duty, in not teaching them this catechism, shall be presented for every such neglect, and severely punished. And, to the end that this so necessary an institution may be religiously observed, every minister shall always (by the assistance of the churchwardens) keep a catalogue of such persons as are not confirmed, and is hereby required to present those that are absent without urgent cause, who shall be fined twopence the first Sunday they omit to come, four-pence the second, and sixpence the third ; in which case the parents are to be answerable for their children, and masters for their servants ; unless where it appears that the servants themselves are in the fault.

“ 5. For the more effectual discouragement of vice, if any person shall incur the censures of the Church, and, having done penance, shall afterwards incur the same censures, he shall not be admitted to do penance again (as has been formerly accustomed) until the Church be fully satisfied of his sincere repentance ; during which time he shall not presume to come within the church, but be obliged to stand in a decent manner, at the church-door every Sunday and Holy-day, the whole time of morning and evening service, until by his penitent behaviour, and other instances of sober living, he deserve and procure a certificate from the minister, churchwardens, and some of the soberest men of the parish, to the satisfaction of the ordinary ; which if he do not so deserve and procure within three months, the Church shall proceed to excommunication : and that during these proceedings, the governor shall be applied to not to permit him to leave the island.

“ And this being a matter of very great importance, the minister and churchwardens shall see it duly performed, under penalty of the severest ecclesiastical censures.

“And whenever any daring offender shall be and continue so obstinate as to incur excommunication, the pastor shall affectionately exhort his parishioners not to converse with him, upon peril of being partaker with him in his sin and punishment.

“6. That the rubric before the Communion, concerning unworthy receivers thereof, may be religiously observed, every rector, vicar, or curate shall, first privately, and then publicly admonish such persons as he shall observe to be disorderly livers; that such as will not by this means be reclaimed may be hindered from coming to the Lord's Table, and being presented may be excommunicated.

“And if any minister knowingly admit such persons to the holy sacrament, whose lives are blemished with the vices of tippling, swearing, profaning the Lord's-day, quarrelling, fornication, or any other crime by which the Christian religion is dishonoured, before such persons have publicly acknowledged their faults, and solemnly promised amendment, the minister shall be liable to severe ecclesiastical censures.

“7. If any moor [bailiff], sergeant, proctor, or any other person, shall presume on the Lord's-day to receive any rent or sums of money, both he and the person paying such rent or sums of money shall be liable to ecclesiastical censure, and shall always be presented for the same.

“8. That the practice of commutation as has been formerly accustomed, namely, of exempting persons obnoxious to the censures of the Church from penance, and other punishment, appointed by law, on account of paying a sum of money, or doing some charitable work, shall for the future cease.

“9. For the promotion of religion, learning, and good manners, all persons shall be obliged to send their children, as soon as they are capable of receiving instruction, to some petty school, and to continue them

there until the said children can read English distinctly, unless the parents give a just cause to excuse themselves, approved of by the ordinary in open court; and that such persons, who shall neglect sending their children to be so taught, shall (upon a presentment made thereof by the minister, churchwardens, or chapter-quest) be fined one shilling per quarter to the use of the schoolmaster, who may refuse to teach those children who do not come constantly to school (unless for such cause as shall be approved of by the minister of the parish), and their parents shall be fined as if they did altogether refuse to send them to school.

“And for the future encouragement of the schoolmasters, they shall respectively receive, over and above the salaries already allowed them, sixpence quarterly from the parents of every child that shall be taught by them to read English, and nine-pence quarterly, from such as shall be taught to write; which sums being refused, the sumner shall be ordered to require punctual payment within fourteen days; and upon default thereof, they are to be committed till they submit to law. Notwithstanding, where the parents or relations are poor, and not able to pay as aforesaid, and this be certified by the minister and churchwardens of the parish to the ordinary, such children are to be taught gratis.

“And whereas some of the poorer sort may have just cause, and their necessities require it, to keep their children at home for several weeks in the summer and harvest; such persons shall not be liable to the penalties aforesaid, provided they do (and they are hereby strictly required to) send such children, during such absence from school, every third Sunday to the parish church, at least one hour before evening service, there to be taught by the schoolmaster, to prevent losing their learning; and if any schoolmaster shall neglect his duty, and complaint be made and proved, he shall be discharged, and another placed in his stead at the

discretion of the ordinary; and every rector, vicar, or curate shall, the first week of every quarter, visit the petty school, and take an account in a book of improvement of every child, to be produced as often as the ordinary shall call for it.

“ 10. For the more effectual suppression of vice, &c., the ministers, and churchwardens, and chapter-quest shall, the last Sunday of every month, after evening prayers, set down in writing the names of all such persons as without just cause absent themselves from church; of parents, masters, and mistresses who neglect to send their children and servants to be catechised; of parents and guardians who send not their children to school; and all other matters they are bound by their oaths to present. And, that they may conscientiously discharge their duty, the Articles of Visitation are to be read to them at every such meeting; and this is to be done under pain of the severest ecclesiastical censures.

“ Now, forasmuch as some of the orders and constitutions in this Synod agreed unto are such as do require the authority of the civil power to make them effectual to the ends they are designed, the bishop and archdeacon are earnestly desired to procure confirmation from the lord, his council, and the twenty-four keys, to the glory of God and the welfare of His Church.

“ And for the better government of the Church of Christ, for the making of such orders and constitutions as shall from time to time be found wanting, and that better inquiry may be made into the execution of those that are in force, there shall be (God willing) a convocation of the whole clergy of the diocese on Thursday, in Whitsun-week, every year after this, at the Bishop's Chapel, if his lordship be within this isle, or as soon as conveniently after his return.

“ And that by these constitutions we may more effectually oblige ourselves and others, we do each of us subscribe our names, this 3rd day of February, 1703.”

For about twenty years, the due observance of these excellent constitutions made the Diocese of Man an image of those happy times when the "multitude of them that believed were of one mind, one heart, one soul." The number of the clergy increased, new churches and schools were built, and the laity became more impressed with a sense of the privileges and duties of their Christian profession; so that Lord-chancellor King observed, "if the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man."

But the quietude of the Church, no less than of individuals, is seldom of long continuance; for it would seem as if, in either case, suffering were necessary to prevent that indifference and self-confidence which uninterrupted prosperity so generally occasions.

About the year 1720, a spirit of insubordination, and its twin sister infidelity, the natural result of Hoadley's pernicious views, was fearfully prevalent in England; for the propagation of which, the licentiousness of the press was too ready an engine. By this means it was that the country became accursed with an unsound popular literature; and works of the most demoralising principles were permitted to spread their poison in every direction. It was not long before this moral pestilence reached the happy Isle of Man.

Bishop Wilson used all the influence of his station to suppress the work and to counteract the evil of which it was the occasion. But the strenuous efforts of the good bishop were soon to be frustrated. The governor, Captain Horne, an ignorant and cruel man, who, from his position, might have been expected to aid in denouncing what so obviously aimed at the destruction of the very authority which he himself possessed, became a most violent partisan of the odious principles advocated in the "Independent Whig," and did all in his power to impede the operation of that ecclesiastical discipline

which was found so useful in checking them. Personal pique—the origin of most opposition—probably led to this conduct; for the governor's wife having been found guilty of slandering a lady in the island, the bishop commanded her to be refused the Eucharist until she asked forgiveness for the great injury she had done. This raised the governor's resentment; and when his chaplain, Archdeacon Horrobin, had violated the bishop's command by admitting Mrs. Horne to communion, the governor defended the archdeacon against the suspension pronounced upon him for his disobedience.

It was on account of the suspension of this man that the governor summoned the bishop and his vicars-general to a mock trial, "during which they were treated in the most contemptuous manner imaginable, and for several hours were made to stand like criminals at the bar." The result is well known. The tyrannical governor fined the bishop £50, and his two officials £20 each, for presuming to exercise the power of suspension; and when they conscientiously refused to pay such an illegal demand, the governor sent a party of soldiers to convey the prelate and his clergy to Castle Rushen (St. Peter's Day, 1722,) where they were kept confined for nine weeks, no one being admitted within the walls to see or converse with them.

Although it is a melancholy thing to contemplate so devoted a servant of his Lord thus falling into the hands of wicked men, torn from his family and diocese, and condemned to the privations of a prison, where both his health and fortune received injuries from which they never recovered, it is consoling to reflect how truly God's promises of protecting those who trust in Him, and of confounding the counsels of the ungodly, were here accomplished. Not only was the governor's iniquitous sentence reversed, and his tyranny justly rebuked by his superiors in England, but Bishop Wilson found his imprisonment

the occasion of much spiritual improvement. Thence he addressed pastoral letters to his clergy, scarcely inferior to those of St. Cyprian under somewhat similar circumstances. Here he offered the most earnest of his prayers; here he formed the plan of translating the Scriptures into the Manx language; and here we have his own testimony for asserting that he governed his diocese better than ever he did during his long episcopate. His character, too, as a confessor, and meek and patient sufferer for the truth's sake, hereby acquired its brightest lustre.

The bishop's appeal was heard before the lords-justices in council, July 18th, 1723, and the proceedings of the governor were reversed, as extrajudicial and irregular; and the fines were ordered to be restored to the bishop and his vicars-general. The king, some time after, offered him the Bishopric of Exeter, then vacant, to reimburse him for his losses; but the unambitious prelate could not be prevailed upon to quit his own diocese; upon which his majesty promised to defray his expenses out of the privy purse, and gave it in charge to Lord Townsend, Lord Carlton, and Sir Robert Walpole, to remind him of it; but the king going soon afterwards to Hanover, and dying before his return, this promise was never fulfilled. The only recompense he had was by a subscription set on foot by the Archbishop of York, amounting to £300,—not a sixth part of the expenses of his application to the crown. He was advised to prosecute the governor, in the English courts of law, to recover damages; but this he could not be persuaded to do. After this absence from his diocese of eighteen months, which he had spent mostly in London, he returned to the island, and resumed his exemplary course. In 1735, he came to England, for the last time, to visit his son.

It was not to be expected that a man like Bishop Wilson could visit England without creating that impression which the moral influence of a good name

always more or less produces. On being introduced at court, where he appeared in his usual simple dress, having a small black cap on his head, with flowing silvery hair, and his shoes fastened with leather thongs instead of buckles, George the Second was so struck with his venerable appearance, that the king rose to meet him, and, taking him by the hand, said, "My lord, I beg your prayers." Wherever he went, the people knelt before him, and implored his blessing.

Wilson was particularly noticed by Queen Caroline, who, though an unbeliever herself, was truly feminine in her admiration of every thing distinguished. She was very desirous of keeping him in England; but he could not be prevailed upon to quit his poor diocese, the value of which did not exceed £300 a-year. On his return he visited the Diocese of York at the request of Archbishop Blackburn, and confirmed upwards of fifteen thousand persons. In 1739, on the death of the Earl of Derby without issue, the lordship of Man, as a barony in fee, became the property of the Earl of Athol, who had married the heiress of the late Earl of Derby. In his latter days, Bishop Wilson formed a plan for translating the New Testament into the Manx language; but he did not live to make any further progress than to translate the four Gospels, and print that of St. Matthew. This important work was completed by his successor, Dr. Mark Hildesley, (*See Hildesley*). This seems to have been the last concern of a public nature in which he was engaged, beyond the immediate duties of his bishopric, which he continued to execute to the latest period of his life, notwithstanding the infirmities naturally attending his great age. He had attained his ninety-third year, when, in consequence of a cold caught by walking in his garden in very cold weather, after reading evening prayers in his own chapel, he was confined for a short time to his bed, and expired March 7th, 1755. He was interred in the church-yard of Kirk-

Michael, almost the whole population of the island attending the funeral, and lamenting their loss.

His works consisting of religious Tracts, most of which have been repeatedly printed separately, and extensively circulated, and of Sermons, were collected by his son, and published in 1780, 2 vols. 4to, and reprinted in 2 vols. folio, by the editor, the Rev. Clement Cruttwell, who also edited, in 1785, an edition of the Bible in 3 vols. 4to, with Notes by Bishop Wilson, and various readings from the older English versions.—*Stowell. Teale.*

WINCHESTER, THOMAS.

THOMAS WINCHESTER was born at Faringdon, in Berkshire, where his father was a surgeon. The year of his birth is not known. He was first a chorister, then a demy of Magdalen College, Oxford; M.A., 1736; B.D. in 1747; D.D. in 1749. In 1761, he resigned his fellowship to which he had been elected in 1747, on being presented to the Rectory of Appleton, in Berkshire. He also had the curacy of Astley Chapel, near Arbury, in Warwickshire, a donative given him by Sir Roger Newdigate. He also wrote some letters in the Gentleman's Magazine on the Confessional Controversy, and topics arising from it. The only separate publication from his pen was published, but without his name, in 1773, under the title of A Dissertation on the XVIIth Article of the Church of England; wherein the Sentiments of the Compilers and other Contemporary Reformers, on the subject of the Divine Decrees, are fully deduced from their own Writings; to which is subjoined a short Tract, ascertaining the Reign and Time in which the Royal Declaration before the XXXIX Articles was first published. This work was reprinted in 1803, with a biographical preface from the pen of the elder Archdeacon Churton, from which this account is taken.

WISHART, OR WISCHEART, GEORGE.

GEORGE WISHART, OR WISCHEART was born in East-Lothian, in 1609, and was educated in the University of Edinburgh, where he graduated, and entered into holy orders. He became minister of North Leith and one of the professors of the University of St. Andrews. But in 1639, he was deposed by the triumphant Dissenters, for reading the Liturgy, preaching Anti-Calvinism, and protesting against the Covenant. For his attachment to the cause of loyalty and Episcopacy, he was more than once thrown into prison and treated with extreme severity. When the gallant Marquis of Montrose had swept away the force of the Covenanters, and was approaching Edinburgh in triumph, Wishart was one of a deputation of cavalier prisoners whom the terrified citizens sent to implore his clemency. From that time, he remained with the marquis as his chaplain, and subsequently wrote his life in elegant Latin—a work little valued in Scotland, but which was eagerly read, and went through many editions, on the continent. The Covenanters to show their hatred of this work, and how keenly they felt the truth of its statements, tied it round the neck of Montrose, when they afterwards executed him! Wishart then went abroad, and became chaplain to Elizabeth, Queen of Bohemia, with whom he came to England to visit her nephew Charles II., after his majesty's happy restoration. He had first the Rectory of Newcastle conferred on him; and on the re-establishment of Episcopacy in Scotland, he was made Bishop of Edinburgh, and consecrated at St. Andrews, in June, 1662. In that situation, he distinguished himself by returning good for evil to his former enemies the Covenanters, and especially by his kindness to the captive insurgents, after their defeat at Pentland. He died in

1671, and is buried in the Abbey Church of Holyrood, where there is a handsome monument to his memory.—*Keith. Lyons.*

WITHERSPOON, JOHN.

JOHN WITHERSPOON, a missionary of the Scottish Kirk, a native of Yester, in the neighbourhood of Edinburgh, born 1722. Having received a theological education in the University of the Northern Metropolis, he was ordained according to the Presbyterian forms to the Parish of Beith, and afterwards officiated at Paisley, till in 1768 he crossed the Atlantic, and became president of Princetown College, in America. He was the author of a Tract written in condemnation of Theatrical amusements; three volumes of Devotional Essays; Ecclesiastical Characteristics; and some Sermons on Miscellaneous Subjects. His death took place at Princetown, in 1794.—*Prot. Dissenters' Mag.*

WITSIUS, HERMAN.

HERMAN WITS, or, as he is commonly called, WITSIUS, was born at Enkhuysen, a town of West-Friesland, in 1636. In 1651, he was sent to the University at Utrecht. He was called to the ministry among the Dutch Calvinists, in 1657. He so distinguished himself by his abilities and learning, that he was chosen theological professor, first at Francker, afterwards at Utrecht, and lastly at Leyden. He applied himself assiduously to the study of the oriental languages, and was well versed in all the branches of learning necessary to form a divine. He died in 1708.

His writings are numerous, and some of them are still in use. The most remarkable are:—*Ægyptiaca, et Decaphylon, sive, de Ægyptiacorum Sacrorum cum*

Hebraicis collatione Libri tres, et de Decem Tribubus Israelis Liber singularis, accessit Diatribe de Legione Fulminatrice Christianorum, sub Imperatore Marco Aurelio Antonino, Amst. 1683, and 1696, 4to; and, The Economy of the Covenants between God and Man, in 3 vols. 8vo.—*Life extracted from Dr. Mank's Funeral Oration.*

WOLSEY, THOMAS.

THE Life of CARDINAL WOLSEY belongs to a history of statesmen rather than to ecclesiastical biography, but it must not pass entirely unnoticed in these pages. Thomas Wolsey was born at Ipswich, in the year 1471. The common tradition is that he was the son of a butcher. But Dr. Fiddes asserts that he can discover no authentic ground for such a report, and he shews that his father was possessed of some property. He was probably a tradesman in humble life, who had realised a competence, and who thought to raise the station of his family by destining his son Thomas for holy orders. Wolsey, at the age of fifteen, was a student in Oxford, and had already obtained the degree of B.A. which procured him at the university the name of the boy-bachelor. Few, so young, with all the advantages of rank and affluence, attained, in that age, academical honours. Continuing to prosper in philosophy, he was elected a fellow of Magdalen College, Oxford, appointed a tutor of the school, and entrusted to educate the three sons of the Marquis of Dorset. The proficiency which the young noblemen made under his tuition, and his own conversational accomplishments, displayed while passing the Christmas holidays with their father, procured him the patronage of the marquis, who afterwards rewarded him with the Rectory of Lymington, in Somersetshire.

He was at this time bursar of Magdalen College; but

having, without a sufficient warrant, applied the funds to complete the great tower of the buildings, he found himself obliged to resign. The tower is one of the ornaments of Oxford, and may be regarded not only as a specimen of his taste in architecture, but as a monument of that forward spirit, and intrepid disrespect of precedents, which he so amply manifested in greater affairs.

Among his pupils at Oxford was the Marquis of Dorset, who in 1500, presented him to the Rectory of Lymington in Somersetshire. Here Wolsey's conduct as an ecclesiastic was disgraceful, and being concerned in one of the riots of a fair in the neighbourhood, he was placed in the stocks, as was generally reported in his life-time, or subjected to some other punishment equally disgraceful. The circumstance rendered his residence at Lymington unpleasant, and nothing shows the laxity of the Church's prevalent disregard of morals among ecclesiastics before the Reformation more plainly than the fact, that, to extricate himself from this difficulty, Wolsey had interest to have himself promoted to the office of chaplain in the household of the Archbishop of Canterbury, Henry Dean. The apology for Wolsey is only a further condemnation of the ante-Reformation Church, namely, that he only entered into orders to have the way for secular employment. He had now, however, "sown his wild oats," and had an opportunity in the archbishop's household to make known his wonderful talents and intellectual power.

At the death of the archbishop, he went to Calais, where Sir Richard Nanfan, then treasurer, appointed him to manage the business of his office. In this situation, Wolsey conducted himself with so much discretion, that Sir Richard was induced to exert his influence to procure him promotion, and succeeded in getting him nominated one of the chaplains to the king.

Wolsey, when he obtained this situation, possessed

many of those endowments which at court, are often more advantageous than virtues. He spoke and acted with a generous assurance; and that superiority of deportment which, in the glare of his full fortune, was felt so like arrogance, seemed then only calculated to acquire and secure respect. In the performance of his duty, he had frequent opportunities of improving the impression of his exterior accomplishments; and his advancement accompanied the development of his talents. The abbot of the rich Monastery of St. Edmund appointed him to the Rectory of Redgrave, in the Diocese of Norwich; Fox, Bishop of Winchester, who at that time held the privy-seal, and Sir Thomas Lovell, then chancellor of the exchequer, also distinguished him by their friendship. They thought that his uncommon capacity might be usefully employed in affairs of state; and, accordingly, while the treaty of marriage was pending, between the King and Margaret the dowager of Savoy, they proposed him as a fit person to be sent to her father, the Emperor Maximilian, on that business. The king had not before particularly noticed Wolsey; but, after conversing with him on this subject, he was satisfied with his qualification, and commanded him to be in readiness for the embassy.

The court was then at Richmond, from which Wolsey proceeded, with his despatches, to London, where he arrived about four o'clock in the afternoon. He had a boat waiting, and in less than three hours was at Gravesend. With post-horses, he got, next morning, to Dover, reached Calais in the course of the forenoon, and arrived the same night at the imperial court. The emperor, informed that an extraordinary ambassador had come from England, immediately admitted him; and the business, being agreeable, was quickly concluded. Wolsey, without delay, returned. He reached Calais at the opening of the gates; found the passengers going on board the vessel that brought him from England;

embarked; and, about ten o'clock was landed at Dover. Relays of horses having been provided, he reached Richmond the same evening. Reposing some time, he rose, and met the king as he came from his chamber to hear the morning service. His majesty, surprised, rebuked him for neglecting the orders with which he had been charged: "May it please your highness," said Wolsey, "I have been with the emperor, and executed my commission, to the satisfaction, I trust, of your grace." He then knelt, and presented Maximilian's letters. Dissembling the admiration which such unprecedented expedition excited, the king inquired if he had received no orders by a pursuivant sent after him? Wolsey answered, that he had met the messenger as he returned; but, having preconceived the purpose for which he was sent, he had presumed, of his own accord, to supply the defect in his credentials, for which he solicited his majesty's pardon. The king, pleased with this foresight, and gratified with the result of the negotiation, readily forgave his temerity; and commanding him to attend the council in the afternoon, he desired that in the meantime he would refresh himself with repose. Wolsey, at the time appointed, reported the business of his mission with so much clearness and propriety, that he received the applause of all present; and the king, when the Deanery of Lincoln became vacant, bestowed it on him unsolicited.

It has been alleged that Bishop Fox, in order to counteract the power of the Earl of Surrey, who then monopolized almost the whole favour and patronage of the crown, was induced to promote, and avail himself of, Wolsey's rising genius. Whatever were his motives, it may be inferred, that the personal merits of Wolsey were beginning to awaken the envious apprehensions of that sordid race, who ascribe the prosperity of others to any cause rather than to the efforts of ability, and to whom talents form a matter of offence. Wolsey had not long

been Dean of Lincoln, when Henry VII. died (22nd of April, 1509,) and was succeeded by his only surviving son, then in the eighteenth year of his age.

Wolsey was now in his thirty-eighth year. Notwithstanding his high station in the Church, he frequented the entertainments of the young courtiers with the license of a dissipated layman, and this without rebuke; a circumstance which again reminds us of the need of a reformation. The Marquis of Dorset, who had now succeeded to the honours of his family, was still Wolsey's friend, and was the intimate companion of the king. In his company, Wolsey probably obtained opportunities of studying the temper and inclinations of his master, and of recommending himself to his serious favour by the knowledge of public affairs which, in the midst of pleasure and dissipation, he dexterously took occasion to display. Riches and honours flowed in upon him. In the first year of Henry, he received a grant of lands and tenements in London, was admitted to the privy council, and appointed almoner. Soon after, the king gave him the Rectory of Torrington, made him canon of the Collegiate Church of Windsor, and registrar of the order of the garter. Archbishop Bambridge appointed him to be a prebendary in the Cathedral of York, (1512,) where he was soon advanced to the deanery; and the pope, informed of his increasing ascendancy over the monarch, allowed him to hold benefices to the amount of two thousand marks annually, (though consisting of more than three parochial churches,) if a precedent for such a dispensation could be found in the records of England. But no particular office in the state was committed to his charge until after the French war, in 1513.

When the king had determined on an invasion of France in conjunction with the Emperor Maximilian, the commissariat of the army was committed to Wolsey. On the taking of Tournay, in Flanders, Henry appointed

him bishop of that city, as an easy way of providing him with an income. In 1514, he was advanced to the See of Lincoln, and, eight months after, he was translated to that of York. In the year 1515, he was made Cardinal of St. Cecilia, and soon after Lord High Chancellor of England. Henceforth he may be considered as the prime minister of England, and perhaps the secular historian may find it difficult to point to a more gifted, powerful, or patriotic statesman in any country. So long as Henry was under the guidance of Wolsey, the conduct of that tyrannical prince was respectable, and through his minister he controlled the affairs of Europe. Wolsey, however, was in advance of the age, and his wisdom was not fully appreciated till modern times. His arrogance, contempt of others, his ambition and ostentation, created him enemies, whom he would not condescend to conciliate, though we may perceive from the interesting work of Cavendish, that his ostentation was founded on principle and was not merely an indulgence of his personal pride. He lived in an age, when unless those who were high in station maintained great state they were sure to be despised, and he, being of low birth, was anxious to comport himself as a nobleman. But great as Wolsey was as a statesman, the very circumstances which conduced to his greatness add to his disgrace as an ecclesiastic. It was with the eye of a statesman that he looked upon the Church, and his sagacity perceived that unless the Church were reformed, it would become a public nuisance. Wolsey was a reformer, but his object was to strengthen the papacy by correcting abuses, and by restraining the licentiousness of the clergy. He obtained, therefore, a Bull which conferred on him a legatine right to visit all the monasteries of the realm, and to suspend the pontifical laws in England, at discretion, during the whole year. His motive, at first, for seeking this commission, was to reduce the swarm of monks, who, from the days of the Saxon kings, had con-

tinued to multiply. He regarded them as consuming locusts, a reproach to the Church, and wasteful to the State, and he resolved to convert their habitations into cathedrals and colleges, with the view of restoring the clergy to the mental superiority which they anciently possessed over the people. The rumour of an innovation so terrible alarmed all the ecclesiastical orders. Their clamour was loud, incessant, and almost universal. Every levity that the upstart reformer had committed was brought before the public and magnified to the utmost; and, as if it could diminish the worthlessness of his brethren, it was alleged to be little less than monstrous, that a man so prone to the pleasures of life himself, should abridge the sensualities of others. Those who were free from the reprobate inclinations with which the priesthood were charged in the bull, exclaimed against the generality of the charge, and the criminals were enraged at the prevention and punishment of their infamies.

By virtue of his commission, Wolsey, as legate, instituted a court, which he endowed with a censorial jurisdiction over the priesthood. It was empowered to investigate matters of conscience, conduct which had given scandal, and actions which though they escaped the law might be found contrary to good morals. The clergy furnished abundant employment to this inquisitorial institution; and as the fines were strictly levied, and the awards sternly executed, it enhanced their exasperation against the founder.

At the death of Leo X., Wolsey aspired to the tiara. It was the legitimate object of ambition to the ecclesiastical statesman, and on this and on the other vacancies, Wolsey became one of the candidates, without subjecting himself to any mean artifices to obtain it, and without evincing any improper mortification when he failed. He must have been conscious that his failure was to be attributed to the fears which the superiority of his genius excited.

The unpopularity of Wolsey among the clergy must have increased when they saw the greediness with which he grasped at pluralities in the Church. In 1513, the pope granted him the administration of the bishopric of Bath and Wells, and the king bestowed upon him its temporalities. This see with those of Worcester and Hereford, which the cardinal likewise formed, were filled with foreigners, who were allowed non-residence, and compounded for this indulgence by yielding a share of the revenues. It is to be remembered, however, that he would regard this wealth as the salary of the chancellorship, for which probably he received no direct pay. And though, of the immense riches which he derived from his various preferments some were no doubt spent in luxuries which left only a sorrowful remembrance, still the greater part was employed in those magnificent edifices which have immortalised his genius and spirit. In 1514, he began to build the palace at Hampton Court, and having finished it, with all its sumptuous furniture, in 1528, he presented it to the king, who in return gave him the palace of Richmond for a residence. In this last-mentioned year, he acceded to the bishopric of Winchester by the death of Fox.

As a statesman, Wolsey perceived the importance of giving encouragement to literature, and literary men found in him a patron; but the history of his munificence to literature relates chiefly to public institutions. The character of his mind fitted him to act happily only with wide and prospective considerations. The warmth of his temper, and the pride of conscious greatness, however high his aims, and noble his motives, rendered him harsh in familiar intercourse, and unqualified to acquire the affection of those men of endowment and knowledge whom ostentation invited to his house, and affluence entertained. The court happened to be at Abington in the year 1523, and a deputation of the heads of the colleges being sent from Oxford to pay the compliments

of the university, the queen was afterwards induced to visit that city, accompanied by Wolsey. They were received with the customary ceremonies; and the cardinal, in reply to the oration which was addressed to him, declared, that he had the interests of his parental university much at heart, and that he was desirous of substantially evincing his filial attachment. He accordingly proposed to found certain public lectures, and offered to undertake the revisal of the statutes, which were at variance in tenour with one another, and adverse in spirit to the prosperity of learning. These proposals were gladly received, and letters on the subject were without delay sent to the chancellor, Archbishop Warham. This jealous and captious old man was sensibly affected by everything that tended to the aggrandisement of Wolsey; and therefore, although he could not possibly object to the instituting of the lectures, he strenuously opposed the plan of committing to him the revision of the statutes. In the end, however, he was constrained to yield his personal antipathy for the public advantage; and the senate in full convocation decreed, that the laws should be placed in the cardinal's hands to be corrected, reformed, changed, or expunged, as he in his discretion should think fit. Cambridge soon after adopted the same measure, and even exceeded Oxford in adulation. The address voted on the occasion declared, that the statutes were submitted to be modelled according to his judgment, as by a true and settled standard; for he was considered as a man sent by a special order of divine providence for the benefit of mankind. In order to evince still more the unlimited extent of this confidence, the senate conferred on him the power for life of legislating for the university; and proposed to honour his memory with perpetual yearly commemorations. These acts of homage, in themselves remarkable proofs of the ready subserviency of public bodies to the existing powers, are worthy of observation, as they form an im-

portant era in the history of English literature. From the date of the revisal of the statutes by cardinal Wolsey, the progress of popular learning and the improvement of the language were rapid and extraordinary in the universities; in which, prior to that epoch, there was scarcely a member distinguished by any proficiency in practical knowledge.

He now aspired to the honour of being the founder of a college in Oxford. But he proceeded in his own peculiar way. He did not think of denying himself that he might effect his object, but, anticipating the conduct of modern statesmen, he merely devised the means of a re-appropriation of the funds at the disposal of the public. As we have seen, he had determined to suppress the monasteries which, with several honourable exceptions, had become nests of idleness and immorality throughout the land, and he now determined that the confiscated property should be dedicated to the advancement of learning. By two bulls, the one dated 1524, the other 1525, Wolsey obtained of Pope Clement VII. leave to enrich his college by suppressing twenty-two priories and nunneries, the revenues of which were estimated at nearly £2,000; but, on his disgrace, some of these were given by the king for other purposes. The king's patent, after a preface paying high compliments to the cardinal's administration, enables him to build his college principally on the site of the priory of St. Frideswide; and the name, originally intended to be "The College of Secular Priests," was now changed to Cardinal College. The secular clergy in it were to be denominated the "dean and canons secular of the Cardinal of York," and to be incorporated into one body, and subsist by perpetual succession. He was also authorised to settle upon it £2000 a year clear revenue. By other patents and grants to the dean and canons, various church livings were bestowed upon them, and the college was to be dedicated to the praise, glory and honour of the

Holy Trinity, the Virgin Mary, St. Frideswide and All Saints.

With respect to the constitution of this college, there is a considerable variation between the account given by the historian of Oxford, and that by Leonard Hutten, canon of Christ Church, in 1599, and many years sub-dean. His manuscript, now in the possession of the college, and quoted in the *Monasticon*, states that, according to Wolsey's design, it was to be a perpetual foundation for the study of the sciences, divinity, canon and civil law, also the arts, physic, and polite literature, and for the continual performance of divine service. The members were to be, a dean, and sixty regular canons, but no canons of the second order, as Wood asserts.

Of these Wolsey himself named the dean and eighteen of the canons. The dean was Dr. John Hygden, president of Magdalen College, and the canons first nominated were all taken from the other colleges in Oxford, and were men of acknowledged reputation in their day. He afterwards added others, deliberately, and according as he was able to supply the vacancies by men of talents, whom he determined to seek wherever they could be found. Among his latter appointments from Cambridge, we find the names of Tyndal and Frith, the translators of the Bible, and who had certainly discovered some symptoms of so-called heresy before this time. Cranmer and Parker, afterwards the first and second Protestant Archbishops of Canterbury, were also invited, but declined: and the cardinal went on to complete his number, reserving all nominations to himself during his life, but intending to bequeath that power to the dean and canons at his death. In this, however, he was as much disappointed as in his hopes to embody a force of learned men sufficient to cope with Luther and the foreign reformers, whose advantage in argument he conceived to proceed from the ignorance which prevailed among the monastic clergy.

The society, as he planned it, was to consist of one hundred and sixty persons, according to Wood, or, omitting the forty canons of the second order, in the enumeration of whom Wood was mistaken, one hundred and forty-six; but no mention could yet be made of the scholars who were to proceed from his school at Ipswich, although had he lived, these would doubtless have formed a part of the society, as the school was established two years before his fall. This constitution continued from 1525 to 1529-30, when he was deprived of his power and property, and, for two years after, it appears to have been interrupted, if not dissolved. It is to his honour that in his last correspondence with secretary Cromwell and with the king, when all worldly prospects were about to close upon him, he pleaded with great earnestness, and for nothing so earnestly, as that his majesty would be pleased to suffer his college at Oxford to go on. What effect this had, we know not; but the urgent entreaties of the members of the society, and of the university at large, were at length successful; while at the same time the king determined to deprive Wolsey of all merit in the establishment, and transfer the whole to himself. The subsequent history of Christ Church it would be unnecessary to detail in this place.

The school at Ipswich was intended to be a nursery for his college at Oxford. In this, like Henry VI., in establishing his colleges at Eton and Cambridge, Wolsey designed to follow the example of the illustrious William of Wykeham.

But Wolsey's designs were interrupted by his fall, the circumstances of which are well known. He fell through the intricacies in which he was involved by his inability to adjust the claims of a divided allegiance. When he found Henry determined upon a divorce from Queen Katharine, he did what in him lay to further his wishes. When the pope, under fear of the emperor, determined not to proceed in the matter of the divorce, Henry ex-

pected Wolsey to sustain the obloquy of the Roman Consistory by pronouncing sentence of divorce. Wolsey demurred. His mind was filled, as a statesman, with the idea of a great spiritual empire, to controul the states of Europe, and a rupture with Rome was more than he could endure. Henry with the mean spirit of a tyrant, permitted him to be impeached and insulted, but never lost his affection for him; he hoped that Wolsey would yield, and on his yielding would have restored him to power.

In 1529, Wolsey was impeached in parliament; but so impossible was it to substantiate a charge of high-treason against him, that the charges were repelled by the house of commons. He was, however, banished to York, his enemies knowing that Henry's affections were not alienated from his faithful friend and minister, and fearing his influence if he remained in the vicinity of the court. Wolsey's conduct at York was characteristic. We have no sign of repentance exhibited by him; he seems to have known little of religion; but he directed his powerful mind to ecclesiastical affairs, and intended still to act the statesman on a smaller scale. He was ambitious to shew the world what an archbishop ought to be. He was preparing to be enthroned on the Monday after All Saints'-day; and was in high spirits, being flattered by several friendly messages from the king. He probably thought that he had now discovered the way of reconciling his duty to both his sovereigns. He was willing to be dismissed from the Royal council, rather than rebel against the pope: he was prepared to establish a high character as an ecclesiastic, and hoped to be employed again by the king, when the existing difficulty should be removed. But all his hopes were to be disappointed. His enemies triumphed. The Friday before his enthonization he was arrested for high-treason. He now sunk under his misfortunes. As he proceeded by slow journeys to London, he stop-

ped at Leicester, and there, on the 29th of November, 1530, he died.—*Cavendish. Fiddes. Galt.*

WOMOCK, LAWRENCE.

LAWRENCE WOMOCK was born in 1612, and, as his father was rector of Lopham in the county of Norfolk, Lopham was probably his native place. He went to Cambridge in 1629, being first a pensioner and afterwards a scholar of C.C.C. He graduated in 1632; he became M.A. in 1639. In 1642, he succeeded his father, as is supposed, at Lopham; but he was ejected by the Dissenters in their ascendancy and subjected to much persecution, being imprisoned on account of his principles. After the restoration, however, he was promoted, by letters mandate, to the degree of D.D., and made both Archdeacon of Suffolk and a prebendary of Ely. In 1662, he was presented to the Rectory of Horningsheath, in Suffolk, and in 1663, to that of Boxford, in the same county. In 1683, he was advanced to the Bishopric of St. David's. He died in 1685. He took an active part in the controversies of the times. His chief publications, besides some single Sermons, are, *Beaten Oyle for the Lamps of the Sanctuarie*,—this is a defence of the Liturgy; *The Examination of Tilenus before the Triers*; *Arcana Dogmatum Anti-Remonstrantium*,—this was written against Baxter, Hickman, and the Calvinists; *The Result of False Principles*; *Uniformity Re-asserted*; *The Solemn League and Covenant Arraigned and Condemned*; *An Antidote to Cure the Calamities of their Trembling for Fear of the Arke*; *the Verdict upon the Dissenter's Plot*; *Two Letters containing a farther Justification of the Church of England, London, 1682*; *Suffragium Protestantium*, wherein our Governors are justified in their Impositions and Proceedings against Dissenters; *Meisner also*, and *the Verdict rescued from*

the Cavils and Seditious Sophistry of Dr. Whitby's Protestant Reconciler, London, 1683, 8vo.

WORTHINGTON, JOHN.

JOHN WORTHINGTON was born at Manchester, in the beginning of February, 1617-18. Going to Cambridge he became fellow of Emmanuel College. He complied with the times, and when Dr. Richard Sterne was ejected by the Dissenters from the headship of Jesus College, he received that appointment; he had to resign his usurped office at the Restoration; but again complying with the times, he was presented to the cure of St. Bene't Fink, London; and soon after the fire of London he was presented to the living of Ingoldsby, near Grantham, in Lincolnshire, and to a prebend of Lincoln Cathedral. He died in 1671, at Hackney, where he had resided as lecturer to the church. His funeral sermon was preached by Tillotson, who edited his *Select Discourses*, in 1725, 8vo. He published, *Form of Sound Words, or a Scripture Catechism*; *The great Duty of Self-Resignation*; *The Doctrine of the Resurrection considered*. His work on *Self-Resignation* was much esteemed and recommended by the late Bishop Jebb.—*Birch's Tillotson*.

WORTHINGTON, WILLIAM.

WILLIAM WORTHINGTON was born in 1703, at some place in Merionethshire. He received his primary education at Oswestry School, and thence proceeded to Jesus College, Oxford. He became D.D. in 1757. He was presented by Bishop Hare to the Vicarage of Llanyblodwell in the county of Salop, whence he was removed to Llanrhayader, in Denbighshire. He had a stall in the Cathedral of St. Asaph. He afterwards ob-

tained a stall in York Cathedral from Archbishop Drummond. He died at his living of Llanrhayader, in Denbighshire, in 1778. His principal works are:—Essay on the Scheme and Conduct of Man's Redemption; Historical Sense of the Mosaic Account of the Fall proved; The Evidences of Christianity, deduced from Facts, &c. preached at Boyle's Lectures; The Scripture Theory of the Earth; An Enquiry into the Case of the Gospel Demoniacs; and, a Defence of the same against Farmer, 2 vols. 8vo.—*Nichol's Bowyer*.

WREN, MATTHEW.

MATTHEW WREN was born in the parish of St. Peter-cheap, London, in 1585, and fell under the notice of Bishop Andrewes, while he was yet a boy. He went to Pembroke Hall, Cambridge, in 1601, and became a fellow in 1605; M.A. in 1608.

Bishop Andrewes, who had assisted him in his studies, appointed him his chaplain in 1615, and presented him the same year to the Rectory of Teversham, in Cambridgeshire. In 1621, he was made chaplain to Prince (afterwards king) Charles, whom he attended in that capacity to Spain in 1623. After his return to England, he was consulted by the Bishops Andrewes, Neile, and Laud, as to what might be the prince's sentiments towards the Church of England, according to any observations he had been able to make. His answer was "I know my master's learning is not equal to his father's, yet I know his judgment is very right: and as for his affections in the particular you point at (the support of the doctrine and discipline of the Church) I have more confidence of him than of his father, in whom you have seen better than I so much inconstancy in some particular cases." Neile and Laud examined him as to his grounds for this opinion, which he gave them at large;

and after an hour's discussion on the subject, Andrewes, who had hitherto been silent, said, " Well, doctor, God send you may be a true prophet concerning your master's inclination, which we are glad to hear from you." " I am sure I shall be a true prophet : I shall be in my grave, and so shall you my Lord of Durham (Neile) but my Lord of St. David's (Laud) and you, doctor, will live to see the day, that your master will be put to it upon his head and his crown, without he will forsake the support of the Church."

In 1624, the Rectory of Bingham in Nottinghamshire was conferred upon Mr. Wren, together with a stall in the Church of Winchester. In July, 1625, he was chosen master of Peterhouse, in Cambridge, to which he became a great benefactor, building a great part of the college, putting their writings and records in order, and especially contributing liberally, and procuring the contributions of others towards the beautiful chapel, which was completed and dedicated by him in 1632. In July, 1628, he was promoted to the dignity of Dean of Windsor and Wolverhampton. The same year he served the office of vice-chancellor, and was made registrar of the garter. While he held this office, he composed in Latin, a comment upon the statutes of Henry VIII., respecting the order. This was published by Anstis, in the " Register of the most noble order of the Garter." Ashmole had a high opinion of this work, and regretted that he had not met with it before he had almost finished his " Institution of the Order of the Garter."

In April, 1629, Mr. Wren was sworn a judge of the star-chamber for foreign causes. In 1633, he attended Charles I. in his progress to Scotland, and he had some hand in composing the Liturgy for that country. On his return home, he was made clerk of the closet to his majesty, and was about the same time created D.D. at Cambridge. In 1634, he was installed a prebendary

of Wesminster, and the same year promoted to the Bishopric of Hereford, which he held only until the following year, when he was translated to the See of Norwich, in which he sat two years and a half, and appears to have been very unpopular with the Puritan party. Lord Clarendon informs us that he "so passionately and warmly proceeded against the Dissenting congregations, that many left the kingdom, to the lessening of the wealthy manufacture there of kerseys and narrow cloths, and, which was worse, transporting that mystery into foreign parts." But the author of the *Parentalia* says, "that this desertion of the Norwich weavers was chiefly procured through the policy and management of the Dutch, who, wanting that manufacture, which was improved there to great perfection, left no means unattempted to gain over these weavers to settle in their towns, with an assurance of full liberty of conscience, and greater advantages and privileges than they had obtained in England." This author commends his modesty and humility, particularly in never seeking preferment: but he says too little of his zeal, which was indeed, ardent and active. This drew upon him the unjust imputation of Popery. Nothing seems to have rendered him more hateful and invidious to the parliament, than his standing high in the favour of his sovereign.

In 1636, he succeeded Juxon, as Dean of his Majesty's Chapel, and in May, 1638, was translated to the Bishopric of Ely. He had not enjoyed this above two years, when in December, 1640, the day after the impeachment of Laud, Hampden was sent by the commons with a message to the house of peers, acquainting their lordships that the commons had received informations of a very high nature against Matthew Wren, Bishop of Ely, for setting up idolatry and superstition in divers places, and acting some things of that nature in his own person, and also to signify, that because they hear of his

endeavouring to escape out of the kingdom, some course might be taken for his putting in security to be forthcoming, &c. Their lordships fixed his bail at £10,000 ; and, this being given, he was impeached July 5th, 1641, of high crimes and misdemeanours.

These were contained in twenty four articles, and are as follows. 1. Whereas many chancels of churches during Queen Elizabeth's reign and ever since were flat and ordered to continue as they were by the rubrick, he being Bishop of Norwich, without any lawful authority, enjoined, in 1636, that the same should be raised with two or three, and sometimes four steps, that the communion table placed altar wise might be seen by the people. 2. In the same year he ordered that the communion table, appointed by the rubrick to be placed in the body of the church, should be set at the east end of the chancel. 3. In the same year, he ordered that a rail should be set about the table, within which the minister only should enter, as being too holy for the people : some of whom, as Daniel Weyman, were punished for going within. 4. The more to advance blind superstition, he in the same year, caused all the pews in the church to be so placed, that all the people might kneel with their faces towards the communion table so set altarwise. 5. He in the same year enjoined that, after morning prayer was read in the desk, the minister should go to that table as a more holy place, and read part of the communion service. 6. Both he and his chaplains, used many bowings and other adorations towards it. 7. In the same year, he enjoined all the people to receive the sacrament kneeling. 8. In the same year he enjoined that there should be no sermon in the afternoon on the Lord's Day, or on week days, without his licence ; and no catechising besides such questions and answers as are contained in the common prayer book ; and enjoined ministers to read publicly in the churches the book of sports, and suspended some for disobeying. 9. He ordered that the

different ringing of bells used when there was a sermon and when only prayers should be left off. 10. He prohibited the preaching a preparation sermon, as usual two or three days before the communion. 11. He enjoined, that no minister should pray before sermon, but only move the people to pray in the words of the 50th canon. 12. He ordered all ministers to preach in their hood and surplice. 13. During his being Bishop of Norwich, he ordered several ministers to be excommunicated, suspended, or deprived, for not reading the second service at the communion table. 14. He forced the parishes to contribute towards raising their chancels about the communion table. 15. He harrassed and vexed many with his excommunications, penances, and censures, for not coming up and kneeling at the communion rails, nor standing at the Gospel, &c. 16. By rigorous prosecutions he caused three thousand of the king's subjects, many of whom using trades, employed a hundred poor people each, to go into Holland and other places beyond the sea, where they have set up and taught their manufactures, to the great hindrance of trade, and impoverishing of the people of this kingdom. 17. He often publicly said, he introduced innovations by the king's command; thereby tending to alienate the minds of his subjects from his Majesty. 18. At Ipswich, in 1638, he used idolatrous actions in consecrating the bread and wine, by bowing with his face towards the east, elevating them, and bowing with his face to them when set down on the table. 19. To manifest his Popish affections, he in the same year caused a crucifix to be engraven on his episcopal seal. 20. He has employed commissioners affected to Popery. 21. He has filled up vicarages with his own chaplains, to the injury of the patrons, to whom he had promised the contrary in verbo sacerdotis. 22. He enjoined penance to several churchwardens, for not presenting according to a book of

statutes of his own ridiculous making, and contrived to raise fees. 23. He forced the inhabitants of Norwich to pay two shillings in the pound of their rents as tythes, contrary to the laws of the realm and the ancient usage of that city. 24. He compelled the parishioners to pay excessive wages to parish clerks, threatening to prosecute such as refused in the High Commission Court.

His defence was long and spirited, but, though his life was spared, the Dissenters obtained an order for his being confined in the Tower during their pleasure. And their pleasure it was that he should remain there for eighteen years. He had offers of release from Cromwell, but he disdained the terms, which were an acknowledgment of the favour, and submission to the usurper. When the Restoration drew nigh, he was released in March, 1659, and returned to his palace at Ely in 1660. In May, 1661, he introduced to the convocation the form of prayer and thanksgiving, which is still in use, on the 29th of May. In 1663, he built a new chapel at Pembroke Hall, Cambridge, at his own expence, and settled an estate upon the college for the perpetual support of the building.

Bishop Wren died at Ely House, London, April 24th, 1667, in his eighty-second year, and was buried at Pembroke Hall Chapel. He distinguished himself by some publications; as, 1. "Increpatio Bar Jesu, sive Polemicæ adsertiones locorum aliquot Sacræ Scripturæ ab imposturis perversionum in Catechesi Racoviana, Lon., 1660, 4to, and reprinted in the ninth volume of the *Critici Sacri*. 2. *The Abandoning of the Scots Covenant*, 1661, 4to. 3. *Epistolæ Variæ ad Viros doctissimos*; particularly to Gerard John Vossius. 4, *Two Sermons*; one printed in 1627, the other in 1662. Dr. Richardson made use of some of his MSS. in his *De Præsulibus Angliæ*.—*Chalmers. Biog. Brit.*

WYKEHAM, WILLIAM OF.

WILLIAM OF WYKEHAM.—This illustrious man is justly venerated as the founder of that system of public school education which has made England what it is, and English gentlemen, the leading characters in Europe. He devised a plan which was in advance of his own age, and to which, in principle, the present age adheres. The Body of Statutes which William of Wykeham drew up for his colleges at Winchester and at Oxford was the result of great meditation and much study, and was brought to maturity by long observation and experience. It has, accordingly, been always considered as the model to be followed by founders in succeeding times, and which most of them have copied or closely imitated. The founder of the two St. Mary's Winton Colleges, was born of poor parents, at Wykeham, in Hampshire, in 1324. By some it is said that his father's surname was Long, and by others it is said to have been Perrot. But surnames were not at that time common. A man was called by his Christian name, and, if many who were neighbours bore the same Christian name, he was designated by some personal peculiarity or occupation; and, if he went out into the world, by the place of his birth. The latter was the case with respect to that great man who is known in history as William of Wykeham. It is nearly certain that he did not receive an academical education. But he was noticed early by Uvedale, lord of the manor of Wykeham. And by Uvedale, who was governor of Winchester Castle, William of Wykeham was placed at a school in Winchester, where he was distinguished for his piety and diligence. He employed his leisure hours in acquiring a knowledge of arithmetic, mathematics, logic, divinity, canon and civil law. At an early age he was appointed secretary to his patron, and when he

was only two or three and twenty he attracted the notice of that discerning monarch, King Edward III. These facts are sufficient to shew the early development of those powers which made William of Wykeham the foremost man of his age. To enter into the history of Wykeham's public life would be to give a history of the latter part of the reign of Edward III., and the whole of that of Richard II.; for William of Wykeham was not only a learned divine, he was the most distinguished statesman of his age,—honoured by Edward III., the friend of the Black Prince, beloved by his countrymen, a loyal, and at the same time, a popular patriot. He shared the fate of all statesmen, and was sometimes oppressed by faction; but, in all political difficulties, to his wisdom recourse was had; and his enemies found that it was their best policy to conciliate his friendship; while all history shews that he added to the firmness of a man of principle, the placability of a true Christian. His first ecclesiastical preferment was the Rectory of Pulham, in Norfolk. In 1366, he was consecrated Bishop of Winchester. In 1367, he was made Lord High Chancellor of England, and he retained that office till 1371, when parliament complained of the too extensive power of ecclesiastics. He was forced into office again in the reign of Richard II., but resigned it as soon as he could, wishing to devote himself to his episcopal duties. He found great abuses existing in many charitable institutions, especially in that of St. Cross, the mastership of which some of his predecessors had conferred on their nephews or relations, as a sinecure place, and they had misapplied or appropriated the revenues, while they defrauded or neglected the poor. Those who are so eager to detect existing abuses should remember that, while the abuses should be reformed, they existed in the middle and dark ages, under circumstances much more aggravated than at the present, and without those alleviations, which public

opinion, in a more civilized age, and at a time of greater purity in the Church, cannot fail to supply.

At the same time that Wykeham was thus engaged in the reformation of these charitable institutions, he was forming the plan of a much more noble and extensive foundation of his own, and taking his measures for putting it into execution. He had long resolved to dispose of the wealth which the Divine Providence had so abundantly bestowed upon him, to some charitable use and for the public good; but was greatly embarrassed when he came to fix his choice upon some design that was likely to prove most beneficial, and least liable to abuse. He tells us himself, that upon this occasion he diligently examined and considered the various rules of the religious orders, and compared with them the lives of their several professors; but was obliged with grief to declare, that he could not find that the ordinances of their founders, according to their true design and intention, were at present observed by any of them. This reflection affected him greatly, and inclined him to take the resolution of distributing his riches to the poor with his own hands, rather than to employ them in establishing an institution, which might become a snare and an occasion of guilt to those for whose benefit it should be designed. After much deliberation, and devout invocation of the divine assistance, considering how greatly the number of the clergy had been of late reduced by continual wars and frequent pestilences, he determined at last to endeavour to remedy, as far as he was able, this desolation of the Church, by relieving poor scholars in their clerical education; and to establish two colleges of students for the honour of God and the increase of His worship, for the support and exaltation of the Christian faith, and for the improvement of the liberal arts and sciences; hoping and trusting, that men of letters and various knowledge, and bred up in the fear of God, would see

more clearly, and attend more strictly to the obligations lying upon them to observe the rules and directions which he should give them. Wykeham seems to have come to this resolution, and in some measure to have formed in his mind his general plan, as early as his becoming Bishop of Winchester: for we find, that in little more than two years after, he had made purchases of several parcels of ground in the city of Oxford, which make the chief part of the site of his college there. His College of Winchester, intended as a nursery for that of Oxford, was part of his original plan: for as early as the year 1373, before he proceeded any further in his design for the latter, he established a school at Winchester, of the same kind with the former, and for the same purpose. He agreed with Richard de Herton, that for ten years, beginning from Michaelmas of the year above-mentioned, he should diligently instruct in grammatical learning as many poor scholars as the bishop should send to him, and no others without his leave; that the bishop should provide and allow him a proper assistant; and that Herton, in case of his own illness, or necessary absence, should substitute a proper master to supply his place.

Wykeham's munificence proceeded always from a constant generous principle, a true spirit of liberality. It was not owing to a casual impulse, or a sudden emotion, but was the effect of mature deliberation and prudent choice. His enjoyment of riches consisted in employing them in acts of beneficence; and while they were increasing upon him, he was continually devising proper means of disposing of them for the good of the public; not delaying it till the time of his death, when he could keep them no longer; nor leaving to the care of others what he could better execute himself; but forming his good designs early, and as soon as he had the ability, putting them in execution, that he might have the satisfaction of seeing the beneficial effects of them; and that

by constant observation and due experience he might from time to time improve and perfect them, so as to render them yet more beneficial.

The progress of his generous plans was for some time impeded by political factions and the disturbed state of public affairs. Still William of Wykeham kept his eye steadily on the one great object which has rendered his name immortal. His whole plan was designed at once, and was noble, uniform, and complete. It was no less, says Dr. Lowth, than to provide for the perpetual maintenance and instruction of two hundred scholars, to afford them a liberal support, and to lead them through a perfect course of education; from the first elements of letters, through the whole circle of the sciences; from the lowest class of grammatical learning to the highest degrees in the several faculties. It properly and naturally consisted of two parts, rightly forming two establishments, the one subordinate to the other. The design of the one was to lay the foundations of science, that of the other, to raise and complete the superstructure; the former was to supply the latter with proper subjects, and the latter was to improve the advantages received in the former. The plan was truly great, and an original in its kind: as Wykeham had no example to follow in it, so no person has yet been found, who has had the ability or the generosity to follow his example, except one, and that a King of England, who has done him the honour to adopt and copy his whole design.

The work which demanded his attention at this time, was the erection of his College at Oxford; the society of which he had already completed and established, and that some years before he began to raise the building. For he proceeded here in the same method which he took at Winchester; as he began there with forming a private grammar school provided with proper masters, and maintained and supported in it the full number of

scholars, which he afterwards established in his college; so at Oxford, in the first place, he formed his society, appointed them a governor, allowed them a liberal maintenance, provided them with lodgings, and gave them rules and directions for their behaviour; not only that his beneficence might not seem to lie fruitless and ineffectual while it was only employed in making his purchases of lands, and raising his building, which would take up a considerable time; but that he might bestow his earliest attention, and his greatest care in forming and perfecting the principal part of his design, and that the life and soul, as it were, might be ready to inform and animate the body of his college as soon as it could be finished, and so the whole system be at once completed in every part of it. This preparatory establishment, took place about the same time with that at Winchester, that is, in the year 1373; which agrees with the account that some authors give, that it was seven years before the foundation of the building was laid: but they are mistaken in supposing that there were only fifty scholars maintained by him in this manner; for it appears by the rolls of accompts of New College, that in the year 1376, the society consisted of a warden and seventy fellows, called *pauperes scholares Venerabilis Domini Wilhelmi de Wykeham Wynton Episcopi*; and that it had been established, probably to the same number, at least as early as Sept., 1375. Richard Toneworth, fellow of Merton College, was appointed by him governor of this society, with the title of warden, and a salary of £20 per annum. The fellows were lodged in Blakehall, Herthall, Shulehall, Maydenhall, and Hamerhall; the expence of their lodging amounted to £10. 13s. 4d. per annum. They were allowed each of them 1s. 6d. per week for their commons; and they had proper servants to attend them, who had suitable stipends.

In the year 1379, the bishop completed his several

purchases of lands for the site of his college, and immediately took his measures for erecting his building. In the first place, he obtained the king's patent, granting him licence to found his college: it is dated June 30th, 1379. He procured likewise the pope's bull to the same effect. He published his Charter of Foundation, Nov. 26th following; by which he entitled his college, "Seinte Marie College of Wynchestre, in Oxenford." It was then vulgarly called the New College, which became in time a sort of proper name for it, and in common use continues to be so to this day. At the same time, upon the resignation of Toneworth, he constituted his kinsman Nicholas Wykeham, warden, with a salary of £40 per annum. On the 5th of March following, at eight o'clock in the morning, the foundation stone was laid: the building was finished in six years, and the society made their public entrance into it with much solemnity and devotion, singing Litanies, and marching in procession, with the Cross born before them, at nine o'clock in the morning, on the 14th of April, 1386. The society consists of a warden and seventy poor scholars, clerks, students in theology, canon and civil law, and philosophy: twenty are appointed to the study of laws, ten of them to that of the canon, and ten to that of the civil law; the remaining fifty are to apply themselves to philosophy (or arts) and theology; two of them however, are permitted to apply themselves to the study of medicine, and two likewise to that of astronomy; all of whom are obliged to be in priests' orders within a certain time, except in case of lawful impediment. Beside these there are ten priests, three clerks, and sixteen boys or choristers, to minister in the service of the chapel.

The body of statutes, which Wykeham gave to his college, was a work upon which he bestowed much time and constant attention. It was the result of great meditation and study, assisted, confirmed, and brought

to maturity by long observation and experience. He began it with the first establishment of his society, and he was continually improving and perfecting it almost as long as he lived. And accordingly, it has been always considered as the most judicious and the most complete performance in its kind, and as the best model which the founders of colleges in succeeding times had to follow, and which indeed most of them have either copied or closely imitated.

That the first draught of his statutes was made as early as we have mentioned, appears from a letter of Wykeham himself, which he wrote to the warden of his college, soon after the society had made their first entrance into it. In this letter he speaks of his statutes, as duly published and promulged, and in times past frequently made known unto them. The great care and attention which he employed in revising his statutes from time to time, and in improving them continually, appears very evidently from an ancient draught of them still extant, in which the many alterations, corrections, and additions made in the margin, shew plainly how much pains he bestowed upon this important work; with how much deliberation, and with what great exactness he weighed even the most minute particular belonging to it. The text of these statutes appears, by some circumstances which it is needless here to enlarge upon, to have been drawn up about the year 1386; and therefore they cannot be the first which he ever made, since at that time he speaks of his statutes as often and long before published. At the end of the year 1389, he appointed commissaries to receive the oaths of the warden and scholars of his college to observe the statutes which he then transmitted to them, sealed with his seal; this was a new edition of them, much corrected and improved; for, we suppose, it contained all the marginal alterations and additions above-mentioned. He gave a third edition of his Statutes,

reckoning from the time when his college was finished, still much enlarged and corrected, an ancient copy of which likewise is yet remaining : it was probably of the year 1393. In the year 1400, he appointed another commission for the same purpose, and in the same form with that of the year 1389 : at the same time he sent to his college a new edition likewise of his Statutes, still further revised and enlarged : it is the last which he gave, and is the same with that now in force.

While the bishop was engaged in building his College at Oxford, he established in proper form his Society at Winchester. His charter of foundation bears date Oct. 20th, 1382, by which he nominates Thomas de Cranle, warden, admits the scholars, and gives his college the same name of "Seinte Marie College of Wynchestre." The next year after he had finished his building at Oxford, he began that at Winchester, for which he had obtained both the pope's and the king's licence long before. A natural affection and prejudice for the very place which he had frequented in his early days, seems to have had its weight in determining the situation of it : the school which Wykeham went to when he was a boy, was where his college now stands. The first-stone was laid on March 26th, 1387, at nine o'clock in the morning : it took up six years likewise in building, and the warden and society made their solemn entrance into it, chanting in procession, at nine o'clock in the morning, on March the 28th, 1393. The school had now subsisted near twenty years, having been opened at Michaelmas, 1373.

This college was completely established from the first to its full number of seventy scholars, and to all other intents and purposes ; and continued all along to furnish the society at Oxford with proper subjects by election. It was at first committed to the care of a master and under-master only ; in the year 1382, it was placed under the superior government of a warden. This was the whole

society that made their formal entrance into it, as above-mentioned. Till the college was erected, they were provided with lodgings, in the parish of St. John upon the Hill. The first nomination of fellows was made by the founder on the 20th of December, 1394. He nominated five only, though he had at that time determined the number to ten. But the chapel was not yet quite finished; nor was it dedicated and consecrated till the middle of the next year: soon after which we may suppose that the full number of fellows, and of all other members designed to bear a more particular relation to the service of it, was completed by him. The whole society consists of a warden, seventy poor scholars, to be instructed in grammatical learning, ten secular priests—perpetual fellows, three priests chaplains, three clerks, and sixteen choristers: and, for the instruction of the scholars, a schoolmaster, and an under-master or usher.

The statutes which he gave to his college at Winchester, and which are referred to in the charter of foundation, are as it were the counterpart of those of his college at Oxford; he amended, improved, and enlarged the former by the same steps as he had done the latter; and he gave the last edition, and received the oaths of the several members of the society to the observance of them, by his commissaries appointed for that purpose, Sept, 9th, 1400. In this case he had no occasion to make a particular provision in constituting a visitor of his college; the situation of it coincided with his design, and he left it under the ordinary jurisdiction of the diocesan, the Bishop of Winchester.

Wykeham enjoyed for many years the pleasure,—a pleasure the greatest to a good and generous heart that can be enjoyed, of seeing the good effects of his own beneficence, and receiving in them the proper reward of his pious labours; of observing his colleges growing up under his eye, and continually bringing forth those fruits of virtue, piety, and learning, which he had

reason to expect from them. They continued still to rise in reputation, and furnished the Church and State with many eminent and able men in all professions. Not long after his death, one of his own scholars, whom he had himself seen educated in both his societies, and raised under his inspection, and probably with his favour and assistance in conjunction with his own great merits, to a considerable degree of eminence, became an illustrious follower of his great example. This was Henry Chicheley, Archbishop of Canterbury; who, besides a chantry and hospital, which he built at Higham-Ferrers, the place of his birth, founded likewise All Souls College, in Oxford, for the maintenance of forty fellows, (beside chaplains, clerks, and choristers) who according to Wykeham's plan are appointed, twenty-four of them to the study of theology and philosophy, and the remaining sixteen to that of the canon and civil laws. He gave a handsome testimony of his affection, esteem, and gratitude towards the college in which he had received his academical education, by a considerable present, (£123. 6s. 8d. to be a fund for loans to the fellows on proper occasions,) and by appointing Dr. Richard Andrews, one of that society, and with whom he had contracted a personal acquaintance there, to be the first governor of his own college.

Shortly after this, Henry the Sixth founded his two Colleges at Eton and Cambridge, entirely on Wykeham's plan, whose statutes he has transcribed without any material alteration. While the king was employed in this pious work, he frequently honoured Winchester College with his presence; not only to testify the favour and regard which he bore to that society, but that he might also more nearly inspect and personally examine the laws, the spirit, the success, and good effects of an institution which he proposed to himself for a model. From hence it appears, that his imitation of Wykeham's plan was not owing to a casual thought of his own, or a

partial recommendation from another, or an approbation founded only on common report or popular opinion ; but was the result of deliberate inquiry, of knowledge and experience. He came to Winchester College five several times with this design, and was afterwards frequently there, during his residence for above a month at Winchester, when the parliament was held there in the year 1449. He was always received with all the honours and respect due to so illustrious a guest, and as constantly testified his satisfaction by some memorial of his goodwill and affection towards the society. At one time he made them a present of one hundred nobles to adorn the high altar, with which was purchased a pair of large basons of silver gilt : at another he gave his best robe save one, consisting of cloth of tissue of gold and fur of sables, which was likewise applied to use of the chapel, at others he gave a chalice of gold, two phials of gold, and a tabernacle of gold, adorned with precious stones, and with the images of the Holy Trinity and the Blessed Virgin, of Crystal. He moreover confirmed and enlarged the liberties and privileges which his royal predecessors had granted to that society.

William of Waynflete was schoolmaster of Winchester College, at the time when the king made his first visit, and had been so about eleven years : he had filled that important post with such ability, and had executed his office with such diligence, judgment, and success, that the king, to give his new seminary the greatest advantage it could possibly have, that of an excellent and approved instructor, removed him next year to the same employment at Eton. He soon afterwards made him provost of Eton College, and then by his recommendation Bishop of Winchester. Waynflete continued many years in this station and was thence enabled to become another generous imitator of his great predecessor Wykeham, in his noble and ample foundation of Magdalen College in Oxford. He also paid New College, out of his esteem

for it, and respect to its founder, (for he had never been himself of that Society) the compliment of choosing from thence Dr. Richard Mayhew to be president of his college; and of permitting his fellows to have an equal regard to the members of the same society with those of their own, in the choice of their presidents for the future.

Full of years and honour, and vigorous in body as well as in mind almost to the last, in 1404 William of Wykeham died, leaving by his will a continuation of those acts of munificence and pious charity, which he had begun in his life. If a Wykehamist sometimes regrets that the founder does not lie in one of his own colleges, it must be remembered that Winchester Cathedral where he was interred, is itself one of the triumphs of his skill as well as a memorial of his munificence; the main body of the building, from the tower to the west end, was rebuilt by him. The writer of this article, himself a Wykehamist, has observed with satisfaction and complacency, throughout the work now nearly brought to a close, that from Waynflete to Warham, and from Warham to Howley, Archbishops of Canterbury, no foundation has produced a greater number of sound divines than the two St. Mary Winton Colleges, which owe their existence to the enlightened wisdom and the pious munificence of William of Wykeham.—*Lowth*.

XAVIER, FRANCIS.

FRANCIS XAVIER an eminent Romish missionary was born in 1506, at the castle of Xavier in Navarre, the youngest of a numerous family. In the eighteenth year of his age he was sent to the University of Paris. He was afterwards admitted M.A. and taught philosophy at Beauvais with an intention of entering the Society of the Sorbonne; but having formed a friendship with Igna-

tius Loyola, he became one of his disciples. Xavier then went to Italy, where he attended the sick at the hospital of incurables at Venice, and was ordained priest. Some time after, John III. King of Portugal, having applied to St. Ignatius for some missionaries to preach the gospel in the East Indies, Xavier was chosen for that purpose, who embarking at Lisbon, April 7th, 1541, arrived at Goa, May 6th, 1542. In a short time he spread the knowledge of the Christian religion, or, to speak more properly, of the Romish system, over a great part of the continent, and in several of the islands of that remote region. Thence in 1549, he passed into Japan, and laid there, with amazing rapidity, the foundation of the famous church which flourished during so many years in that vast empire. His indefatigable zeal prompted him to attempt the conversion of the Chinese, and with this view he embarked for that extensive and powerful kingdom, but died on an island in sight of China, Dec, 2nd, 1552. The body of this missionary lies interred at Goa, where it is worshipped with the highest marks of devotion. There is also a magnificent church at Cotati dedicated to Xavier, to whom the inhabitants of the Portuguese settlements pay the most devout tributes of veneration and worship. In 1747, the late king of Portugal obtained for Xavier, or rather for his memory, the title of protector of the Indies, from Benedict XIV.

The Romish biographers of Xavier ascribe miracles to their hero which are among the most incredible of the "lying wonders" of Rome. For this, however, Xavier, who appears to have been only a zealous enthusiast, ought not to be censured. He claims no miracles for himself, nor were any such heard of for many years after his death; on the contrary, in his correspondence with his friends during his mission, he not only makes no mention of miracles, but disclaims all supernatural assistance. For the miracles, therefore, his biographers must be accountable, and we know of no evidence they have produced in confirmation of them.—*Gen. Dict.*

XIMENES, FRANCIS.

FRANCIS XIMENES, of Cimeros, was born in the year 1437, at Torrelaguna, a small town of Spain in the province of New Castile. Although he was a devout ecclesiastic, he is better known to the world as a statesman. He was educated at Alcala and Salamanca, whence he proceeded to Rome, where the pope gave him a bull for the first vacant prebend in his native country. This the Archbishop of Toledo not only refused, but confined Ximenes in the tower of Uceda. On regaining his liberty he obtained a benefice in the diocese of Sigüenza. Soon after this he entered into the order of the Franciscans. On his return to Toledo, queen Isabella made him her confessor, and in 1495, nominated him to that archbishopric. He established an university at Alcala, where he also founded the college of St. Ildefonso.

What gives to his name a peculiar interest in the religious world is the publication of his Polyglott Bible. He had long projected an edition of the sacred writings and he commenced it in 1502. To secure success in this important undertaking, he sought the assistance of those whose species of learning was most likely to suit his views. Intending to have the text in the three languages in which it was originally written, he employed such persons as were most conversant in them. For the Hebrew, he selected Alphonso, a physician of Alcala, Paul Coronel, and Alphonso Zamora, Jewish proselytes, and noted for their skill in that tongue. For the Greek, he had recourse to a native of that country, Demetrius of Crete, and with him he associated for the ascertainment of both the Greek and Latin text, Anthony of Nebrissa, Ferdinand Pintian, and Lopez Astuniga. To an edition of the scriptures in these languages, he enjoined them to add the Chaldee paraphrase, with a Latin interpretation, and a collection of

the Hebrew and Chaldee radicals : thus distributing the work into six divisions. To the Hebrew, Greek, and Latin, he assigned three columns, the bottom of the page to the Chaldee paraphrase with the interpretation, and the margin to the radicals. The Old Testament was to contain the Hebrew, the Vulgate, the Septuagint with a Latin version, and the Chaldee paraphrase, interpreted in the same language. The New, the Greek text, and the Vulgate.

Having chosen his instruments, and allotted to them their portion of labour, his next care was to provide them with materials. He sent to every quarter for manuscripts : he even made application to the Vatican, and Leo X. obliged him with a communication of what he possessed. He collected seven copies in Hebrew, for which he was at the expense of four thousand ducats, besides procuring from Rome a number in Greek, and from other quarters many Latin manuscripts in Gothic characters ; not one of this collection bearing the antiquity of less than eight hundred years. The whole charge of the undertaking amounted to the immense sum of fifty thousand ducats, which he most cheerfully expended.

He was beyond description eager to accelerate the work. He was ever urging his learned society to dispatch, saying, "Hasten my friends lest I fail you, or you fail me, for you need such patronage as mine, and I equally want assistance such as yours." By these exhortations, and the most liberal encouragement, he rendered them assiduous to their occupation.

In 1502, the work was begun. and in 1517, the impression was printed off ; so arduous was the toil, as to occupy the space of fifteen entire years.

Ximenes, upon hearing of the completion of this great undertaking, was overjoyed. "My God," he exclaimed, "I return thee endless thanks for protracting my life to the completion of these labours ;" and turning to some of his friends, who stood near him, "My friends"

said he, "God assuredly has crowned many of my undertakings with success, but never did the completion of any undertaking give me pleasure equal to what I feel from the completion of this."

Such is the history of this famous Polyglott. It is usually denominated the Complutensian, from Complutum, the Latin name of Alcala de Henares, the city in which it was conducted.

In 1507, Julius II. gave him a cardinal's hat; and soon after Charles V. appointed him prime minister. He died November 8th, 1517, and was buried in the College of St. Ildefonso, at Alcala.—*Barrett. Chaufepie.*

ZANCHI, OR ZANCHIUS, JEROME.

JEROME ZANCHI, or ZANCHIUS, was born in 1516. He was a native of Alzano, in the Bergamasco, and descended from a family distinguished in the republic of letters. He was persuaded by his relation, Basilio, to enter a convent of Canons Regular, where he formed an intimate acquaintance with Celso Martinengho. They were associated in their studies, in reading the works of Melancthon, Bullinger, Musculus and other reformers, and in attending the lectures of Martyr. They left Italy about the same time, and their friendship continued uninterrupted till the death of Martinengho. Having come to Geneva in 1553, by the way of the Grisons, Zanchi agreed to accompany Martyr into England; but when about to set out for this country, he received an invitation to be professor of divinity in the College of St. Thomas at Strasburg. This situation he filled with great credit and comfort for several years, until after the death of James Sturmius, the great patron of the academy, who had been his steady friend, he was involved in controversy with some of the keen Lutherans, led on by John Marbach, who took offence at him for opposing their

novel notion of the omnipresence of the human nature of Christ, and teaching the doctrines of predestination and the perseverance of the saints. In the midst of the uneasiness which this quarrel gave him, he rejected the proposals made to him by the papal nuncio, but accepted in the end of the year 1563, a call from the Italian Church at Chiavenna. In the beginning of 1568, he came to the University of Heidelberg, where he taught during ten years; but finding that the prejudice which he had encountered at Strasburg followed him to this place, he gave way to it a second time, and removed to Neustadt, where Count John Casimir, the administrator of the Electorate Palatine, had recently endowed an academy. He died in 1590, during a visit which he paid to his friends at Heidelberg, in the 76th year of his age. The moderation of Zanchi has been praised by writers of the Roman Catholic Church, though his love of peace did not lead him to sacrifice or compromise the truth. His celebrity as a teacher procured him invitations from the academies of Zurich, Lausanne and Leyden. John Sturmius, called the German Cicero, was wont to say, that he would not be afraid to trust Zanchi alone in a dispute against all the fathers assembled at Trent. Nor was he less esteemed as an author after his death. His writings, consisting of commentaries on Scripture and treatises on almost all questions in theology, abound with proofs of learning; but they are too ponderous for the arms of a modern divine.—*M'Crie*.

ZINZENDORF, NICHOLAS LEWIS.

COUNT VON ZINZENDORF was born in Misnia, in 1700. At the age of ten years he went to the academy at Halle, and was educated by Professor Franke, a celebrated pietist. In his seventeenth year he was sent to the

University of Wittemberg, where he would have entered as a student of divinity if he had been permitted to follow his own inclinations, but submitting to the wishes of his friends, he applied himself to the study of the law.

After spending about two years at Wittemberg, he entered upon his travels: visited Holland, Switzerland, and France, and remained a considerable time at Paris, mixing, as his rank enabled him, with persons of distinction, wherever he went. In 1721, he accepted a situation in the government of Saxony, and fixed his residence at Dresden. In his own house he held religious meetings, and wrote in a periodical called *The German Socrates*. He soon after purchased the lordship of Bertholdsdorf in Lusatia, meaning there to pass his life in retirement, as soon as he could be released from his secular appointments. To this purchase he was indebted for his connexion with the Moravians, the connexion which gives to his name an historical interest. And to their history we must briefly advert. In the ninth century Christianity was introduced into Bohemia from Greece. When Bohemia was united to the empire by Otho I., the people were brought under the yoke of Rome and compelled to receive a Liturgy which they did not understand. Their first king Wratislas remonstrated against this, but in vain; the pope insolently rejected his request for a Liturgy in the vulgar tongue, and commanded submission. The papacy supported by the secular power prevailed; but many still retained the custom of their fathers; and when some of the Waldenses sought refuge from persecution in Bohemia, they found people, who, if not in fellowship with them, were disposed to receive their doctrines. The ground was thus ready for the seed when Wickliff's writings were introduced, and those writings produced a more immediate effect than they did in England. Persecution ensued and a religious war, in which the best blood of

Bohemia was shed by the executioner, and her freedom was extinguished. After the failure of the final struggle for reformation under the ill-fated Elector Palatine, the protestant clergy were banished, first from Prague and soon after from the whole kingdom. The nobles of the same persuasion were soon after subjected to the same sentence, but, what was more tyrannical, the common people were forbidden to follow, for the law regarded them as belonging to the soil. Among the exiled preachers was John Amos Comenius. He emigrated through Silesia into Poland. At a synod held at Lissa, in 1632, Comenius was consecrated bishop of the dispersed Brethren from Bohemia and Moravia. During the thirty years' war he lived in a state of high excitement and turbulent hope, till disappointment and age brought with them more wisdom, and a more contented reliance on Providence. He found a melancholy consolation in recording the history and discipline of a Church, which he believed would die with him. Notwithstanding this impression on his mind, he was induced by the only surviving bishop of the Brethren, to assist in consecrating two successors, that the episcopal succession among them might not be broken : one of these was his son-in-law, Peter Figalus Jablonsky, who was consecrated for the Bohemian branch, *in spem contra spem*, in hope against all expectation, that that branch might be restored.

From time to time, as opportunities occurred, emigrations took place from Bohemia and Moravia to the Protestant parts of Germany; and a considerable number of such emigrants having arrived in Germany during the latter half of the seventeenth, and the beginning of the eighteenth century, Christian David, by trade a carpenter, and a man of zeal, energy and devotion, endeavoured to procure a safe establishment for himself and his brethren. By his means application was made to the Count of Zinzendorf, and Zinzendorf replied that they might come when they pleased and he would

endeavour to provide for them a place where they should not be molested, and meantime would receive them at Bertholsdorf. Accordingly two persons from the village of Schlen in Moravia set off for this asylum under Christian David's guidance. On their arrival they were located on a piece of ground near a hill called the Hutberg or Watch-hill. The count's grandmother, lady Gersdorf, sent them a cow, and the first tree was felled on the 17th of June, 1722. On the 7th of October, they entered their house, and they called the place Hernhut.

Zinzendorf was himself, meantime, engaged in wooing and wedding the countess Erdmuth Dorothea Reuss, but at the close of the year he visited the Brethren and joined with them in their devotions. He was now the patron of the Brethren, and succeeded in allaying controversies which at first seemed likely to lead to their dissolution. Zinzendorf himself wished them to coalesce with the German Protestants, but this they refused to do, and he yielded. The work of God was evidently progressing at Hernhut, and consequently the devil raised opposition to it. The new community was attacked from various quarters. A jesuit began the war, and there were Lutheran theologians who entered into it upon the same side. The government took offence, and although Zinzendorf's conduct was uniformly discreet, he was ordered to sell his estates and was afterwards banished. Against the first of these mandates he had provided by conveying his estates to his wife; and though he was soon permitted to return his own country, yet as the Brethren were only continuing in Saxony upon sufferance, it was judged advisable to enlarge themselves by establishing colonies where the magistrates would not interfere with them, and no foreign prince would interfere with their protectors. This feeling led these pious men to that false position which they have occupied in England. In England, where the bishops received them with cordiality and as brethren, they

thought fit, after a time, to form separate communities, and so they, in fact, though never in spirit or intention became schismatics. They were in duty bound to conform to the English Church, in England, though free to act, in countries where no reformed episcopal Church exists, according to their traditional notions. In foreign parts the Moravians are the most eminent, wise, and successful missionaries. There they are free to carry out their system as an independent Church; it is much to be regretted that by the position they occupy in England, they cannot receive in their missionary labours all that support which many hearts are pining to afford them.

Count Zinzendorf, on his return to Germany, determined to renounce all his worldly prospects, and devote himself to the Christian ministry. He went under a disguised name, as tutor in a merchant's family, that he might pass through the regular examination of the clergy in that character, as a student of divinity; and having passed his examination he went to England where the learned Archbishop Potter presided over the interests of the Church. He consulted with the archbishop whether or no there could be any objection on the part of the Church of England to employing the Brethren as their missionaries in Georgia. The good archbishop replied that the Moravian brethren were an apostolical and episcopal Church, not sustaining any doctrines repugnant to the Church of England; that they therefore could not with propriety nor ought to be hindered from preaching the Gospel to the heathen. Their line of duty was thus clearly and wisely indicated,—pity it is that they did not entirely adhere to it.

Zinzendorf now went to Berlin, and on the 20th of May, 1737, he was consecrated a bishop by Bishop Jablonsky in the presence of some of the brethren at Hernhut, Bishop Nitschmann and Bishop Sitkovius as-

sisting. The king of Prussia wrote to the count, saying, "It was with satisfaction I learned that, according to your desire, you have been consecrated bishop of the Moravian brethren. The letter of Archbishop Potter was as follows : "John by divine Providence, Archbishop of Canterbury, To the Right Rev. Count Nicholas Lewis, Bishop of the Moravian Church, sendeth greeting.

"Most sincerely and cordially I congratulate you upon your having been lately raised to the sacred and justly celebrated episcopal chair of the Moravian Church, (by whatsoever clouds it may now be obscured,) by the grace of divine Providence, and with the applause of the heavenly host : for the opinion we have conceived of you does not suffer us to doubt it. It is the subject of my ardent prayer, that this honour, so conferred, and which your merit so justly entitles you to, may prove no less beneficial to the Church, than at all times acceptable to you and yours. For, insufficient as I am, I should be entirely unworthy of that high station, in which divine Providence has placed me, were I not to show myself ever ready to use every exertion in my power, for the assistance of the universal Church of God : and especially to love and embrace your Church, united with us in the closest bond of love ; and which has hitherto, as we have been informed, invariably maintained both the pure and primitive faith, and the discipline of the primitive Church ; neither intimidated by dangers, nor seduced by the manifold temptations of Satan. I request, in return, the support of your prayers, and that you will salute in my name, your brother bishop, as well as the whole Christian flock, over which Christ has made you an overseer. Farewell. Given at Westminster, the 10th of July, 1737."

Zinzendorf continued to act with great zeal, but without much discretion. His notions with respect both to the doctrine and the discipline of the Church were deficient, and sometimes erroneous. The religion of the

Hernhuters was degraded for a time into a fanaticism which exposed them often to just obloquy ; and in the words of Mr. Wilberforce, “ from the peculiarly offensive grossness of language in use among them they excited suspicions of the very worst nature.” Wesley, who for a time was connected with them, describes them thus : “ lazy and proud themselves, bitter and censorious towards others, they trample on the ordinances and despise the commands of Christ.” In such freaks of perverted fancy as that in which the Moravians at first indulged, Mr. Southey remarks, “ the abominations of Phallus and Lingam have unquestionably originated, and in such abominations Moravianism might have ended, had it been instituted among the Mingratian or Malabar Christians, where there was no anti-septic influence of surrounding circumstances to preserve it from putrescence. Fortunately for themselves and for that part of the Heathen world, among whom they have laboured, and still are labouring with exemplary devotion, the Moravians were taught by their assailants to correct their perilous errors in time. They were an innocent people, and could therefore with serenity oppose the testimony of their lives to the tremendous charges which upon the testimony of their own writings were brought against them. And then first seeing the offensiveness, if not the danger, of the loathsome and impious extravagances into which they had been betrayed, they corrected their books and their language ; and from that time they have continued not merely to live without reproach, but to enjoy in a greater degree than any other sect, the general good opinion of every other religious community.”

The fanaticism here alluded to broke out at Herrahaag, in 1746, and soon spread widely among the Moravians. The bold style and often eccentric expressions used by Zinzendorf have with some appearance of truth been considered as the origin of this error. Yet he soon

became aware of the evil of fanaticism, and after a time exerted himself to put a stop to the scandal. A synod was held in 1750, and what the Moravians called a sifting took place, when those ministers and labourers who were not sufficiently established, and in whom a relapse might be apprehended, were deposed from their office.

Zinzendorf was much in England, and presided at a synodal conference of his community in London, in 1741. Two years after he repeated the visit. In 1751, he came again to England and made it his chief place of residence till 1755. He received so much kindness from the bishops and clergy from whom neither in discipline nor doctrine he dissented, that it argues ill alike for his power of mind and his goodness of heart, that, as we have before remarked, he permitted his followers to form a distinct sect in this country. Moravians, says their chronicler, Bishop Holmes, for some time continued in connection with the English Church, receiving the sacraments at the hands of her ministers, and restricting their religious meetings to the public preaching of the Gospel and private assemblies for edification; but as the majority wished for a complete union with the Brethren, they formed a schism in 1742, and have established congregations in London and other places observing a ritual and discipline of their own.

Zinzendorf was perhaps influenced by the example of Wesley, who was at one time himself under the influence of the Moravians, and became ambitious of establishing a sect, instead of forming an order in union with the Church. But Zinzendorf had not the mental power of Wesley. He obtained the lead among the Moravians chiefly through his rank, and the Moravians of his day must have been from the lowest class of society, if we may judge from the absurd and offensive deference which they seem to have paid to rank. It appears even in Holmes's interesting History of the Moravians. Zin-

zendorf was indefatigable in visiting his establishments and in the composition of almost innumerable works of little intrinsic value. He died in May, 1760.

His biographer thus describes his death. Early in the morning of the 9th May, he said to one of his visitors, "I am perfectly content with the ways of my Lord. He determines with the utmost precision what concerns his children; but in the present instance *you* do not think so. I believe my work among you is done; and should I now depart this life, you know my mind." His voice became weak, and he could say no more. His son-in-law) Bishop Watteville having seated himself close by his bed-side, he thus addressed him: "My dear Johannes, I am going home to our Saviour; I am ready. I am fully resigned to the will of my Lord, and He is satisfied with me, for He has pardoned me. If He has no further use for me here, I am quite ready to go to Him; for there is nothing in my way." After this he gave directions about a few things he wished to be done.

Baron Frederick Von Watteville and David Nitschmann now entered his room. He addressed them in a few words, which, however, were scarcely intelligible. Hereupon he sent for his children; but was not able to speak. By this time near a hundred persons had collected in the room and the adjoining apartment. He raised himself in bed, looked at them with a mien expressive of serenity and affection; and then reclining his head, and closing his eyes, fell gently asleep in Jesus, about nine o'clock in the morning, having attained the age of sixty years."

A circular was immediately sent to all the congregations, notifying this painful event. It concludes with the following sentence: "You know what a gift of grace our Church has had in this disciple of our Lord. This witness of the death and atonement of Christ, this restorer of the Brethren's Church, this apostle to so many

nations of the earth, this founder of the villages of the Lord, this faithful friend of every poor distressed soul, this true philanthopist, to whom it was a princely repast to do good—hath now been called by his Lord from his labours into eternal rest, this forenoon in the tenth hour. The Daily Word is: ‘He shall doubtless come again with rejoicing, bringing his sheaves with him.’ (Psa. cxxxi. 6.) Whoever desires this let him say, Amen.”—*Holmes. La Trobe. Southey’s Life of Wesley.*

ZWINGLI, OR ZUINGLIUS, ULRICH, OR HALDREICH.

ZUINGLIUS, or ZWINGLI was born on New-year’s day, 1484, in the parish of Wildenhaus, in Toggenburg. He studied at the schools of Basle and Bern; thence he went to the University of Vienna, and back again to Basle. In 1506, he became priest in Glarus, when he devoted all the leisure his duties gave him to study. He made some attempts at composition in the style of the Latinists of that time; but he never succeeded in throwing his thoughts with full freedom into antique forms. He rather contented himself with reading and studying the ancients. He was more captivated by their matter, by their lofty feeling for the simple and the true, than excited to imitation by their beauty of form. He thought that the influences of the Divine Spirit had not been confined to Palestine; that Plato, too, had drunk from the sacred font; he calls Seneca a holy man; above all, he reveres Pindar, who speaks of his gods in language so divine, that some sense of the presence and power of the Diety must have inspired him! He is grateful to them all; for he has learned from all, and has been led by them to the truth. While occupied with such pursuits, he took up Erasmus’s edition of the New Testament, in Greek, and applied himself to it with the

greatest industry. In order to make himself thoroughly acquainted with St. Paul's Epistles, he did not shrink from the labour of transcribing them in a fair hand, and writing on the margin the expositions of the fathers of the Church. Occasionally, he was bewildered by the theological notions he had brought with him from the university; but he soon formed the determination to throw aside all other considerations, and to learn God's will from His pure and simple Word. From the time he thus devoted himself exclusively to the text of Scripture, his intellectual sight became clearer. But, at the same time, convictions extremely at variance with the established order of things in the Church, took possession of his mind. At Einsiedeln, whither he had removed in 1516, he said plainly to Cardinal Schiner, that Popery had no foundation in Scripture.

But it was another circumstance which gave to his labours their characteristic direction. Zwingli was a republican; reared in the perpetual stir of a small commonwealth, a lively interest in the political business of his country was become a second nature to him. At that time the war with Italy set all the energies of the Confederation in motion, and raised it to the rank of a great power in Europe. Zwingli more than once took the field with his warlike flock. He was present at the battle of Marignano.

It is remarkable that he retained his warlike propensities to the last. But at this time he was a priest of the Romish Church, and the want of discipline then existing in the Church is proved by the fact now alluded to. It is to be added that even his apologists admit that he was not free from youthful vices, sometimes of an offensive kind; but his correspondence shews how earnest were the self-reproaches of this soldier-priest, until at length his conduct became irreproachable. The violence of his politics, in 1516, and his noble stand against the French interest, rendered it necessary for him to quit his

parish, and take the subordinate place of vicar at Einsiedeln. In 1519, his ambition was gratified by his removal to a higher sphere of action; and he was posted at Zurich, the principal town of the Swiss confederation. The effects of the Lutheran movement just then began to be felt in Switzerland. No man was better prepared, or more eager to take part in it than Zwingli. He too had had a battle on his own ground with a vender of indulgences, and had succeeded in keeping him at a distance. He wrote against the conduct of the court of Rome to Luther, and published an apology for him, in answer to the bull.

His preaching, for which he had a singular natural gift, produced a great effect. He attacked the prevalent abuses with uncompromising earnestness. On one occasion he painted the responsibility of the clergy in such lively colours, that several young men among his hearers instantly abandoned their intention of taking orders. "I felt myself," said Thomas Plater, "as it were lifted up by the hair of the head." Occasionally some individual thought the preacher aimed his remarks at him personally, which Zwingli thought it necessary to guard against: "Worthy man," he exclaimed, "take it not to thyself;" and then proceeded in his discourse with a zeal which rendered him regardless of the dangers which sometimes even threatened his life.

But his efforts were mainly directed to rendering the meaning of Scripture plainer to his hearers.

A question, not very important, has been raised whether Zwingli's attempts to reform the Church had precedence of those made by Luther. It is not to be denied that, even before the year 1517, he, in common with many others, had evinced dispositions, and expressed opinions, which tended that way. But the essential point was the struggle with the spiritual power, and the separation from it. This struggle Luther undertook first, and sustained alone; he first obtained freedom

of discussion for the new doctrines in a considerable German state; he began the work of liberation. At the time Luther was condemned by Rome, Zwingli was still receiving a pension from Rome. Luther had already stood impeached before the emperor and the empire, ere Zwingli had experienced the least attack. The whole field of his activity was different. While in the one case, we see the highest and most august power of the world in agitation, in the other, it is a question of the emancipation of a city from an episcopal power.

This was the first great object to which the mind of Zwingli was directed, namely, the emancipation of the town of Zurich from the episcopal government of Constance. In this contest Zwingli evinced firmness, zeal, temper, sound judgment, and powers of government, but he propounded the most latitudinarian, republican, and Erastian principles. His triumph, however, was complete, and with the concurrence of the civil authorities, the chief corruptions of the Romish system whether in doctrine or practice were removed, and a form of worship was established according to Zwingli's notions of propriety. The Mass, in 1525, having been abolished by the senate of Zurich, a form of communion was prepared by Zwingli, which was as follows: After the conclusion of the sermon, a table was brought into the Church and covered with a clean cloth, and the bread and wine were placed upon it. The minister with the deacons, approached the table, and called the people to attention; then, after a short prayer, one of the deacons read the institution of the Lord's Supper from the epistle to the Corinthians, and another recited a part of the sixth of St. John, to shew in what sense the communicants do truly eat the Body and Blood of Christ. Next, after reciting the Creed, the minister exhorted the people to self-examination. Then all knelt down, and repeated the Lord's Prayer, on which the minister took in his hands unleavened bread, and, in the sight of all the faithful, recited

with a loud voice, the institution of the Lord's Supper. He then delivered the bread and cup to the deacon, to present to the people, for the people to distribute them to each other. During this process, one of the ministers read from the Gospel of St. John, those edifying discourses held by our Lord with His disciples after the ablution of their feet. The congregation then again fell down on their knees, and returned thanks for the benefit of their redemption by Christ Jesus.

For the everlasting establishment of their work, Zwingli, with Leo Judæ and other learned coadjutors, published in the same year the Pentateuch, and other historical books of the Old Testament, after the version of Luther, correcting such errors as they discovered in it, and accommodating the language to the dialect of Switzerland.

The great consequence of Zwingli, as the head of the new establishment of religion, was evinced about this time, by a design against his life. The object was to draw him away from the protection of Zurich; and for this purpose Faber, grand-vicar of the Bishop of Constance, planned with Eckius, chancellor of the University of Ingoldstadt, and a noted antagonist of Luther, a challenge to Zwingli to hold a public conference, at which Eckius would undertake to convince him of his errors. The cantons were induced to propose the measure at a Diet, and, with the exception of Zurich, fixed upon the town of Baden, in Argovia, as the place for the interview, and required the senate of Zurich to send Zwingli thither. This body, however, knowing that the town of Baden could not guarantee the safety of their pastor, and that the cantons had declared inveterate hostility to his person and doctrines, would not permit him to trust himself out of their protection; and the conference was held without him.

Eccolampadius, who appeared as the principal advocate for the Reformation, undertook to answer the arguments of Eckius. The result of the conference was a decision

in strong terms against Zwingli and his adherents, in which, however, all the cantons did not concur. Bern, in particular, distinguished itself in its refusal; and the Reformation made such a progress in that powerful canton, that in 1527, several of its municipalities addressed the senate for the abolition of the mass, and the introduction of the form of worship established at Zurich. That body, before its determination, thought it advisable to know the opinion of their ecclesiastics relative to the subjects in dispute, and for this purpose summoned a convocation, to which the clergy of the other Helvetic states, and the neighbouring bishops, were invited. The Reformers of Bern were very desirous of Zwingli's attendance on this important occasion; and he was not backward in availing himself of an opportunity of doing essential service to the cause. He appeared, and, with his learned coadjutors, *Œcolampadius*, Bullinger, Collinus, Pellican, Bucer, and Capilo, defended with so much force the ten theses of the Reformation drawn up by Haller, the leader of the party at Bern, that they were completely triumphant, and the grand council of that canton fully adopted the measures of that of Zurich. This accession occasioned a great alarm in the cantons most attached to the old religion, five of which entered into a solemn engagement not to suffer the doctrines of Zwingli and Luther to be preached among them. A considerable difference prevailed from the commencement of their preaching between the Saxon reformer and the Swiss reformer with respect to the doctrine of the Eucharist.

For a history of this which is called the Sacramentarian Controversy, we refer the reader to the *Lives of Luther and Melancthon*, where it is given at some length. We will content ourselves here with pointing out from Ranke, the leading points of difference between Luther and Zwingli.

The principal difference is, that, whereas Luther

wished to retain every thing in the existing ecclesiastical institutions that was not at variance with the express words of Scripture, Zwingli was resolved to get rid of every thing that could not be maintained by a direct appeal to Scripture. Luther took up his station on the ground already occupied by the Latin Church : his desire was only to purify ; to put an end to the contradictions between the doctrines of the Church and the Gospel. Zwingli, on the other hand, thought it necessary to restore, as far as possible, the primitive and simplest condition of the Christian Church ; he aimed at a complete revolution.

We know how far Luther was from inculcating the destruction of images ; he merely combated the superstitions which had gathered around them. Zwingli, on the contrary, regarded the veneration addressed to images as sheer idolatry, and condemned their very existence. In the Whitsuntide of 1524, the Council of Zurich, in concert with him, declared its determination of removing all images ; which it held to be a godly work. Fortunately, the disorders which this measure excited in so many other places, were here avoided. The three secular priests, with twelve members of the council, one from each guild, repaired to the churches, and caused the order to be executed under their own supervision. The crosses disappeared from the high altars, the pictures were taken down from the altars, the frescoes scraped off the walls, and whitewash substituted in their stead. In the country churches the most precious pictures were burnt, " to the praise and glory of God." Nor did the organs fare better ; they too were connected with the abhorred superstition. The reformers would have nothing but the simple Word. The same end was proposed in all the practices of the Church. A new form of baptism was drawn up, in which all the additions " which have no ground in God's Word " were omitted. The next step was, the alteration of the mass.

Luther had contented himself with the omission of the words relating to the doctrine of sacrifice, and with the introduction of the Sacrament in both kinds. Zwingli established a regular love feast (Easter, 1525.) The communicants sat in a particular division of the benches between the choir and the transept, the men on the right, the women on the left; the bread was carried about on large wooden platters, and each broke off a bit, after which the wine was carried about in wooden cups. This was thought to be the nearest approach to the original institution.

We come now to a difference, the ground of which lies deeper; and which related not only to the application, but also to the interpretation, of Scripture, in reference to the most important of all spiritual acts.

It is well known how various were the views taken, even in the earliest times, of this mystery; especially from the ninth to the eleventh century, before the doctrine of transubstantiation became universally predominant. It is therefore no wonder if, now that its authority was shaken, new differences of opinion manifested themselves.

At the former period, they were rather of a speculative nature; at the latter, in conformity with the altered direction of learning, they turned more on interpretation of Scripture.

Luther had no sooner rejected the miracle of transubstantiation, than others began to inquire whether, even independently of this, the words by which the Sacrament was instituted were not subject to another interpretation.

Luther himself confesses that he had been assailed by doubts of this kind; but as, in all his outward and inward combats, his victorious weapons had ever been the pure text of Scripture taken in its literal sense, he now humbly surrendered his doubts to the sound of the words, and continued to maintain the

real presence, without attempting further to define its mode.

But all had not the same reverent submission to the literal meaning as Luther.

Carlstadt was the first who, in the year 1524, when he was compelled to flee from Saxony, offered a new explanation. This was indeed exegetically untenable and even absurd, and he himself at last gave it up: in the attempt to establish it, however, he put forth some more coherent arguments, which gave a great impulse to the public mind in the direction it had already taken upon this point.

Æcolampadius of Basle, among whose friends similar notions were current, began to be ashamed that he had so long suppressed his doubts and preached doctrines of the truth of which he was not thoroughly convinced; he took courage no longer to conceal his view of the sense of the mysterious institutional words.

The young Bullinger approached the question from another side. He studied Berengarius's controversy, and came to the conclusion that on this important point,—the very point afterwards established by the Reformation,—injustice had been done to that early reformer. He thought Berengarius's interpretation might even be found in St. Augustine.

The main thing, however, was, that Zwingli declared his opinion. In studying the Scripture after his manner, rather as a whole than in detached passages, and not without a continual reference to classical antiquity, he had come to the conviction that the *is* of the institutional words signifies nothing more than "denotes." Already, in a letter dated June, 1523, he declares that the true sense of the Eucharist cannot be understood, until the bread and wine in the Lord's Supper are regarded in exactly the same manner as the water in baptism. While attacking the mass, he had already conceived the intention of restoring the Eucharist to

itself, as he expressed it. As Carlstadt now brought forward a very similar interpretation, which he was unable to maintain, Zwingli thought he could no longer maintain silent. He published his exposition; first in a printed address to a parish priest in Reutlingen (Nov., 1524,) then more at length in his Essay, on True and False Religion. Although he was little satisfied with Carlstadt's explanation, he nevertheless availed himself of some of the same arguments which that theologian had employed; *e.g.* that the body of Christ was in heaven, and could not possibly be divided *realiter* among His disciples on earth. He rested his reasoning chiefly on the sixth chapter of the Gospel of St. John, which was thus, as he thought, rendered perfectly clear.

No longer ago than the autumn of 1524, the great division of the Church, into Catholic and Evangelical had been formally accomplished; and already an opinion was broached which was destined to work a violent schism in the Evangelical Church.

Luther did not hesitate to denounce Zwingli as a wild enthusiast, with whom he had frequently had to contend.

Zwingli had none of Luther's deep and lively conception of the Universal Church, or of the unbroken connexion of the doctrines of past ages. We have seen that his mind, formed in the midst of republican institutions, was far more occupied with the idea of the Commune; and he was now intent on keeping together the Communes of Zurich by a stricter Church discipline. He tried to get rid of all public criminals; put an end to the right of asylum, and caused loose women and adulterers to be turned out of the city. With these views of politics and morals, he united an unprejudiced study of the Scriptures, freed from the whole dogmatic structure that had been raised upon them. If I do not mistake, he did, in fact, evince an acute and apt sense

of their original meaning and spirit. He regarded the Lord's Supper (as the Ritual he introduced proves) in the light of a feast of commemoration and affection. He held to the words of Paul; that we are one body, because we eat of one bread; for, says he, every one confesses by that act that he belongs to the society which acknowledges Christ to be its Saviour, and in which all Christians are one body; this is community in the blood of Christ. He would not admit that he regarded the Eucharist as mere bread. "If," said he, "bread and wine, sanctified by the grace of God, are distributed, is not the whole body of Christ, as it were, sensibly given to His followers?" It was a peculiar satisfaction to him that, by this view he arrived directly at a practical result. For, he asked, how can the knowledge that we belong to one body fail to lead to Christian life and Christian love? The unworthy sinned against the body and blood of Christ. He had the joy of seeing that his ritual and the views he had put forth, contributed to put an end to old and obdurate hostilities.

Although Zwingli insists much on what there still was of supernatural in his scheme of the Eucharist it is clear that this was not the mystery which had hitherto formed the central point of the worship of the Catholic Church. We can easily understand the effect produced on the common people, by the attempting to rob them of the sensible presence of Christ. Some courage was required to resolve on such an experiment; but when this was actually made, the public mind was, as *Æcolampadius* says, found to be far better disposed for its reception than could have been suspected. This is, however, very explicable. People saw they had gone too far to retract, in their defection from the Church of Rome; and they found a certain gratification of the feeling of independence which that defection had generated, in rendering it as complete as possible.

Luther had, from the first moment, been treated with

the greatest harshness; Zwingli, on the contrary, with the utmost gentleness: even in the year 1523, he received an extremely gracious letter from Adrian VI., in which no allusion was made to his innovations. Yet it is obvious that Zwingli's opposition to the existing forms and institutions of the Church, was far more violent and irreconcilable than that of Luther. Neither ritual nor dogma, in the forms which they had acquired in the course of centuries, any longer made the smallest impressions upon him; alterations, in themselves innocuous, but to which abuses had clung, he rejected with the same decision and promptitude as the abuses themselves; he sought to restore the earliest forms in which the principle of Christianity had found an expression:—forms, it is true, no less than those he abolished, and not substance; but purer and more congenial.

Luther, notwithstanding his zeal against the pope, notwithstanding his aversion to the secular dominion of the hierarchy, was yet, both in doctrine and discipline, as far as it was possible, conservative, and attached to the historical traditions of the Church; his thoughts and feeling were profound, and profoundly impressed with the mysteries of religion.

Zwingli depended entirely on his private judgment, both in rejection and alteration, and had regard to nothing but what appeared to himself to be expedient.

It is not to be wondered at, that, at the Conference at Marpurg, of which a full account is given in the Life of Luther, the attempt to bring these two men to an agreement, entirely failed. They were exasperated against each other, but they had their distinct spheres of action; while Luther contended for his principles on the wider theatre of the world, Zwingli with equal energy threw himself into the petty squabbles of his native country, and united the characters of politician, warrior and theologian. In 1531, a civil war commenced in Switzerland, between the five Roman Catholic

Cantons on the one side, and those of Zurich and Bern on the other. The result is well known to every one.

On the 11th of October, a tumultuous affair took place at Cappel, at the distance of only three leagues from Zurich, in which the Zurichers, through consternation, through inferiority in numbers, through want of subordination and discipline, were completely routed, with no inconsiderable loss both of life and reputation. But this might have been repaired. The loss which could not so well be replaced was that of Zwingli. In the morning of that fatal day, when the civic banner was put in motion against the invaders, Zwingli received the order of the magistrates to march along with them under it. He would willingly have declined the service; for, though gifted with much personal courage, he had evil forebodings as to the issue of that expedition. But the others insisted: it was an immemorial usage that the sovereign banner should be attended by the first pastor of the city; the counsels of Zwingli were at that crisis peculiarly necessary to the chiefs; his exhortations would be efficacious with the people; by his eloquence and credit he would be serviceable in any negotiations that might arise for the restoration of peace. Zwingli yielded, not to the weight of the arguments, but to the authority which urged them, and to a sense of what so many would deem his duty. But in the hasty march which followed, it was observed that he talked and acted like one advancing to the grave; and those who remarked his gestures perceived that he was oftentimes absorbed in prayer, fervently recommending his soul and his cause to the protection of his Omnipotent Master.

But when the danger came, he displayed a martyr's heroism. "I will advance in the name of the Lord,"—thus he addressed some of his wavering companions—"In the name of the Lord will I advance to the succour of my brave comrades, resolved to die with them and among them, or to effect their deliverance." And in

the fury of the unequal and hopeless strife which ensued, his armed hand was seen raised in battle, and the voice with which he rallied the fugitives was heard above all the uproar.—“Be of good courage and fear nothing. If we are to suffer, our cause is not the worse for that. Commend yourselves to God, who can protect us and ours.”

When the field was in possession of the Roman Catholics, they went round to the wounded Zurichers, severally asking them, whether they were willing to invoke the saints, and to confess? The few who accepted the condition were spared; but by far the greater number rejected it, and most of these were massacred. Among those unfortunate men was one, whose hands and eyes were continually raised to heaven, as if to second the supplications expressed by the silent movement of his lips. Some soldiers put the interrogation to him. He merely shook his head in sign of refusal. They replied, “If you cannot speak, so as to confess, invoke at least the Mother of God, and the other Saints, for their intercession.” He persisted. “This man, too, is an obstinate heretic”—whereupon an officer, who came up at that moment thrust a pike into his throat and extinguished what remained of life. This man was Zwingli. Wounded and thrice overthrown in the press of the fugitives, he again raised himself on his knees, and in that position was heard to exclaim, and it was his last exclamation—“Alas what a calamity is this! Well, they can kill the body, but not the soul.” It was not till the morrow that he was recognized among the heaps of slain, and it was then that the full hatred of the enemy broke out against him—hatred, not occasioned by his religious innovations only, but even more by his exertions against the lucrative system of foreign pensions. After offering many indignities to his corpse, as it lay on the battle-field, they held the mockery of a council, and summoned it before them; and then,

when they had passed upon it the double sentence of treason and heresy, they carried it to the place of most resort, and by the hand of the public executioner of Lucerne, applied the flames which consumed it.

His works, polemical, exegetical and hermeneutical, produced in little more than twelve years,—years distracted by a thousand other cares and occupations, are a lasting memorial of his industry and genius; they have been published in 4 vols. folio, at Basle, in 1544; at Zurich, in 1581, and at Basle again, in 1593. They were chiefly written in German and translated into Latin.—*Mosheim. Ranke. Waddington.*

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TABLE.

THIS Table is not to be regarded as an Index, nor does it contain a list of all the Lives which are given in these Volumes. The chief characters have been classed under their respective centuries, that the student may be enabled to read the work as an Ecclesiastical History.

CENTURY I.

Cerinthus.
Clemens Romanus.
Ebion.

CENTURY II.

Basilides.
Dionysius of Corinth.
Ignatius.
Irenæus.
Justin Martyr.
Marcion.
Montanus.
Papias.
Polycarp.

CENTURY III.

Alban.
Anthony.
Clemens Alexandrinus.
Cyprian.
Dionysius of Alexandria.

Dionysius of Rome.
Firmilian.
Gregory Theodorus.
Hippolytus.
Manes, or Manichæus.
Noetus.
Novatus of Carthage.
Novatus, or Novatian.
Origen.
Sabellius.
Tertullian.

CENTURY IV.

Aerius.
Aetius.
Ambrose.
Apolinarius.
Arius.
Arsenius.
Athanasius.
Atticus.
Augustine.
Basil.

Basil of Ancyra.
 Basil, Martyr.
 Chrysostom.
 Cyril of Jerusalem.
 Donatus.
 Ephraim, or Ephrem.
 Epiphanius.
 Eudoxius.
 Eunomius.
 Eusebius of Nicomedia.
 Eusebius Pamphilus.
 Eustathius.
 Flavian.
 Gregory Nazianzen.
 Gregory of Nyssa.
 Hilary.
 Lactantius.
 Macedonius.
 Peter, Bp. of Alexandria.
 Priscillian.
 Rufinus, or Toranius.

CENTURY V.

Arsenius.
 Atticus.
 Augustine.
 Basil, Archbp. of Seleucia.
 Cassian, John.
 Cyril of Alexandria.
 Eutyches.
 Gregory the Great.
 Hilary of Arles.
 Jerome.
 Leo the Great.
 Nestorius.
 Patrick.

Pelagius.
 Theodoret.

CENTURY VI.

Augustine.
 Benedict.
 Columba.

CENTURY VII.

Adrian.
 Aldhelm.
 Benedict, Bissop.
 Cuthbert.
 Maximus.
 Theodore.

CENTURY VIII.

Alcuin.
 Bede.
 Boniface.
 Cuthbert.

CENTURY IX.

Bertram.
 Ceolfrid.
 Gotteschalcus.
 Hincmar.
 Photius.

CENTURY X.

Ælfric.
 Dunstan.
 Erigena.

CENTURY XI.

Aldred.
 Anselm.
 Berengarius.
 Hildebrand.
 Lanfranc.
 Stigand.

CENTURY XII.

Abelard.
 Arnold of Brescia.
 Baldwin.
 Barri, Giraldensis.
 Becket, Thomas à.
 Bernard of Clairvaux.
 Bruys, Peter.
 Eadme.
 Peter the Hermit.
 ** Peter the Venerable.
 Roscellin, or Rousselin,
 John.

CENTURY XIII.

Agnelli.
 Albertus Magnus.
 Aquinas, Thomas.
 Buonaventure.
 Boniface.
 Dominic.
 Edmund.
 Francis of Assisi.
 Grosseteste, Robert.
 Langton, Stephen.
 Occam.

Peckham, John.
 Sorbonne, Robert de.

CENTURY XIV.

Ailly, or D'Ailly.
 Arundel, Thomas.
 Bradwardin.
 Courtney, William.
 Langham, Simon de.
 Richard of Armagh.
 Wicliff.
 Wykeham.

CENTURY XV.

Adrian de Castello.
 Aleander.
 Arundel, Thomas.
 Bassarion.
 Beaufort.
 Beaufort, Henry.
 Bessarion, John.
 Bourcher.
 Bouchier, Thomas.
 Chichele, Henry.
 Francis de Paula.
 Huss, John.
 Pecoock, Reynold.
 Savonarola.
 Waynflete, William.
 Ximenes, Francis.

CENTURY XVI.

Abbot, George.
 Abbot, Robert.
 Adamson, Patrick.

Agricola.
 Alan, or Allen, William.
 Alley, William.
 Alsop.
 Anderson, or Andreae, Laurence.
 Andreae, or Andreas, James.
 Andrewes, Launcelot.
 Arminius, James.
 Aylmer, John.
 Bale, John.
 Bancroft, Richard.
 Barlow.
 Barnes, Robert.
 Baro, or Baron, Peter.
 Baronius, Cæsar.
 Beaton.
 Beccold, John.
 Becon, Thomas.
 Bentham, Thomas.
 Beza, Theodore.
 Bilney, Thomas.
 Bonner, Edmund.
 Borromeo, Charles,
 • Bossuet.
 Bradford, John.
 Browne, George.
 Bucer, Martin.
 Bullinger, Henry.
 Cajetan.
 Calvin.
 Campegio, or Campejus.
 Campian, or Campion.
 Carolostadt.
 Cartwright, Thomas.
 Cassander, George.

Cheney, Richard.
 Cole, Henry.
 Colet, John.
 Coverdale, Miles.
 Cox, Richard.
 Cranmer, Thomas.
 Dering, Edward.
 Dowdall, George.
 Eck, John.
 Erasmus.
 Feckenham, John de.
 Ferrar, Robert.
 Fisher, John, (Bishop)
 Fisher, John, (Jesuit)
 Fletcher, Richard.
 Fox, John.
 Fox, Richard, (Bishop)
 Francis de Borgia.
 Gardiner, Stephen.
 Gilpin Bernard.
 Grindal, Edmund.
 Heath, Nicholas.
 Hooker, Richard.
 Hooper, John.
 Humphrey, Laurence.
 Jewel, John.
 Knox, John.
 Latimer, Hugh.
 Loyola, Ignatius.
 Luther, Martin.
 Martyr, Peter.
 Melanchthon.
 Muncer.
 Osiander, Andrew.
 Parker, Matthew.
 Philpot, John.

Pole, Reginald.
 Redmayne, John.
 Regius, Urban.
 Ridley, Nicholas.
 Rogers, John.
 Sandys, or Sandes, Edwin.
 Saravia, Adrian.
 Socinus, Faustus.
 Socinus, Lælius.
 Taylor, Rowland.
 Tunstall, Cuthbert.
 Tyndale, William.
 Warham, William.
 Whitgift, John.
 Wolsey, Thomas.
 Xavier, Francis.
 Zanchi, or Zanchius, Jerome.
 Zuinglius, or Zwingli.

CENTURY XVII.

Aidan.
 Ainsworth, Henry.
 Aldrich, Henry.
 Allestree, Richard.
 Alleine.
 Allix, Peter.
 Arnauld, Antoine.
 Asheton.
 Atterbury, Francis.
 Barrow, Isaac.
 Barwick, John.
 Basire.
 Baxter.
 Bellarmine.
 Beveridge.

Biddle, John.
 Bilson, Thomas.
 Bishop, William.
 Blackwell, George.
 Bramhall, John.
 Brevint, Daniel.
 Brown, Robert.
 Brownrig, Ralph.
 Buckeridge, John.
 Bull, George.
 Burges, Cornelius.
 Burnet, Gilbert.
 Burton, Henry.
 Butler, Joseph.
 Cartwright, Thomas.
 Casaubon, Isaac.
 Cheynell, Francis.
 Chillingworth, William.
 Comber, Thomas.
 Compton, Henry.
 Cosin, John.
 Donne, John.
 Edwards, Thomas.
 Episcopius, Simon.
 Ferrar, Nicholas.
 Field, Richard.
 Fox, George.
 Francis de Sales.
 Hall, Joseph.
 Hammond, Henry.
 Harsnet, Samuel.
 Henderson, Alexander.
 Herbert, George.
 Heylin, Peter.
 Hody, Humphrey.
 Horneck, Anthony.

Jansen.
 Juxon, William.
 Kettlewell, John.
 Laud, William.
 Lightfoot, John.
 Lucar, Cyril.
 Melville, Andrew.
 More, Henry.
 Morton, Thomas.
 Mountagu, Richard.
 Parsons, Robert.
 Patrick, Symon.
 Pearson, John.
 Pocock, Edward.
 Potter, Christopher.
 Prideaux, John,
 Rainolds, John.
 Reynolds, Edward.
 Richer, Edmund.
 Sampson, Thomas.
 Sancroft, William.
 Sanderson, Robert.
 Sarpi.
 Sharp, James.
 Sheldon, Gilbert.
 Sherlock, William.
 Spotswood, or Spottiswoode,
 John.
 Sterne, Richard.
 Stillingfleet, Edward.
 Taylor, Jeremy.
 Thomas, William.
 Tillotson, John.
 Usher, or Ussher, James.
 Vorstius, Conrad.
 Walton, Brian.

Williams, John.
 Wishart, or Wischeart,
 George.
 Witsius, Herman.
 Womock, Laurence.
 Worthington, John.
 Wren, Matthew.

CENTURY XVIII.

Alexander.
 Bentley, Richard.
 Berkeley, George.
 Bingham, Joseph.
 Bisse, Thomas.
 Brett, Thomas.
 Clarke, Samuel.
 Collier, Jeremy.
 Courayer, Peter Francis.
 Dupin, Louis Ellis.
 Fenelon.
 Ganganelli.
 Gibson, Edmund.
 Grabe, John Ernest.
 Hicckes, George.
 Hoadley, Benjamin.
 Horne, George.
 Horsley, Samuel.
 Hough, John.
 Johnson, Samuel.
 Ken, Thomas.
 King, William.
 Leslie, Charles.
 Lloyd, William.
 Potter, John.

Powell, William Samuel.	Warburton, William.
Prideaux, Humphrey.	Waterland, Daniel.
Sacheverell, Henry.	Wesley, John.
Sage, Bishop.	Whiston, William.
Secker, Thomas.	Whitby, Daniel.
Sharp, John.	Whitefield, George.
Sherlock, Thomas.	Wilson, Thomas.
South, Robert.	Winchester, Thomas.
Tenison, Thomas.	Witherspoon, John.
Townson, Thomas.	Worthington, William.
Wake, William.	Zinzendorf, Nicholas Lewis.

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